THE ARYAN PATH

Canst thou destroy divine Compassion? Compassion is no attribute. It is the Law of Laws—eternal Harmony, Alaya's Self; a shoreless universal essence, the light of everlasting right, and fitness of all things, the law of Love eternal. The more thou dost become at one with it, thy being melted in its Being, the more thy Soul unites with that which Is, the more thou wilt become Compassion Absolute. Such is the Arya Path, Path of the Buddhas of perfection. —*The Voice of the Silence*

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AUM

Point out the "Way"—however dimly,
and lost among the host—as does the evening
star to those who tread their path in darkness.
—*The Voice of the Silence*

THE ARYAN PATH

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THE GREAT DELUSION

Modern civilization, while claiming to be guided by modern science, puts a premium upon separateness, both of individuals and of their arbitrary groups of creed, class, nation and race.

Science affirms the truth that the world of form and being is an immense chain of which all the links are connected. It is on the track of that homogeneous substance out of which all forms of life are fashioned according to laws inherent in Nature. The march of science is in the direction of Life or Spirit and however alien its terminology, its ideas are nearing the fundamental propositions of the Esoteric Philosophy. When science finally teaches those propositions it will not be proclaiming a discovery but only reaffirming age-old truths. Religious lore retains unmistakable traces of these truths, but they are mixed up and covered over with theological beliefs and superstitions. Religion speaks of the omnipresence of deity as science of the homogeneity of substance, but votaries of both are far from making actual practical applications of their own teachings. Politicians and sociologists constantly assert that all men are brothers—a corollary of the teaching that one deity is in all and that of one substance all are made and moulded. But despite all this mankind is far indeed from acting as it ought to act if those propositions are true.

Thus within each country there is class and caste struggle, hidden or manifest. In some, one element is in the ascendant—the labouring class in Soviet Russia, "socialists" with one programme in Fascist Italy, "socialists" with another in Nazi Germany. In others, a precarious balance is maintained between rival parties, like the Republicans and Democrats in the United States of America, parties which are distinct without being different. Corporations are conducted primarily in the interest of their directors and

stockholders and only secondarily, if at all, for the common weal. Colonies are administered primarily for the good of the seat of empire, their industries discouraged to keep the markets open for products of the ruling country. Some industries, such as munitions manufacture, which are positively subversive of the public good, are sedulously fostered. Everywhere there is opposition, friction, strife, denial in practice of the brotherhood of man.

Nature forces the unity of mankind upon our notice from time to time. An epidemic is no respecter of the arbitrary lines of wealth or country. The dread scourge of infantile paralysis, for example, visits impartially palace and hut, in this, that and the other land. The prices of farm products lag disproportionately behind those of manufactured goods, and the wheels of factories by the thousand cease to turn. The arbiters of fashion in North America rule out ostrich plumes for ornament and the ostrich farmers of South Africa face ruin. Tariff walls, designed to shut out foreign competition, invite reprisals, and exchange of goods languishes, with dire effects on industry at home. The pit dug for another proves a trap to the digger's own feet.

The plight of mankind as a whole is pitiable. As in the old fable of the war between the body and its members, each limb of the great orphan, humanity, selfishly cares but for itself, while the body, neglected, suffers whether the limbs are at war or at rest. This state of things will change only with acceptance of the implications of the concept of the unity of all life.

To show the importance of this principle of unity we have planned a series of articles under the general caption—"The World Is One." Disregard of human solidarity has caused havoc in the fields of economics and finance, religion and philosophy, science and art; recognition of what is implicit in it would lay the foundations of true reconstruction. In this issue we begin the series with Prof. Soddy's contribution. If we have given economics and finance first place it is not because we consider that department of public service as of primary importance but because we desire to show that even in the "practical" business world the philosophical proposition that "The World is One" holds true. A different and truer philosophy of life, a different and truer appraisement of human history, would change in a short while the policy and programme of bankers and brokers. No form of barter, whether it be among pigmies in the heart of some African forest or among the giants of Wall Street and Threadneedle Street, can flout the Law of Brotherhood and the barterers go unscathed.

THE WORLD IS ONE

INTERNATIONAL ECONOMICS AND FINANCE

[**Professor Frederick Soddy** won the Nobel Prize in Chemistry in 1921. He has more lately turned his genius to unravelling the economic tangles of our modern world. He writes us that he is " contemplating action to test the legality of the existing monetary system. Unfortunately, to do this effectively by carrying it to the House of Lords is almost too ruinously expensive for an individual to undertake, but I have always advocated it as the British way of progress and orderly evolution as opposed to revolution." He advocates " more science in government, of the sacred as distinct from the profane variety. "—EDS.]

I have been asked to write an article for a series in THE ARYAN PATH under the general title "The World is One," giving the answer to five specific questions reproduced in italics below. Although my sympathies are very little with any monistic prepossessions whatever, the questions I have been asked I am very happy to answer, as they are concerned with that sphere of life, the economic, about which it is possible to say something that is both new and useful, and in which the consequences of ignorance or interested opposition are in no wise compounded for by any superiority or arrogance in the other self-boasted " higher " aspects of life.

(1) *Is it not true that a few govern the masses in every country through financial manipulations?*

That countries are governed very largely by financial manipulations in the literal sense of manipulating the quantity of money by its secret and sudden creation and destruction—is, of course, the main conclusion at which I have arrived since my post-War incursions into the problem of world unrest. Neither am I disposed to deny that these manipulations are in the interests of the rich as opposed to those of the poor, or, to give the matter scientific precision, in the interest of those who own rather than those who owe. Still greater scientific precision no doubt would require it to be understood that " the rich " or those who own, are rich chiefly in relation to the deficits of the rest—that what they own is not wealth but debts. The individual ownership of vast wealth in itself, though no doubt in times of scarcity and insufficiency a potent source of conflict and trouble in the body politic, is in these days of material abundance not the source of the world unrest. It is the relative poverty of the many, which makes it possible and profitable under the monetary system for the individual rich *not* to use and expend the wealth they own on their own enjoyment and individual life, but to *lend* it and get the rest of the community into their debt, and so to live instead upon the interest of the debt. One has only to conceive of a State in which every one was well-off in the sense of being amply provided for as regards the physical necessities of life, to conceive of one in which no one was

well-off in the sinister sense that term increasingly has connoted in the modern era. That era has been given many impressionistic and fanciful names by the economists, sociologists and political theorists of the past, without exception with hardly a child's apprehension of its true origin and nature. It has been called "industrialism," "capitalism," the "machine-age" and the like, with all the accompanying personification of its protagonists in the guise of devils and bedevilled, dear to the melodrama. But science, the origin of the vast and catastrophic changes in the life of men and in the mode by which they wring their sustenance from Nature, is still apparently outside the mental horizons of academic sociologists. To them it is a useful milch-cow and drudge, with a position no doubt of some consequence in the servants' hall, rather than the real agent moulding the civilisations of men.

It is possible to get a simple view of what has been and is taking place. By the control over the inanimate sources of power in nature, and its ability to harness these to do the work of the world, science has simply by-passed men altogether in many of the customary avenues by which formerly they were enabled to derive a livelihood. It can provide for more by the employment of fewer. So far as physical possibility is concerned the age-long struggle of men against poverty is finally won, and the population of the world could be secure from the fear of acute physical want, and its consequences in limiting the number of people who can survive, which up to now has been one of the major factors in the world's history.

But this power over nature, this ability to supply *a revenue* of the real wealth that maintains life, has nothing to do with the *amassing* of riches. It controls nature by understanding her laws, not by defying them and attempting to alter them, and one of the laws of nature is that wealth *rots*. Hence, alongside of this enormous increase in the sustaining power of the planet, has gone a parallel development of financial manipulation and jugglery, which has made it possible to amass *debts*. So far as the individual goes, a debt, that is of course the ownership of a debt, is the handiest and most "fluid" form of "wealth." Such, for example, is money, a national or communal debt, repayable on demand by exchange *for* wealth (not change *into* wealth) with some other member of the community in which it is legal tender.

Better still, a debt does not rot with the passage of time. On the contrary, if the owner does not want immediate repayment, he can charge interest on it, but in these days only so far as there may exist in the world a class of poor debtors to borrow from him. Usury is as ancient as history, but till science released wealth somewhat more open-handedly than the titular deities who heretofore had got the credit for its creation, this particular problem of maintaining poverty in the teeth of abundance for the benefit of the creditor, and to maintain the due rate of interest, had never arisen. Clearly it defies solution—in that form.

So one returns to the question wondering about those "few rich." Would it not be truer to say that the government of the masses by tricky financial manipulation is possible because of the desire of the poor to become "rich." To the unsophisticated that may mean merely to have enough and to spare of the things on which to live, a perfectly possible and innocuous, indeed an essential aspiration, if the scientific civilisation is to find peace. But how many actually are unsophisticated? Philosophers and people, possibly, immersed in similar entirely absorbing pursuits or hobbies, asking only, like the yogi, that his milk may be left regularly at the door by an adoring populace, that he may have time to concentrate on the higher aspects of existence. For those less aloof, riches conjure up the dream of "power over the lives and labour of others," as Ruskin curiously defined wealth rather than debt, even though the aspiration extend no further than getting in a drudge to do the heavier part of the housework (or a secretary to do this sort of thing).

But in the main, my answer to Question (1) must be in the affirmative. For without financial manipulation,—and that means the substitution, in peoples' whole mental attitudes, of the idea of the ownership of a debt as, for the *individual*, equivalent to ownership of wealth, the masses could not be governed for one week as they are governed. Unfortunately this substitution of debt for wealth applies only to an individual. Its communal extension is absurd. No one but a professional economist could solemnly contemplate a millennium arriving through all becoming so rich that all could live at ease ever after on their mutual interindebtedness!

(2) *If so, what is the remedy?*

If the foregoing argument is followed, the first step in the remedy leaps to the eye, but what is not so obvious is that it is the first step that counts, and that no others may be necessary.

The remedy is the enforcement of the universal world laws against counterfeiting or the private uttering of money in fact. This now is merely the pious belief of an ignorant and deluded mob who think that the law is protecting them from people producing new money at will, like conjurors producing rabbits out of a hat, and, what is far worse, as mysteriously causing it to disappear again. This is an accurate description of democracy as at present led, except perhaps in America where the Broadcast and Press have not yet been got under "proper control." The remedy is that it shall be true again in reality. The uttering and destruction of money should be the monopoly of the State in which that money is legal tender, the citizens of which implement the debt in wealth (which money is) by accepting it in payment for wealth. The public for the most part still think of money as tangible coins or paper notes, but the financial jugglery, by which the world has been tricked and is kept poor in the midst of plenty for the benefit of the creditor or wealthy class, depends essentially on a kind of money that has no physical existence. It is called

"bank-credit," and is a debt of money owed to the owner by a bank, which in turn is owed by a borrower *who has spent it.* It comes into existence every time a bank extends a loan to a borrower and it is decreated out of existence every time the borrower repays the debt. Though it has no *physical* existence like a paper note* or coin, apart from being merely an entry or rather pair of entries in a bank's books, on the one hand signifying what the bank owes a depositor, and on the other what it is owed by a borrower, that does not make the least difference in practice between the one kind of money and the other. The one is a debt acknowledged by the issue of a paper or metal receipt. The other is a debt created without any tangible acknowledgment. What the banks really do when they extend a loan to an impecunious customer, without any owner of money giving up what is supposed to have been lent, is to create that sum of new money, as every tyro in the subject now knows. The community which before was under obligation to supply wealth on demand to the owners of money are now under obligation to supply more by the amount of the "loan." The person who has been granted the loan gets, for nothing whatever from the community, the wealth equivalent to the money loaned. This is contrary to the principle of money, which enabled the device successfully to replace barter and the older forms of feudalism and communism. That principle is that the person offering the money has himself in an earlier transaction given up the equivalent of goods or services in order to obtain it, *i. e.*, that it is a receipt for "Value Received" before it is a "Promise to Pay" it back. But this is not its worst or most antisocial feature. The borrowers as a class are put in permanent and inescapable bondage to the issuer of money, because once this system is instituted *their debts can never afterwards be repaid.* The physical tokens, the coins or paper notes in the whole country would only pay a few per cent of the debts in money they owe the banks and the banks owe their depositors. Every debt repaid to a bank destroys that sum of money, and as soon as prosperity begins and the borrowers start paying their debts to the bank, they destroy the means of payment and precipitate a crisis by the disappearance from the community of the medium of exchange, so that business can no longer be carried on. Having converted all economic transactions from barter and the like into what are essentially exchanges of goods for money, the monetary system makes it difficult almost to impossibility to reinstitute barter when prosperity comes and enables the trading community to repay some of its debts, thus destroying the very money upon which the economic life of nations now entirely depends. Whereas the repayment of a *genuine* loan of money leaves its quantity unaltered; all that happens is that B then has what A had.

*In origin the paper note was a receipt for gold received and a promise to repay it on demand.

For the rest this bank trickery is best described to the ordinary man as a way, difficult to detect, of juggling with all the standards of measure and weight at once, and of making the pound, the yard and the gallon shrink by extending "bank credit" and swell by recalling it. For the yard, pound and gallon in their economic significance have reference only to the price paid for these quantities of commodities, and by increasing the amount of money uttered so that each unit is worth less, the effect is physically identical with decreasing to the same extent the measure of the yard, the pound or the gallon. It is by tricks of this order that simple people are kept like Sisyphus always toiling at rolling stones up hills only to see them come tumbling down again and are lucky if they escape with their bare lives.

The remedy then is to restore the prerogative of the Crown with regard to all forms of money, and to prevent impecunious parties being supplied with money by private concerns without anyone giving up the ownership of it, and conversely to stop its destruction when people repay their debts. The principles that should be observed are in reality as simple as those by which the standards of weights and measures are enforced. The quantity of money should be increased or decreased in accordance with the findings of a statistical bureau as required to keep the price-index of commodities constant, being increased when the latter tends to fall and decreased when it tends to rise. Money should be regarded by people as a form of national debt, the proceeds of its issue as a direct levy on the community's wealth analogous to the money levies known as taxation, and conversely the cost of its destruction, if ever necessary, would be defrayed out of the common taxes. That is, the proceeds (about nine millions a year on the average for the past two centuries) should go to the relief of the taxpayer.

As for the existing situation, it should be met by requiring banks to hold £ for £ of national money against their debts to current-account depositors who use cheques instead of cash. The debts of the trading community to the banks should be transferred to the State, who in return for the collateral security of the debtors would issue to the banks the national money required for their solvency according to the new £ for £ requirement stated. When the debtors repay their debts and recover their collateral security, the money should be spent to buy on the open market the equivalent of interest-bearing national debt securities, which would be destroyed. The taxpayer would be thus relieved of the burden of payment on them, in this country a cool hundred millions of pounds annually. The money so being returned to circulation, the community could then get out of debt through prosperity instead of being bankrupted by it.

It will probably pass the bounds of belief of the ordinary man in the street, either that the world's unrest can have such a simple explanation as a defective money system, or that the proposals to reform it here outlined are *all* that are really required without any of the nasty nostrums

of the windy political fraternity. These reforms were put forward originally in a book "Wealth, Virtual Wealth and Debt" by the writer in 1926. A scheme, identical in every respect except that he claims the banks should be compensated whereas I hold they are rather in need of indemnification, has been put forward as his own by one of the leading American economists, Irving Fisher, this year under the title "100% Money." So the man in the street may form his own conclusion from the steady growth of this subject of money reform in the political consciousness. But if it is a help to him to understand why the measures proposed would be electrical in their effect in restoring the world to sanity, he should, if his memory goes back so far, think of the War and of the effect of the inflation when the monetary strangle hold on industry was released. He should then eliminate from that picture both the War and the rise of prices that then ensued. Money is the distributive mechanism of Society, and if it were protected from being tampered with, as weights and measures are, no power on earth could prevent the distribution for use and consumption of all the community is able and willing to produce as well in Peace as in War. Think what that means. Is it not all a man of sense could ask? Whereas if the world is left longer at the mercy of the time-serving politician, watching like a cat that no one gets anything except his precious paupers as a "gift" from his august benevolence—though even a fool should know by now that the only thing a politician can give is more taxation—the mounting tide of wealth will burst its barrier again as it did before in world war and destruction.

These two answers already cover much in the three remaining questions in principle, and they can only be dealt with quite briefly.

(3) *Is it true that the high standard of physical living in the West is sustained by exploiting the masses of the Orient, which factor keeps the standard of living low in the East?*

I should rather put it that the supply of credit-worthy borrowers in the West having proved insufficient for the conversion into debt of the revenue of wealth capable of being produced by science, the West has turned to the East to find new borrowers. To me the East is now undergoing an almost precise repetition of the course of affairs in the West in the early days of the development of science and of "banking." This would have been totally impossible if the money system had been honest, and my advice to the East therefore is to cultivate the blessings of science but to look to its banking system.

It is of course true that some of the present high standard of living in the West is at the expense of the exploitation of the raw materials of tropical countries. But this is a mere phase. Were those sources of supply cut off, the same science which now finds its outlet in their utilisation would be directed to their substitution or production. In other words, the advance of knowledge over traditional methods and *ad hoc* beliefs transcends geographical and

territorial limitations. Science has reversed the relative positions of Man and Nature, and could, if no tropical countries existed, make even a desert blossom like a garden.

(4) *Is the remedy to transform Eastern countries and to Westernise them?*

(5) *If not, what is to be done?*

I probably agree with the intention of the first question, though not with its form. Science is neither Eastern nor Western. It implies a certain honesty of attitude towards the external world, a readiness to admit ignorance, and a determination to put questions to Nature, *i. e.*, to experiment, to ascertain the truth "though the heavens fall." What some pundit may have thought or said about anything thousands of years ago in some remote backwater in the childhood of the race has in this search no sacrosanctity.*

Once ascertained, the truth is universal, and the same answers would be given to the same questions by men working independently whether in the East or in the West. This sort of truth is of course limited in scope. Indeed, it may be said to be at present practically confined to the economic aspects of life, which is what the five questions are concerned with. But this may require a further remark that the economic environment or framework of life is determinate, and is an independent factor, in the sense that if it is unfavourable life is rendered impossible, or proportionately stunted.

The converse proposition that economic abundance stunts the finer aspects of life has often been advanced but curiously by those who have both experienced it and yet claim to be better than the ruck in poverty! Some biologists might possibly support it or at least admit it as a possible danger. But if we are to believe them, the actual vicissitudes out of which life has reached its present level seem so much more dangerous to its higher aspects than merely having sufficient to eat and drink and so on, that the probability is that any support from the biologists would be very qualified, and confined to those without the imagination to conceive of any system differing as much from that to which they are accustomed as this age differs from a century ago.

FREDERICK SODDY

* Why this gratuitous fling at the ancients, many of whom would rank as Scientists, by Professor Soddy's own definition? Not to go farther back into history, did not a Greek pundit, one Plato, exhibit at least as sound social knowledge as modern theorists of Europe and America have evolved? Modern electric bulbs give a bright light wherever the electric current goes. The ancient and outmoded lanthorn, however throws light in places where modern science does not or cannot penetrate.—EDS.

THE MESSAGE OF BODHIDHARMA

FOUNDER OF ZEN BUDDHISM

[**Daisetz Teitaro Suzuki** is the well-known authority on Mahayana Buddhism. He has to his credit numerous volumes in his chosen field, including an English translation of the *Lankavatara Sutra, Introduction to Zen Buddhism,* and *The Training of the Zen Monk.* He and his wife edit *The Eastern Buddhist.*—EDS.]

The history of Zen Buddhism starts with Bodhidharma, popularly known as Daruma in Japan and Tamo in China, who came to China late in the fifth century. But the significance of Daruma was not fully recognised until the time of Yeno (Hui-nêng in Chinese) when a dispute arose between him and his opponent, Jinshū (Shên-hsiu). They were both disciples of Gunin (Hung-jên, died 675), and each claimed to transmit the orthodox line of the Zen teaching traceable to the First Patriarch, Bodhidharma. This being the case, we can say that the value and signification of Zen Buddhism as distinct from all the other schools of Buddhism so far developed in China was not manifestly appreciated by its followers until late in the seventh century.

What is then the teaching of Daruma? Three characteristic features of it may be pointed out as distinguishable from other Buddhist schools. As Daruma's teaching, which later came to be known as Zen Buddhism, belongs to the practical wing of the Mahayana, it does not attempt to offer any novel method of philosophising on the truth of Buddhism. Daruma was no logician. He simply wanted to live the truth. Whatever he taught, therefore, consisted in presenting a method considered by him to be most effective in the attainment of the final goal of the Buddhist life. The characteristic features of his teaching are thus inevitably all related to the Buddhist discipline.

1. The first thing needed for the discipline then was to know definitely what the objective of the Buddhist life was. Without full knowledge of this, the Yogin would be like a blind man running wild. Daruma pointed out that the objective was to see into the nature of one's own being, and this he designated *shin* or *kokoro* (or *hsin* in Chinese). *Shin* or *hsin* corresponds to the Sanskrit *citta* but frequently to *hridaya.* When it is translated as "mind," it is too intellectual; "heart" is too emotional; while "soul" suggests something concrete, it is so strongly associated with an ego-substance. Provisionally I shall make Mind with a capital M perform the office of *shin* or *hsin.* Now Daruma wants us to see into this Mind. For it is only when this is perceived or grasped that we attain the end which is the "peaceful settling of the mind," called *anjin* (*an-hsin*).

Daruma's interview with Eka (Hui-k'ê) is significant in this respect. He did not talk about realising Nirvana, or attaining emancipation; nor did he discourse on the

doctrine of non-ego, that is, *anatta*. When Eka told his master how troubled he was in his mind, the latter at once demanded that he produce this troubled mind before him so that he could calm it for its owner. For this was Daruma's patented method, which had not yet been resorted to by any of his predecessors.

When Eka complained about his mind being in trouble, he used the term "mind" in its conventional meaning, which, however, indicated also that his thought followed the conventional line of reasoning. That is to say, he cherished an unconscious belief in the reality of an entity known as mind or *shin*, and this belief further involved a dualistic interpretation of existence leading to the conceptual reconstruction of experience. As long as such a belief was entertained, one could never realise the end of the Buddhist discipline. Daruma, therefore, wished to liberate Eka from the bondage of the idea of a mind. Liberation was a "pacific settlement" of it, which was at the same time the seeing into the inner nature of one's own being, the Mind.

Eka must have spent many years in this search for a mind, with which he was supposed to be endowed, philosophically or logically as well as conventionally. Finally, it must have dawned upon him that there was after all no such entity as to be known as mind. But this recognition failed to ease his mind, because it still lacked a final "stamping"; it did not break out in his consciousness as a final experience. He appeared again before Daruma and gave an answer to the master's former demand for a mind: "I seek for the mind but it is not attainable." Daruma now exclaimed, "I have your mind peacefully settled!"

Eka now had a real experience, this authoritative "stamping" on the part of the master broke the intellectual barrier and made Eka go beyond the mere formulation of his insight as the unattainability of a mind. Without Daruma's absolute confirmation, Eka did not know yet where to have his "mind" fixed. A fixing was no-fixing, and therefore the fixing, to use the Prajñā dialectic. In other words, Eka found his "mind" where it was not to be found, and thus his "mind" came to be finally peacefully settled. This is Daruma's doctrine of Mind.

2. Did Daruma teach us any definite form of meditation? Zen means *dhyāna, i. e.*, meditation. Being the First Patriarch of Zen in China, Daruma naturally advocates meditation. But his is the one specifically known as Hekkwan (*pi-kuan*), literally "wall-gazing." He has never defined the term and it is difficult to know exactly what kind of meditation it was. This much we can say, that as long as it was differentiated from the traditional method and claimed to be Mahayanistic, it was not mere tranquillisation, nor was it a form of contemplation. It was to follow the idea referred to in the *Vimalakīrti*: "When a mind is controlled so as to be steadily fixed on one subject, such an one will accomplish anything." This means "to keep mind as self-concentrated as a rigidly standing cliff, with nothing harassing its imperturbability." For

thereby one can enter the Path (*tao*).

Daruma's Hekkwan, therefore, means "concentration," fixing attention steadily on one subject. But there must have been something more in it. The Hekkwan was the method of finding out the "abode of all thoughts," in other words, of having an insight into the nature of Mind. The method is always defined and controlled by the object. When the object is to experience what is immovable in the movable without stopping its movement, the self-concentration means a state of utmost activity, and not at all mere quietude or passivity. The Hekkwan then in connection with its object begins to have a definite signification of its own.

In fact "wall-gazing" is not at all appropriate to explain the Hekkwan. "To stand rigidly like a cliff" does not mean the bodily posture assumed by the Zen practiser when he sits cross-legged with his backbone straight. "Being like a cliff or wall" refers to an inner state of mind in which all disturbing and entangling chains of ideas are cut asunder. The mind has no hankerings now; there is in it no looking around, no reaching out, no turning aside, no picturing of anything, it is like a solid rock or a block of wood; there is neither life nor death in it, neither memory nor intellection. Although a mind is spoken of according to the conventional parlance, here there is really no "mind," the mind is no-mind, *shin* is *mushin, hsin* is *wu-hsin, citta* is *acitta.* This is the Hekkwan meditation.

But if we imagine this to be the final state of the exercise, we are greatly in the wrong, for we have not yet entered into the Path (*tao*). The necessary orientation has been achieved, but the thing itself is far beyond. When we stop here, Zen loses its life. There must be a turning here, a waking-up, a new state of awareness reached, the breaking of the deadlock, so to speak. All the intellectual attempts hitherto made to seek out the abode of all thoughts and desires could not come to this; all forms of contemplation, all the exercises of tranquillisation hitherto advocated by the Indian and the Chinese predecessors of Daruma could not achieve this. Why? Because the objects they erected severally for their discipline were altogether amiss and had no inherent power of creation in them.

3. What may be called the ethical teaching of Daruma's Zen Buddhism is the doctrine of Mukudoku (*wu-kung-te* in Chinese) which means "no merit." This is the answer given by Daruma to his Imperial inquirer as to the amount of merit to be accumulated by building temples, making offerings to the Buddha, providing shelters for monks and nuns, etc. According to the First Patriarch, deeds performed with any idea of merit accruing from them have no moral value whatever. Unless you act in accord with the "Dharma," which is by nature pure, beyond good and bad, you cannot be said to be a Zen follower.

According to Daruma, there is no antithesis in the Dharma of good and evil, of detachment and attachment, of "self" and "other." In Daruma's discourse on "the Twofold Entrance" he describes the life of a

wise man in the following terms:—

As there is in the essence of the Dharma no desire to possess, a wise man is ever ready to practise charity with his body, life, and property, and he never begrudges, he never knows what an ill grace means. As he has a perfect understanding of the threefold nature of Emptiness (*sūnyatā*), he is above partiality and attachment. Only because of his will to cleanse all beings of their stains, he comes among them as one of them, but he is not attached to form. This is the self-benefiting phase of his life. He, however, knows also how to benefit others, and again how to glorify the truth of enlightenment. As with the virtue of Charity, so with the other five virtues: Morality, Humility, Indefatigability, Meditation, and Intuition. That a wise man practises the six virtues of perfection is to get rid of confused thoughts, and yet there is no consciousness on his part that he is engaged in any meritorious deeds—which means to be in accord with the Dharma.

This concept of meritless deeds is one of the most difficult to understand—much more to practise. When this is thoroughly mastered the Zen discipline is said to have been matured. The first intellectual approach to it is to realise that things of this world are characterised by polarity as they are always to be interpreted in reference to a subject which perceives and values them. We can never escape this polar opposition between subject and object. There is no absolute objective world from which a subject is excluded, nor is there any self-existing subject that has no objective world in any sense standing against it. But unless we escape this fundamental dualism we can never be at ease with ourselves. For dualism means finitude and limitation. This state of things is described by Mahayanists as "attainable." An attainable mind is a finite one, and all the worries, fears, and tribulations we go through are the machination of a finite mind. When this is transcended, we plunge into the Unattainable, and thereby peace of mind is gained. The Unattainable is Mind.

This approach being intellectual it is no more than a conceptual reconstruction of reality. To make it a living fact with blood and nerves, the Unattainable must become attainable, that is, must be experienced, for *anjin* (that is, peaceful settling of the mind) will then for the first time become possible.

In a recently recovered Tunghuang MS., which for various reasons I take to be discourses given by Daruma, the author is strongly against mere understanding according to words. The Dharma, according to him, is not a topic for discourse; the Dharma whose other name is Mind is not a subject of memory, nor of knowledge. When pressed for a positive statement, Daruma gave no reply, remaining silent. Is this not also a kind of meritless deed?

According to a Buddhist historian of the T'ang dynasty (618—907 A.D.) the coming of Daruma in China caused a great stir among the Buddhist scholars as well as among ordinary Buddhists, because of his most emphatically antagonistic attitude towards the latter. The scholars prior to him encouraged the study of the Buddhist literature in the form of śūtras and śāstras; and as the result there was a great deal of philosophical systematisation of

the dogmas and creeds. On the practical disciplinary side, the Buddhists were seriously engaged in meditation exercises, the main object of which was a kind of training in tranquillisation. Daruma opposed this, too; for his *dhyana* practice had the very high object of attaining to the nature of the Mind itself, and this not by means of learning and scholarship, nor by means of moral deeds, but by means of Prajñā, transcendental wisdom. To open up a new field in the Buddhist life was the mission of Daruma.

When Zen came to be firmly established after Yeno (Hui-nêng), there grew among his followers a question regarding the coming of Daruma to China. The question was asked not for information, but for self-illumination. By this I mean that the question concerns one's own inner life, not necessarily anybody else's coming and going. While apparently Daruma is the subject, in reality he has nothing to do with it, and therefore in all the answers gathered below we notice no personal references whatever to Daruma himself.

In order to see what development characteristic of Zen Buddhism the teaching of Daruma made after the sixth patriarch, Yeno (Hui-nêng), in China, I quote some of the responses made to the question cited above, in which the reader may recognise the working of the Mind variously given expression to:—

Ummon Yen: Do you wish to know the Patriarch (Daruma)? So saying, he took up his staff, and pointing at the congregation continued: The Patriarch is seen jumping over your heads. Do you wish to know where his eyes are? Look ahead and do not stumble!

Kisu Sen: How did people fare before the coming of Daruma to China? Clean poverty was fully enjoyed. How after his coming? Filthy wealth is the cause of many worries.

Keitoku Sei: How were things before Daruma's coming to China? Six times six are thirty-six. How after his coming? Nine times nine are eighty-one.

Gyoku-sen Ren: How were things before Daruma's coming to China? Clouds envelop the mountain peaks. How after his coming? Rains fall on the Hsiao and the Hsiang.

Hōun Hon: How was the world before Daruma's coming to China? The clouds dispersing, the three islets loom out clear. How after his coming? The rain passing, the flowers in hundreds are freshened up. What difference is there between before and after his coming? The boatman cleaving the light morning fog goes up the stream, while in the evening he comes down with the sail unfurled over the vapoury waves.

To the question, "What is the meaning of Daruma's coming from the West?" the following answers are given by various masters:—

Ryūge—"This is the question hardest to crack."

Ryōzan Kwan—"Don't make a random talk."

Fusui Gan—"Each time one thinks of it one's heart breaks."

Shōshu—"A happy event does not go out of the gate while a bad rumour travels a thousand miles."

Dōsan—"I will tell you when the river Do begins to flow upward."

In Zen there is no uniform answer, as far as its apparent meaning is concerned, even to one and the same question and the spirit is absolutely free in the choice of material when it wants to express itself.

DAISETZ TEITARO SUZUKI

THE HOME AND THE STATE

[**Mary R. Beard** contributed to our May, 1935, issue a discriminating analysis of "The New Feminism." Her background has prepared her for a broad approach to such a human problem as she writes on here. An American by birth and education, she has had friendly contacts with many industrial workers—natives of Europe, Japan and China. Her numerous works include *On Understanding Women*, a study of women's social rôle as revealed in history, and, written with her husband, *The Rise of American Civilization*.—EDS.]

Though it has been the custom in recent times for professors in Western civilisation to write tomes on the State, with the home left out of account, no such shallow view of the State was possible until the modern democratic age. Solon, for example, among the ancient Greeks, in designing a State, planned it as a congeries of families: the Home existed that the State might exist. The State was to get its revenue from taxes paid by the family units; to supply this revenue, families were to keep their property intact, not allowing it to be frittered away on pleasure or diverted to courtesans; in order to keep the family property intact, strict conduct was to be observed by the wife for the purpose of determining heirs and so regularising the transmission of property; in return for her fidelity to her husband, she was to receive protection and support for herself and her children. The Home was the foundation and an integral part of the State. However, in the heyday of a State so conceived, the more aggressive families, ambitious to dominate the State, were battling so fiercely for power that the State was menaced either with dissolution or control by some single family. In our own times we have seen how the Hapsburgs, the Romanoffs, the Bourbons, the House of Savoy, the Bonapartes, out of such strife became States in fact. Ensnared in such contentions, Plato the philosopher turned his thought toward Utopia. In the State which he planned idealistically, family ambition was to be prevented by removing the economic basis of the Home. This was to be done through communism. With the economic foundation of family pride and ambition removed, it was presumed that the guardians of society would be one in spirit and desire—in short, altruistic. Since formal marriage would no longer be necessary, free love would supplant contractual wedlock. Of course the children were wards of the State. The State thus set on the path of law and order and dedicated to peace rested on an agricultural economy.

His philosophic successor, Aristotle, celebrated through long ensuing centuries as the "master of them that know," like his own master, Plato, was concerned with the relation between Home and State. But where each came out with his conclusion depended of course on his interpretation of history, on what he thought was actually taking place in the world,

and on his conception of the good life. Aristotle belonged to an expansive era—to an age turning to wide commercial and political adventuring, to a period of time allowing more scope for the restless and the ambitious, to a quest for power through the agency of the State. In excessive unity, Aristotle saw the defeat of "grand" designs. He regarded private property as sound political science. In the Home he found needed social restraints.

While political science among the ancients often emphasized the rôle of the family in economic affairs and described the social nexus in terms of property, ethical considerations were sometimes set forth as if higher virtues rather stood alone as justifications for the family. Thus Confucius, the great teacher of China, maintained that the sharing of domestic burdens, the discipline which this required, and the loyalty of individuals to the family group were the private virtues essential to virtue on a public stage. And, taking his political science from the Chinese sage, a Japanese shogun in the seventeenth century in fact strengthened the State—public virtue—by tightening family behaviour and "honour."

But a sharp departure was made from all such notions of political science and ethical properties in the eighteenth century, in the Western world. Then and there an idea was formulated which developed into the doctrine, widely entertained, that men and women out of the rigidly disciplined families which States in general had by law erected were competent to break through the cordon of clan regimentation, throw off the authority of Home and State with equal insouciance, "stand on their own feet" as "sovereigns" and demonstrate the worth of the individual. "Birth," nurture, aristocracy, dynasty, were discarded as outworn social virtues. All men, whatever their inheritance, were to stand free and equal before the law like distinct and separate atoms. And in the nineteenth century this idea of progress was feminized. Women too were now atoms. Adults were now all ready to vote and hold office, to own and use property according to their wilful tastes, to be taxed, if at all, as individuals, not in groups as clans. The political Church was brushed aside with the authoritative family and State. The word "subject" was superseded by the word "citizen." Reversing traditional allegiances, the State was now to be subordinate to the individual. Its power was reduced to restrain its tyranny. Man and woman did not exist for the State. The State existed for the man and the woman. For submission and self-abnegation were substituted aggression and positivistic belief in self.

"The less government the better," domestically, religiously, politically, became the creed of the new school of thinkers and activists. "Personality" was prized above all else. Initiative, careering, the spirit of independence, visible and immediate rewards, indomitability rather than sensitive concessions or restraints, the claims of one's own nature, "rights" and not duties, "catch-as-catch-can" ran current as slogans

for the good life and labour. "Each for himself and the devil take the hindmost" became philosophy supreme setting new patterns for political science.

And so the devil took the hindmost. And when the catch was counted, it was discovered that in the dragnet were some twelve to twenty million Americans alone, to say nothing of all the Old-World prey. That this should be the outcome of individualistic enterprise in the New World was particularly startling, owing to the confidence that had been asserted in the power of self-reliance and to the fact that self-reliance had been exercised on a vast continent of virgin soil, endowed with fabulously rich resources, populated by persons physically strong and mentally imaginative, under a machine technology of their devising capable of producing such an abundance of material goods—food, clothing, shelter—as mankind at large had never known. Yet in such an arena as this, homeless, toolless, landless men and women by the million had been set adrift by the collapse of business organisation to forage for the satisfaction of their basic needs and with scant success. That a large section of the human stock in such a region should, in a swift revolution of the clock, be on the verge of starvation came as an awful shock to the thinkers of the individualistic school, though they had been warned a century before that this would happen. The terrors of repressive Home and State had been escaped. But what Winwood Read called the "martyrdom of man"—the phenomenon of the ages—was nevertheless still the order of the day, to all appearances.

In other historic times it had been the habit of the devil when a great catch had been made to employ hapless human beings in the servitudes of war, prostitution and slavery. What would happen now? Would history repeat itself? These were questions which pressed to the fore in Western speech and in the press of the West. Even some of the professorial political scientists now remembered that a social nexus is vital to social stability. To the severing of domestic ties and the lack of nurture by the hearth was traced in large measure the great outburst of crime—the kidnapping, the highway and bank robbing, the murdering. Youth especially was out on a rampage—sowing wild oats. No thoughtful person denied that unless war, prostitution, or slavery in some form—singly or in combination—was once more to gather up the nomads and the destitute, some creative substitute would have to be found—and quickly. How far then did the Home enter into the figuring of the newest political science? The truth is that such figuring is the hardest kind that democracy has to do. For not only has individualism in practice developed a love of liberty but the defeat of household industry by machine industry makes it perfectly clear that, despite the best intentions, untold millions of women must stand like Mother Hubbards at empty cupboards if they try to resume the responsibilities of a Home.

Faced with poverty in this contemporary world-wide economic crisis,

statecraft has tried to solve the riddle of the universe in various ways. Thus in Germany where democracy had a brief fling after the World War, soldiers took possession of the State and drew the Home into their statecraft as the servant of Might. Marriages were planned and celebrated wholesale under the ægis of the State. Grooms generally wore uniforms. For them the wedding bell was a bugle call. For the bride the hearth became the nursery of the Army. In this totalitarian State, boys and girls almost as soon as they have cut their first teeth are commandeered for military discipline so that a completely militarized society may attain the topmost notch of perfectibility. Marching husbands meanwhile exult in the Männerbund which keeps the sex hard for war. Even religion falls under statecraft so conceived and is revised to harmonize with Might as the perfect good. Only in the homes of the Jews driven back to the shadows of the Ghetto, shoved out of the army and politics, may the civilising influences of domesticity last through the years of adolescence. Only from such isolated homes which formerly gave to Germany, out of the Ghetto, her creative Mendelssohns—philosophers, musicians, and artists—may Germany eventually draw healing for her sadistic urge. It is true that all the diverse sects within the dominant and domineering race have not yet yielded up their spiritual values to the single value of force, but they may not be able to withstand the power of arms.

Making no point of internecine racial clashes, Italy accomplishes instant success with statecraft in this mood. Her warriors meet, it seems, no religious dissent. The Vatican may disapprove the course of events but Italy is solidly Catholic. The issue is one of policy rather than of faith. Women can thus be militarized with greater ease. Not even in a Ghetto may domestic virtues come to flower in Italy if the State so conceived keeps its control of the reins. The Home may be the Servant of the Army to the highest possible degree.

But Russia on the other hand has attempted a humanistic statecraft wholly rationalistic in conception. There it is the intention to make the State the "dictator of the proletariat" in the interest of the masses. Russian revolutionary effort and diplomacy have been bent toward the peaceful pursuit of industry within Russia, despite the insistence of some intransigents that world revolution in the interest of world humanism be fomented without delay, before Russia settles down to put her own society in order on this line. In this scheme of political science, while the State is to serve the citizen, the citizen is to give his full devotion to the State which guards his interests. There is to be the utmost co-operation and loyalty. Private property rights are here reduced to the minimum, family ambitions which might divert loyalty from the State are checked in a Platonist fashion, divorce is free and equal, women perform public work on a broad scale, children are nurtured by the State to make up for the weakened Home. But already the increase of waifs in a

young State so designed has thrown burdens upon that State which were originally left out of romantic calculations. What is more, war clouds on the horizon, blown from neighbouring States designed for Might alone, bring to the attention of idealists the serious realistic problem of defence. The emergence of talk about the birth rate in Russia, while the number of waifs mounts, suggests the possibility that the Home in Russia may have to be reinforced to nourish a Red Army. If so, the humanistic statecraft of contemporary Russia will change like the Home.

As democrats in America, up to this moment at any rate more aloof from the upward and outward thrusts of a maddened soldiery, survey these varied foreign schemes of politics and domesticity, what guidance may they derive for the solution of their problem? They have acted without delay to gather roving young people into State-financed work camps. They have appropriated poor relief for families in distress. But these are palliatives merely for a population unemployed. If peace could be the American fortune, if the democrats could have enough time, conceivably they might work out on their broad and richly-endowed continent, guarded from Old-World quarrels by two high seas, some form of opportunity for the individual and security for domestic life which would be creative statecraft. The long martyrdom of mankind to Home and State might be relieved in large measure at any rate. But much surely depends on the American woman, who has enjoyed extraordinary liberty. What is now her concept of the State and of the Home within it? Will she assert the feminine cultural values, including the value of civilisation itself which woman launched at the hearth fire of the world's Eves? Or can she too be so militarized or so drawn into some quest for dynastic power that her own peculiar culture will become bankrupt? This she is discussing in her numerous organisations. She is seeking a political science for herself.

MARY R. BEARD

Do your duty as a son and as a brother, and these qualities will make themselves felt in the government. This, then, really amounts to taking part in the government. Holding office need not be considered essential.

—*Confucius.*

LITERATURE AS A MORAL FORCE

[That novelists cannot evade responsibility for the effect of their writings upon the moral standards of the community is brought out by **Allan N. Monkhouse**, himself a novelist and dramatist of parts, in addition to his many years' service with *The Manchester Guardian*. In connection with this incontestible thesis, the article which follows, written by **Humbert Wolfe**, Principal Assistant Secretary in the Ministry of Labour and versatile writer, strikes a reassuring note of hope for our troubled times.—EDS.]

I—THE HERO IN FICTION

We speak of the hero of a novel but the word becomes a convention or even an irony; heroism is not demanded of the hero. This was not always so, and there have been many heroes who might serve for imitation or for inspiration. There is yet, doubtless, a great output of didactic fiction though it rarely approaches the first rank. Our Parish Magazines and their like point the way to a virtuous life, and possibly they have some effect on quiet souls who tread the beaten path. Generally they lack what may be called spiritual adventure, and their readers who emerge into the great world of literature find themselves disconcerted by the absence of old romantic or moral formulas; it is a formidable world in which action is directed rather by the inner impulse than by authority which demands pious obedience. The goody-goody books must give way to those which have disturbing reference to serious experience of life.

Fiction to-day has gone far toward disclaiming moral responsibility. The novelist writes, as we say, to express himself, and he has great respect for what is called the stream of consciousness: the outpouring of the active, untutored mind. Perhaps we might all agree that no man should publish what is to his own advantage if reason tells him that it is against the common cause of humanity. Few could realise themselves in such a position; the conscious evil-doer of melodrama has given way to the loose liver who may regard himself as the herald of freedom.

The advance of democracy has evoked interest in the doings of those who have hitherto played little part in fiction. This is even more marked in the United States than in Great Britain. From the gangster upward attention has been turned to those who had not usually figured in what might be called the literary façade. It may be said that in democratic literature the interest is rarely moral except in so far as it is social or political. The reply to that may be that the social and political have no meaning without morals. But generally we are not called upon to admire; the hero is the type rather than the notability.

We are all apt to imitate, and

the youth, before he settles into the rut, turns naturally to the propagandist or to the record-breaker. He would impersonate, and I may recall how, in early boyhood, the parts of "The Last of the Mohicans" were distributed among young readers. I was fobbed off with Chingachgook but my elder brother secured Hawk-eye and this, to an unusual and even comical degree, stimulated his habit of observation. When a ball was lost there was a cry—perhaps a little ironical sometimes—for Hawk-eye, who would subject the circumstances to an intensive study. He would proceed in terms of detective formula to corner the obvious, and really, it seemed that he was frequently successful. To Fenimore Cooper succeeded Conan Doyle. How many boys have been affected in habit or even in character by an admiring impersonation of Sherlock Holmes?

Or, again, how many youthful pessimists have modified their scheme of life by the example of Mark Tapley? A philosophy of cheerfulness in adversity may do practical good in the world, and Dickens struck a resounding blow on behalf of sanity. Perhaps he overdid it a little but a glorious exaggeration was part of Dickens's genius. It is well to remember that mood must bear some relation to circumstance; joviality is not acceptable at a funeral. I recall an occasion, many years ago, when an old man, stricken by the loss of his wife, assumed a terrible heartiness; he clapped his guests on the back, shouted encouragement; interpreting fortitude in terms of geniality.

Imitation, like everything else, calls for discretion. Perhaps the conscious imitation of a character in a book or in life can hardly bring a successful issue. It would take us beyond our theme to suggest an ideal in the imitation of Christ.

The great novelists do not give us many heroes to imitate. It would not be to the point to imitate David Copperfield or even Thackeray's Dobbin; a boy might store up the idea of Colonel Newcome for future use; Scott should yield a few heroes but he is out of fashion. The Brontës? One shudders at the thought of an imitation of Heathcliffe or of Rochester. George Eliot can supply her Dorothea, her Adam Bede, but they will hardly excite the young people of to-day. Bennett and Wells can produce good fellows but they are not quite stimulating to the budding idealist. There was once a book called "John Halifax, Gentleman," but one cannot remember much about it

Fielding gave a picture at large of the average man in Tom Jones, but this is not exactly a figure for imitation. Modern youth in search of a hero might try what he can make of Meredith's Beauchamp. To me there is no finer hero, but I dare say that our young hedonists would call him a prig, while those who rejoice in extreme Leftness might scorn him as merely Liberal; something of the historical sense is needed. "Beauchamp's Career" is one of the great political novels;

it is a historical record of the beginning of the aristocratic revolt against aristocracy. It is far more than that; the adventure of a hero of Meredith becomes an ordeal. There is pity and humanity in it; and, astonishingly, there is humour.

Can Shakespeare give us the acceptable, dauntless hero? Such great damaged figures as Antony and Macbeth may at least supply youth with something of mouthing and posing. Shakespeare's heroes might spout good didacticism on occasion but, commonly, they are not strict observers of the moral limits. Propagandist literature has its place in the world but the constructive writer is not a formal teacher. For him to write sanely of the world is to contribute to its evolution. Revolt may be the beginning of wisdom; it may be the spiritual adventure in an ordered world.

Perhaps fiction may sometimes do more for us in warning than in incitement. There is now a great deal of loose fiction which is little concerned with manners and less with morals. Reprobation, admonition may have their effect but they sometimes overshoot the mark. We are not likely to imitate Uriah Heep, and Dickens might have come nearer to our conscience with more subtlety. The great objective villain has not much moral—or immoral—effect; the schoolboy may declaim the speeches of Richard III without tainting his soul; and if youth ever penetrates Thackeray as far as Berry Lyndon it will not do him much harm. Our schoolboy may, indeed, approach tragedy through the ranting villain; he has, too, a respect for wiliness and the slow bowler becomes a fascinating figure.

There is much admirable literature available for children, and perhaps the want is rather for the adolescent. We do not wish to return to the consciously instructive, to the principle of "Sandford of Merton," but youth may continue to aspire to that difficult, fascinating ideal whose service is perfect freedom. We cannot all rely, as Wordsworth says, "upon the genial sense of youth." We are affected, and in youth often deeply affected, by characters in fiction. It would appear that responsibility is thrown upon the novelists; this is a world in which it is impossible to escape from responsibility. The artist cannot stop continually to ask himself whether he is doing his best for the human race; he must make strange and precarious excursions; but he is not a good citizen of the world if he does not think of his comrades in it. Our fiction is influential; too much of it is irresponsible; the revolt against limitations may have helpful elements but even sanity is a limitation.

The novelist has no need to avoid morals; rather, they are his greatest asset. The work of art may be saturated with its moral, as in the case of Sir Willoughby Patterne. Fiction has been ruled by individuals but its scope is wide and it cannot evade the major movements, social or spiritual, of

its time. It must do something toward realising a democratic ideal in the preservation of what is best in aristocracy. It must be, as C. E. Montague said of John Galsworthy, "passionate on both sides."

A. N. MONKHOUSE

II.—THE RETURN TO DECENCY

The essence of art is the imposition of order on what is by its nature disordered. It needs no acquaintance with metaphysics to realize that until the mind has absorbed and rearranged matter no form of creation has taken place. In the beginning, in the lovely legendary metaphor, there was the waste of objectivity till the mind of God—the first and greatest Author—gave it the order of His thought.

This is dull platitude. But in times of temporal danger men fly to the barricades, and in times of spiritual to platitudes, which have endured assault and outlived it. For this particular, and ultimate, definition of art has been, and is still being, hotly denied in theory and in practice in all ranges of creative activity and in most countries, not least in the Anglo-Saxon world. Perhaps rightly tired of the old order, which led in 1914 to the destruction of the world, the post-war youths have sought not for a new order, but for the elevation of disorder and the triumph of the Surd. It has been solemnly argued, not least by those unacquainted with the elementary rules of logic, that the day of the Subject is over. It is the Hour of the Object—and it must be freely admitted that much of the work put out justifies the noun. It is held that the mind is, in a sense, an impertinent intruder, blurring the fresh tones of outside fact by its sentimental veilings. What is required, urge these thinkers, is to allow its individuality to the smallest stone—to say to that object, "If you are blameless, be the first to cast yourself." To Impressionism and Post-Impressionism succeeds the school of Sur-Realism—which may be translated as Refusal of All-Impressionism. In other words, for the folly of Art for Art's sake is substituted the crime of No Art for No Art's sake.

The immediate consequences of this revolution have been startling as to both the form and the substance of all branches of Art. In painting the non-representational has produced circles swooning in the rapture of having failed to achieve the squares with which they are surrounded. In sculpture a cloud as large as the hand of Epstein's "Rima" has obscured the sky. In Music the factory hooter calls to his mate, like the satyr crying to his fellow. In prose Messrs. Hemingway and Faulkner have given language all the charm and some of the difficulty of a cross-word puzzle—without the clues. In poetry everything is permitted except rhyme, scansion, rhythm and meaning.

But, when the austerities of form are abandoned, all is abandoned. There can be nothing to choose between a "gondola" and "eczema," if the mind is not allowed its inter-

ventions. With the consequence that "eczema," as being the more noticeable and the less frequently recorded in literature, is the likelier survivor. And so with a bound, aided by the strange conclusions of psycho-analysis, literature has fastened on every variety of sexual misadventure as the ensign of "The Return to the Object." This needs no proof. "A daring novel" as an aging contemporary observed, "would be an account of persons living in open wedlock. Fortunately no publisher could be found to lend his name to such an outrage." In consequence the printing-presses wearily grind out millions of words faithfully reproducing the outcries (say) of a girl of fifteen hopelessly in love with the third waistcoat-button of a dead film-star.

But a doom is creeping upon this world of sexual concentration. The public—poor, stupid, deluded and timid multitude—are becoming bored. It was fun for a time to be all rogues and Sadists together. But the novelty of being universally sex-conscious wore off. After all, there must be a moment or two in the day when the man in the street must think of other things than the painstaking geography of his entrails. It was, therefore, with a shout of relief that the wider world welcomed in turn "The Good Companions," "Magnolia Street" and "The Fountain." The excessive enthusiasm with which these three works were greeted, was not necessarily, or indeed chiefly, a tribute to their literary qualities. It was rather a repetition of that high shout in Chesterton's poem:—

> We have seen the city of Mansoul, even as it rocked, relieved.

It is true, of course, that examples of the School of Denial are still constantly exalted by the critics of the day. It is equally true that the public are still browbeaten into buying such stuff as "Anthony Adverse" in large quantities. As it is equally true that in the world of politics we are living through a time in which the spirit of evil seems increasingly in the ascendant. Nevertheless, in the long view there is reason to hope that the tide is, if only by painful inches, turning. No new gods comparable to Bennett or Galsworthy have arisen, despite frantic efforts to elevate various transatlantic scribes to that position. Of the younger writers only those in the tradition have made a wide advance. J. B. Priestley is no Dickens and Charles Morgan no Meredith, but at least they are honest workmen, who face, and often overcome, the incredible difficulties of creation.

But beyond and behind this are the inalienable facts. Thought alone creates. Its object is still to evolve order. To deny this is to deny the structure of life and of the intellect. Like all attempts to build towers of Babel or to pile Pelion upon Ossa, it carries its doom within itself. It is a self-contradiction, and its doctrine is one of prolonged suicide. But suicide is after all not a continuous process. *Securus judicat orbis terrarum.*

HUMBERT WOLFE

THE HERESY OF SEPARATENESS

[In this article **J. D. Beresford** draws, out of his own experience, suggestions as to how to overcome the " great dire heresy " that separates man from his fellow men.—EDS.]

If through the Hall of Wisdom, thou would'st reach the Vale of Bliss, Disciple, close fast thy senses against the great dire heresy of Separateness.

At the moment of writing this quotation from *The Voice of the Silence*, the whole world, as represented by its Rulers, its Statesmen, its vocal public and its Press, is preaching and practising this "dire heresy of Separateness." In every country of Europe, in America and the Far East, we see men and women drawing together in a common cause but that cause is, without exception, an ideal of Nationalism. Men unite and find agreement among themselves only to serve their personal ends in the name of the nation. In Germany, to quote a single example, "the brotherhood of blood," the claim to be of one family, is to be used for the furtherance of an ambition that must completely disregard the interests and welfare of all other families of different blood. In Nationalism we see the Egotism of the individual exhibited on an enlarged scale. Behind it lies the self-seeking of those whose interests will be served by racial alliances against the common enemy. Nietzsche spoke of the Christian ethic as a "slave morality." In precisely the same sense, Nationalism may be described as slave immorality, the practice of evil under the shelter of the mass, which is a defence for the feebleness of the unit.

Moreover no church that has ever preached the commandment of Christ, that we love one another, has yet been able to avoid that heresy of Separateness, so clearly condemned by the great fundamental tenet of Theosophy. The reason for this can be deduced at once from the Nietzschean criticism just quoted. The vice of Nationalism is inherent in the teaching of the Christian Churches. The individual avoids personal responsibility by alliance with the mass; and his personal vanity, his intolerance and his hatreds may all find vent in being directed against a creed regarded as heterodox, even though such a creed be derived from the teachings of the same Master he professes to serve.

The reverse of slave morality is individualism, though not of the kind advocated by Nietzsche, which is a Western form of Hatha Yoga, or Separatism. The individualism of Raja-Yoga, taught by Theosophy, is also by way of renunciation but by another method and with another object. " Tis from the bud of Renunciation of the Self, that springeth the sweet fruit of final Liberation," but the way of renunciation is not by Separateness, nor by isolation from the world. " Not by withholding from works does a man

reach freedom from works, nor through renunciation alone does he win Supreme Success,"* but by the desire for spiritual union with all mankind.

Here is the plain direction of Theosophical teaching, as it is clearly set forth in the Ancient Wisdom and repeated in other forms by all the great Teachers and adepts, including notably the Christ whose new commandment the churches have so pitiably failed to keep. Yet it may well seem at the present moment that the world is falling into a chaos of hate and insanity. And why, we must all be asking ourselves, have so few been able to find the golden key to the first of the Seven Portals, "Dana, the key of charity and love immortal"? Why are so few able to "bear love to men as though they were brother-pupils, disciples of one Teacher, the sons of one sweet mother"?

There can be but one answer to that question. The fault is in ourselves. We read great Truths such as those already cited in this article; we believe that they are words of wisdom; but we are unable to put them into practice in our own lives. We profess to be Theosophists, but have not taken one true step towards the attainment of its teaching. We concern ourselves with the problems of esoteric knowledge, seek to understand the mysteries, and forget the statement of that adept who said, "Though I understand all mysteries and all knowledge...and have not love, I am nothing."

So it is that the world trembles again on the verge of chaos, of war, hatred and insanity.

How then can we, earnest Theosophists, win this key of the first portal? How is it possible for us, average men and women, to acquire a selfless love of humanity, without distinction of race, creed or colour? Let us first observe ourselves and then see if we can interpret the direction of the Masters.

Now is it not true that there are very few who are capable of a deep and selfless love even for those who are dearest to us, husband, wife, son or daughter? When we are put to the test, we shall find an element of selfishness in our attitude towards them. We expect some return, and if we do not receive it, we are disappointed. Moreover, this kind of human affection nearly always contains an element of criticism, based on the standard of what we assume to be our own perfections. We desire to alter the objects of our affection in some respect or another, that they may be nearer this ideal of our heart's desire. We are not giving freely but with an ultimate purpose. We love in order to win some return. We are defending our own personalities.

Equally vain will be our efforts if we seek to love mankind as an exercise in self-discipline. If we go about the world with a determined smile, practising self-control, seeking to cure ourselves of the habit of criticism, endeavouring by a continual mental effort to find good in everyone we meet, generously (as it seems to us) trying to overlook

* *Bhagavad-Gita*, III, 4.

in others the faults that we cannot help observing, training ourselves to serve what is intrinsically a selfish purpose, we may make better citizens, we may even find a measure of happiness, but we shall never learn the true nature of love. Moreover we shall run the risk of suffering a dangerous reaction, since all self-discipline undertaken for purely intellectual reasons, is liable to provoke rebellion in the personality.* Also, this method, admirable as it may be in some respects, strengthens the natural tendency to objectify the personality, to build up a mental conception of the Self which is no more than an intellectual fantasy, a chimera that will not long survive physical death.† For those who have no hope of finding the golden key, self-discipline of this order may serve an excellent worldly purpose, but not by these means can we fit ourselves to pass the first gate.

But having thus observed ourselves and agreed that not by this or that way can we take our first step in the true path, whither shall we go for a direction? The Masters tell us that each of us must find a personal solution of his or her own problem, that in this matter there can be no golden rule, no magic formula, no dogma, by subscription to which we may walk in safety.

I am so deeply aware of these great difficulties that I must preface any attempt to cope with them, by the acknowledgment that I can give but one answer out of many. What follows must be accepted as a personal interpretation of the Ancient Wisdom, and there may well be other interpretations better fitted to those who have already taken their first step on the Path.

For me, then, and I speak more particularly to those who may happen to be in the same case, it seems that the preliminary phase which must precede all efforts after initiation must be by the realisation of what Heine called the "divine homesickness," that consciousness of urgency in the true self, which Francis Thompson described in "The Hound of Heaven" and is spoken of by Jesus as the "hunger and thirst after righteousness." If we hear that call of the inner voice and refuse to obey it, we shall sin against our own Spirit, and must suffer for the sin in lives to come.

Yet many who hear that call and seek to answer it, make little further progress. Very often they are tempted by it to separate themselves from their own kind, essay the difficult and sometimes dangerous experiment of unguided meditation and suffer the delusion of self-righteousness.‡ *Others* may fall into the same snare by believing that they are called upon to preach to others the truths they have not yet comprehended themselves. These are the temptations of the mind which must now be mistrusted as a guide, giving place to that Soul-Wisdom which alone has been

* "Kill out desire; but if thou killest it, take heed lest from the dead it should again arise." *The Voice of the Silence*, p. 15.

† Sakkayaditthi, the delusion of personality. See *The Voice of the Silence*, p. 4.

‡ See paragraph 2 of p. 4 in *The Voice of the Silence*.

responsible for our "divine homesickness."

And throughout the ancient teaching, cropping up continually here and there, we find that the advice given to the disciple in this, the very first stage on the road to peace, is to seek humility through obeisance. All our adult life has been guided by the "Head-Wisdom" we call Reason; and our first surrender must be by way of the realisation that Reason, as we know it, is founded on illusion.

We have to acknowledge our complete ignorance of the true wisdom, and learn that it can never arise from an intellectual source. Intellectual and spiritual pride will shut us out from the inner knowledge of what love is. For love necessitates a complete surrender of what we believe to be the personality, the false personality built up of pride in ourselves and critical judgments of others. There can be no true love even of those dearest to us, so long as we seek to change them in any degree. The disciple who wishes to take this very first step on the Path must remember always that he is a child in wisdom, the pupil and never the teacher.

We have to learn the lesson of humility by patient degrees, continually seeking within ourselves the seeds of that divine compassion from which the holy plant will presently spring.

And if we find it difficult to love thus, simply and wholly, those whom we most deeply admire, how much greater is the task when we seek to extend our compassion to mankind as a whole! We may, it is true, conceive that attitude as an imaginative possibility, but that, alone, is no more than a fantasy, another form of self-delusion. We have to put our imaginings into daily practice. Consider, for instance, deliberately and deeply, all that is implied by the following text from *The Voice of the Silence*:—

> Let each burning human tear drop on thy heart and there remain; nor ever brush it off, until the pain that caused it is removed.

How many of us can claim such abandonment of the self as is necessary to reach the deeps of pity and sympathy implied by that passage?

Truly this way of Raja-Yoga is the hardest of all paths to follow, harder far for those of great will and intellect than the way of asceticism and self-immolation, for we may not separate ourselves from the world. We have to serve the way of the spirit in daily contact with our fellows, by which means alone can we realise that all men are one.

J. D. BERESFORD

THE IDEAL SOCIAL ORDER

[**Dr. Radhakumud Mookerji**, famous for his researches into ancient Indian history, here examines, in the light of Hindu ideas, the famous book, *Looking Backward*, by Edward Bellamy.—EDS.]

Many and various definitions of the ideal social order have been put forward, most of them coloured by individual prepossession in favour of one or another scheme for bringing in the elusive millenium. Perhaps most modern thinkers would agree that the world is groping its way, slowly and painfully, towards a social order in which the individual and society will co-operate harmoniously to bring about unfoldment of the highest possibilities of each for the good of all. No modern social structure approximates to that ideal; most represent but sorry caricatures of it.

There are two approaches to the problem, the individual and what, for want of a better term, we may call the community approach. Eastern thinkers generally have favoured the former. The West, for all its insistence on individual freedom, its flouting of family and communal groupings and their attendant obligations, is coming more and more to favour the community approach to the problem of social and economic reconstruction.

An examination of the various schemes that have been projected from time to time for ideal societies, and especially of the scheme of the U.S.S.R. will show that, broadly speaking, they all rest upon a common structure of reasoning which may be presented in the form of a chain of propositions linked to one another thus :—

(1) Human Society must outgrow *poverty* as it seeks to outgrow economic and political slavery.

(2) Poverty is a product of *property*. Therefore individual property is inconsistent with the ideal social order.

(3) More injurious to human welfare than property is the train of consequences that follow from property. Property is the taproot of a vast poisonous growth choking civilization itself.

(4) Property is the sole cause of *crimes*. It makes a brute of man under dire necessity which knows no law.

"The gentlest creatures are fierce when they have young to provide for, and in that wolfish society the struggle for bread borrows a peculiar desperation from the tenderest sentiments. For the sake of those dependent on him, a man might not choose but must plunge into the foul fight—cheat, overreach, supplant, defraud, buy below worth and sell above, break down the business by which his neighbour feeds his young ones, tempt men to buy what they ought not and to sell what they should not, grind his labourers, sweat his debtors and cozen his creditors." In such a society, even angels would be degraded into devils.

(5) Lastly, property is inconsistent with *Religion* which consists in

Universal Love. Property means separation which is a negation of that love. It means *competition* which is completely antisocial and hence antireligious.

The remedy proposed is to organize society on a new foundation by guaranteeing both work and support to every individual and making every individual do his best for society by his work, which is compulsory like military conscription. This means that the State would be the sole employer of labour and assume conduct of all the mills, machinery, railroads, farms, mines and even the capital of the country. The State would also be the sole producer and distributor of commodities. A person's share of what he could get would depend upon what he had himself contributed by his own labour to the annual product of the nation. This contribution would be measured on the credit card issued to him. Such an economic regimentation would mean even the abolition of money economy and of saving by individuals.

Omitting such widely discussed experiments as Fascism, Communism and the Nazi régime, with their profound social implications, let us take as representative of the community approach a solution put forward as far back as 1887 in a book called *Looking Backward* by Edward Bellamy. It created a furor when it appeared. Nationalist clubs to further its ideals sprang up in the United States; within ten years about a million copies were sold there and in England; it was translated into many languages.

Some critics are unfair to Bellamy in thinking that his work lacks an ethical tone or a spiritual purpose and that it stands only for a better order for the material interests of life. On the contrary, it was really a spiritual purpose that drove Bellamy to conceive of his economic and social system as the best instrument for the self-fulfilment of the individual and the spiritual development of the race. The social structure he depicts would represent a long step towards the realization of universal brotherhood. The scheme of life described is not perfect because individuals are still selfish but by encouraging in them a feeling of solidarity and interdependence it reduces to a minimum the causes that tend to create and foster selfishness.

Bellamy's thesis is that private property creates walls of separation, material and moral, and so in his model society he leaves no place for private property or competition. All are guaranteed an equal share in the products of industry or the public income on the same grounds that men share equally in the free gifts of nature, like air to breathe and water to drink. We are not concerned here with the details of Bellamy's scheme, admirably as he has worked them out, though in passing we may point out a resemblance between his apportionment of occupations to various ages and the ancient Hindu division of the life of men into stages. Bellamy holds that the period of youth must be held sacred to education and the period of maturity with declining physical powers must be held equal-

ly sacred to leisure and relaxation. Studentship must end at twenty-one, when industrial service for the community begins, and ends after twenty-four years, that is at the age of forty-five, when citizens must retire from active duty. Bellamy here has been anticipated by some of the doctrines and practices of the Hindu social system technically called the *Varnasrama-Dharma* by which life is taken through a process of progressive self-realization in the four stages of the student, the householder, the mendicant, and the self-contained hermit renouncing everything in the quest of the Truth. The ideal is that no man should have any care for the morrow, either for himself or for his children, because the nation guarantees the nurture, education, and comfortable maintenance of every citizen from the cradle to the grave. The question of difference of quality in the labour of workers is irrelevant to the system. What is required is that each must make the same effort and render the best service which he is capable of. All men who do their best, do the same. Diligence in national service is the sole and certain way to public repute, social distinction, and power of office.

Enough has been stated now to rouse fresh public interest in the new social order pictured by Bellamy, of which some of the most fundamental and typical features are already marking social evolution in different parts of the Western world. No thoughtful person can deny that environment plays its part, and an important part, in human betterment. The development of mind as well as body may be arrested by adverse economic and social conditions. It is not enough for individuals to hold right and true conceptions of ethical ideas and duties; these concepts have to be translated into such forms of daily life as shall be equitable and shall most fully satisfy the altruistic urge in man. But once a transformation in the individual is achieved, generosity and justice will be natural human expressions; the problem of an equitable social order will solve itself. Admittedly we cannot wait for the ultimate flowering of humanity in the mass. Conditions must be improved meanwhile, but we should recognize that expedients to which we have recourse are, at best, but temporary palliatives. No social structure *per se* can bring about the growth of the individual human soul.

From the Hindu point of view the system of Bellamy lays itself open to one fundamental criticism on the ground of principle. The system for which Bellamy stands is far too much organized and mechanized, so as to reduce individuals to the status of automatons for whom life consists only of serving the community. Every individual in Bellamy's state must cease to be an individual and must live only and exclusively for the state, merging his personality in the nation. In the Hindu view, it is the individual who forms the centre of the social system which exists, and claims his support, only as an instrument of the individual's self-fulfilment. Such a social system finds its justification

only in the degree in which it can extend or offer opportunities to individuals for that leisure, repose, and self-contained meditation in which the individual is left to himself to work out his own way towards God, by self-realization. Organization or mechanization may be very necessary in the ordering of man's material interests and mundane matters, but it is fatal to his spiritual growth. As Matthew Arnold puts it, "the aids to noble life are all within." A man's inner spiritual growth is his own individual and personal concern. It cannot be secured by something that is external. Even literary or artistic ability cannot come out of any machinery or organization, or any collectivist schemes of welfare. Spiritual growth is to be scrupulously treated as a personal, sacred and secret affair between the pupil and the teacher. It cannot be the subject of State regulation. It cannot be secured by statute of Parliament. It cannot prosper even in public institutions, not even in residential schools, colleges, or monasteries. It is a matter of life and growth, the product of individual treatment. The vital principle of that growth is that the individual must be left alone with his teacher and Creator to find his own personal way toward Him. Each individual must work out his own way of approach in his own way towards the Absolute.

The West is too much obsessed with ideas about the superior scope and efficacy of organization. These have their uses in certain spheres of life, but have no use in the sphere of individuals regarded as religious and spiritual Beings whose supreme duty is to unfold the Divine in them. For that, the individual must count more than the State which must directly contribute to his self-realization as an individual. Bellamy's State has no place for the saint or the seer. Its ideal is very well expressed in a passage in Mr. Barton's sermon: "For twofold is the return of man to God who is our home, the return of the individual by way of death, and the return of the race by way of evolution, when the divine secret hidden in the germ shall be perfectly unfolded." Bellamy is more anxious to plan for the progress of the race, not of the individuals composing it. He has no thought of the Infinite in the Finite, of the Absolute in the individual, of God in man. The Hindu system preserves a balance between the two ends of individual and social progress. It seeks to universalize the individual for the uplift of the race, as the Buddha has done for Humanity.

There is another reflection suggested by Hindu thought on this new social order. Ancient Hindu societies functioned under conditions which substantially reduced the scope and evils of property and competition. They functioned within small areas as self-governing village communities or rural republics in self-contained spheres of economic self-sufficiency and political and cultural independence. They controlled their economic interests, their production, distribution, trade and marketing, mainly in the interests of the community

through the village economic councils so as to give little scope to individual or middleman's profiteering. There is a rule on record that only luxuries could be exported, like spices, perfumes or precious stones, but not the necessaries of life, like food stuffs, which must be accumulated in the village granaries as insurance against famine. Money economy and its many undesirable consequences had to yield very largely to barter. These model societies had no idea of a world market, of speculation, of monopoly or cornering by combinations. They were based on Plain Living and High Thinking but they did not dispense altogether with private property, because it could not assume aggressive forms in such societies.

Private property was accepted as the basis of the home or a regulated domestic life which no degree of social progress can dispense with. Much of the home of the citizens of Bellamy's State is taken over by public institutions. India or Hinduism has, however, believed more in the privacy, the sanctity and the influence of the home for the bettering of individuals and society. It has believed in the cottage and the hermitage. It has believed more in villages than in cities. It has stood for rural in preference to urban civilization for the saving of the human soul from the clutches of materialism coming with the cities. India has believed more in the home or cottage industry than in the factory, more in the domestic school of the teacher than in any large educational institutions conducted by many teachers for many more pupils, whose education ceases to be individual and degenerates into a general process applicable to *classes* into which individual pupils are artificially grouped. India believes more in the personal human touch than in machinery. She has not set much store by standardized products of either industry or education. Artistic products have all to be handmade, while an individual's mental and moral growth must ultimately depend upon his intimate association with his teacher which alone can give him the insight into his inward methods, the secret of his creative faculties. An overcentralized and overmechanized social administration will tend to weed out all these vital elements of individual and social progress.

RADHAKUMUD MOOKERJI

SHAKESPEARE'S DREAM

[**John Middleton Murry's** new book to be published early this year is *Shakespeare's Final Period*; it will represent the conclusion of a study of the great dramatist which has lasted over fifteen years. The following is a portion of a chapter of that book.—EDS.]

Because I am by temperament averse to reading Shakespeare as allegory I am struck by the fact that I cannot resist the conviction that *The Tempest* is more nearly symbolical than any of his plays. I find it impossible to deny that Prospero is, to some extent, an imaginative paradigm of Shakespeare himself in his function as poet; and that he does in part embody Shakespeare's self-awareness at the conclusion of his poetic career.

To this conviction I am forced by many considerations. The simplest and weightiest of them all is this: That there is a final period in Shakespeare's work which exists in reality and is as subtly homogeneous as a living thing, is to me indubitable. It is equally certain that *The Tempest* is, artistically, imaginatively and "sensationally," the culmination of that period. And, finally, it is certain that Prospero's function in the drama of *The Tempest* is altogether peculiar. He is its prime mover; he governs and directs it from the beginning to the end, he stands clean apart from all Shakespeare's characters in this, or any other, period of his work. He is the quintessence of a quintessence of a quintessence.

To what extent Prospero is Shakespeare, I do not seek to determine. I have no faith in allegorical interpretation, because I am certain that allegory was alien to Shakespeare's mind. I find no trace of it in the length and breadth of Shakespeare's work. When I reach the conclusion that Prospero is, in some sense, Shakespeare, I mean no more than that, being what he is, fulfilling his unique function in a Shakespeare play, and that in all probability Shakespeare's last, it was inevitable that Prospero should be, as it were, uniquely "shot with" Shakespeare. I mean no more than that it is remarkable and impressive that Shakespeare should have given his last play this particular form, which carried with it this particular necessity: which is no other than that of coming as near to projecting the last phase of his own creative imagination into the figure of a dramatic character as Shakespeare could do without shattering his own dramatic method. But in saying this, I do not mean that Shakespeare deliberately contrived *The Tempest* to this end. He wanted, simply, to write a play that would satisfy himself, by expressing something, or many things, that still were unexpressed. For this purpose, a Prospero was necessary.

He was necessary to make accident into design. *The Winter's*

Tale is a lovely story, but it is, in substance (though not in essence) a simple tale, a sequence of chances. There is no chance in *The Tempest*; everything is foreordained. Of course, this is appearance only. The events of *The Winter's Tale* are no less foreordained than those of *The Tempest*; both are foreordained by Shakespeare. But in *The Tempest*, Shakespeare employs a visible agent to do the work. That is the point. For it follows, first, that the visible agent of Shakespeare's poetic mind must be one endowed with supernatural powers, a "magician"; and second, that what he foreordains must be, in some quintessential way, human and humane. Once grant a character such powers, their use must satisfy us wholly. Chance may be responsible for the loss and saving of Perdita and the long severance of Hermione and Leontes, but not humane omnipotence.

It may be said that this is to put the cart before the horse, and that Shakespeare was concerned primarily with the solution of a "technical" problem. It may be that his central "idea" was the obliteration of the evil done and suffered by one generation through the love of the next, and that his problem was to represent that "idea" with the same perfection as he had in the past represented the tragedy of the evil done and suffered. (Though to call this a merely technical problem is fantastic: a whole religion is implicit in it.) In *The Winter's Tale* he had pretty completely humanised the crude story of *Pericles*: but Leontes's jealousy was extravagant, Antigonus' despatch a joke, the oracle clumsy, and Hermione the statue a theatrical trick. The machinery was unworthy of the theme. It stood in the way of the theme's significance.

We are driven back to the same conclusion. To precipitate the significance of the theme a palpable directing intelligence was required. What seemed accident must now be felt as design. There is but one accident in *The Tempest*, the accident which brings the ship to the island. And Shakespeare is emphatic that it is accident.

Mir. And now, I pray you, sir,
For still 'tis beating in my mind, your reason
For raising this sea-storm?
Pros. Know thus far forth,
By accident most strange, bountiful Fortune
Now my dear lady, hath mine enemies
Brought to this shore; and by my prescience
I find my zenith doth depend upon
A most auspicious star, whose influence
If now I court not, but omit, my fortunes
Will ever after droop.

Initial accident there must be. If Prospero's power extended to the world beyond the Island, so that he could compel the voyage thither, the drama would be gone. Prospero would be omnipotent indeed; and the presence of evil and wrong in the world he controlled would be evidence of devilishness in his nature. *The Tempest* implies a tremendous criticism of vulgar religion. I do not think that Shakespeare embarked on it deliberately; it was the spontaneous outcome of the working of his imagination. But I think there was a moment in the writing of his drama when he was deeply disturbed by the implications of the method to which he had been brought by the natural effort to-

wards complete utterance of his "sensation."

The Island is a realm where God is Good, where true Reason rules; it is what would be if Humanity—the best in man—controlled the life of man. And Prospero is a man in whom the best in man has won the victory: not without a struggle, of which we witness the reverberation.

Ari. Your charm so strongly works them
That if you now beheld them, your affections
Would become tender.
Pros. Dost thou think so, spirit?
Ari. Mine would, sir, were I human
Pros. And mine shall.
Hast thou, which art but air, a touch, a feeling
Of their afflictions, and shall not myself
One of their kind, that relish all as sharply,
Passion as they, be kindlier moved than thou art?
Though with their high wrongs I am struck to the quick,
Yet with my nobler reason, 'gainst my fury
Do I take part: the rarer action is
In virtue than in vengeance: they being penitent
The sole drift of my purpose doth extend
Not a frown further. Go, release them, Ariel:
My charms I'll break, their senses I'll restore,
And they shall be themselves.

"Themselves"—not what they were, but what they should be. This is no stretch of interpretation. Gonzalo drives it home afterwards. "All of us found ourselves when no man was his own."

The Island is a realm, then, controlled by a man who has become himself, and has the desire, the will and the power to make other men themselves. Miranda is what she is because she has been his pupil.

Here
Have I, thy schoolmaster, made thee more profit
Than other princess' can that have more time
For vainer hours and tutors not so careful.

It is a difference between Miranda and Perdita; and an important one, for it belongs, as we shall see, to the essence of Shakespeare's thinking. It is not a difference in the imaginative substance of those lovely creatures. We must not say that Perdita is the child of nature, and Miranda the child of art. They are creatures of the same kind. The difference is only that in *The Tempest* Shakespeare wants to make clear what he means: *that men and women do not become their true selves by Nature merely, but by Nurture.* So it is that, for all his power, Prospero cannot transmute Caliban, for he is one

on whose nature
Nurture can never stick; on whom my pains
Humanely taken, all, all lost, quite lost.

The thought is vital to *The Tempest.* The Island is a realm where by Art or Nurture Prospero transforms man's Nature to true Human Nature. The process, in the case of the evildoers, must by dramatic necessity be sudden, and as it were magical; but we must understand its import. For this process is the meaning of Prospero.

We can approach Prospero by way of Gonzalo, who was, to the limit of his power, Prospero's loyal and understanding friend, in the evil past. Gonzalo has his own dream. After the shipwreck, he looks upon the beauty and richness of the enchanted island. "Had I plantation of this isle, my lord"—if it were his to colonise and rule—"what would I do?" And he answers; or rather Shakespeare answers for him. It is significant that Shakespeare takes his words from Montaigne. We have a choice: either the passage from Montaigne's essay "Of the Caniballes" was so familiar to Shakespeare that he knew it by heart, or he wrote Gonzalo's words with the passage from Florio's Montaigne before his eyes. Other solution

there is none. This is not reminiscence, but direct copying. I am sorry, says Montaigne, that the "cannibals" were not discovered long ago, when there were living men who could have appreciated their significance.

I am sorie, *Lycurgus* and *Plato* had it not: They could not imagine a genuity so pure and simple, as we see it by experience; nor ever beleeve our societie might be maintained with so little art and humane combination.

The words are worth the scrutiny. We know that Shakespeare read and studied them while he was writing *The Tempest*. There are very few passages, outside North's *Plutarch*, of which we can certainly say so much: and assuredly no passage of the few we know that Shakespeare studied bears so nearly upon the heart of his final theme as this one.

Montaigne says that he regrets Plato and Lycurgus did not know of the "cannibals." Those great law-makers—one the legislator of an actual, the other of an ideal society—would have seen in the society of the South American savages something that exceeded "the conception and desire of philosophy." They could never have believed that a society of men might be maintained with so little art and humane combination—that is to say, with so little artifice and contrivance. Montaigne is saying that the life of the South American Indians proves that mankind is capable of living peacefully, happily and humanely without the constraint of law, or the institution of private property.

It is a nation, would I answer Plato, that hath no kinde of traffike, no knowledge of Letters, no intelligence of numbers, no name of magistrate, nor of politike superioritie; no use of service, of riches or povertie; no contracts, no successions, no partitions, no occupation but idle; no respect of kindred, but common, no apparel but naturall, no manuring of lands, no use of wine, corne, or mettle. The very words that import lying, falsehood, treason, dissimulations, covetousnes, envie, detraction, and pardon, were never heard of amongst them. How dissonant would hee finde his imaginarie commonwealth from this perfection!

Gonzalo imagines that he has the empty island to colonise. What would I do? he says.

> I' the commonwealth I would by contraries
> Execute all things: for no kind of traffic
> Would I admit; no name of magistrate;
> Letters should not be known; riches, poverty
> And use of service, none; contract, succession,
> Bourne, bound of land, tilth, vineyard, none;
> No use of metal, corn or wine, or oil;
> No occupation; all men idle, all;
> And women, too, but innocent and pure;
> No sovereignty.....
> All things in common nature should produce
> Without sweat or endeavour: treason, felony,
> Sword, pike, knife, gun, or need of any engine
> Would I not have; but nature should bring forth,
> Of its own kind, all foison, all abundance,
> To feed my innocent people.

What Shakespeare has done is singular, and revealing. Montaigne, true sceptic that he was, had pitted the savage against the civilised. Shakespeare omits from Montaigne's picture the incessant fighting, the plurality of wives, the cannibalism itself, and puts his words in Gonzalo's mouth as a description of the ideal; and at the same time he sets before us, in Caliban, his own imagination of the savage, in which brutality and beauty are astonishingly one nature. So Shakespeare makes clear his conviction that it is not by a return to the primitive that mankind must advance. Yet he

is as critical as Montaigne himself of the world of men. The wise Gonzalo, when he looks upon the "strange shapes" who bring in the unsubstantial banquet and "dance about it with gentle actions of salutation, inviting the king to eat," says:—

> If in Naples
> I should report this now, would they believe me?
> If I should say, I saw such islanders—
> For, certes, these are people of the island—
> Who, though they are of monstrous shape, yet, note
> Their manners are more gentle-kind than of
> Our human generation you shall find
> Many, nay almost any.

But these are not savages; they are Prospero's spirits.

This reaction to Montaigne, this subtle change of Montaigne, might be put down to a purely instinctive motion in Shakespeare, were it not for the fact that Shakespeare had used this essay of Montaigne before. He had been reading it at the time he was writing *The Winter's Tale*, for Polixenes's memorable defence of the Art which mends Nature, and is therefore itself Nature, is a reply to the passage in Montaigne's essay which immediately precedes those we have quoted. Montaigne begins by declaring that there is nothing in the Indians—head-hunting, cannibalism, incessant warfare, and community of wives, included—that is either barbarous or savage "unless men call that barbarism which is not common to them." He is, of course, turning it all to the account of his ethical scepticism: Truth this side of the Alps, falsehood the other. He goes on:—

> They are even savage, as we call those fruits wilde, which nature of her selfe, and of her ordinarie progresse hath produced: whereas indeed they are those which our selves have altered by our artificiall devices, and diverted from their common order, we should rather terme savage. In those are the true and most profitable vertues, and naturall properties most lively and vigorous, which in these we have bastardized, applying them to the pleasure of our corrupted taste. And if notwithstanding, in divers fruits of those countries that were never tilled, we shall finde, that in respect of ours they are most excellent, and as delicate unto our taste; there is no reason, art should gaine the point of honour of our great and puissant mother Nature... Those nations therefore seem so barbarous to me because they have received very little fashion from humane wit, and yet are neere their originall naturalitie. The lawes of nature do yet commande them, which are but little bastardized by ours...

Precisely so, Perdita did exclude "carnations and streaked gillyvors" from her garden, because they are called "nature's bastards," because

> There is an art which in their piedness shares
> With great creating nature.

Shakespeare will have nothing to do with that false antithesis between Art and Nature. Says Polixenes: "Nature is made better by no mean but nature makes that mean." The Art that makes Nature better is Nature's art. That is the true distinction between Nature's art and man's, and it has perhaps never been more simply or subtly formulated. Where man's art improves nature, it is nature's art in man; where it makes nature worse, it is man's art alone. In *The Winter's Tale* we have first, Shakespeare's casual, in *The*

Tempest his deliberate, reply to the scepticism of Montaigne.

And thus it is that Shakespeare, in Gonzalo, with splendid irony, turns Montaigne's report of the Indians from mere nature, to a picture of nature's art in man, working on man. He discards the savagery, and retains only what belongs to the ideal and human. It is the innocence not of the primitive, but of the ultimate, which he seeks to embody. And that is manifest from the very structure of *The Tempest*. Caliban is the primitive; but Miranda and Ferdinand are the ultimate. There is no confusion possible between them, and the sophistry of Montaigne is exorcised by a wave of the wand. Nature and Nurture alone can make human Nature. But the nurture that is Nature's own is hard to find.

In *The Tempest* there is Prospero to govern the process, and to work the miracle of a new creation. Poised between Caliban, the creature of the baser elements—earth and water—and Ariel, the creature of the finer—fire and air—is the work of Prospero's alchemy: the loving humanity of Ferdinand and Miranda. Miranda is a new creature; but Ferdinand must be made new. He is made new by the spell of Ariel's music.

> Sitting upon a bank.
> Weeping again the king my father's wreck
> This music crept by me upon the waters
> Allaying both their fury and my passion
> With its sweet air: thence have I follow'd it,
> Or it hath drawn me rather. But 'tis gone.
> No, it begins again,
> ARIEL SINGS.
> Full fathom five thy father lies;
> Of his bones are coral made;
> Those are pearls that were his eyes
> Nothing of him that doth fade
> But doth suffer a sea-change
> Into something rich and strange
> Sea-nymphs hourly ring his knell Ding-dong!
> Hark, now I hear them—Ding-dong, bell.

From the ecstasy of that transforming music, Ferdinand awakes to behold Miranda, and Miranda beholds him *Jam nova progenies.*

Beneath a like transforming spell, eventually all the company pass—Alonzo, the false brother, Sebastian and Antonio, the traitors. In the men of sin it works madness, or what seems like madness, but is a desperation wrought by the dreadful echoing of the voice of conscience by the elements:—

> *Gon.* In the name of something holy, sir, why stand you
> In this strange stare?
> *Alen.* O, it is monstrous, monstrous!
> Methought the billows spoke and told me of it;
> The winds did sing it to me, and the thunder,
> That deep and dreadful organ-pipe, pronounced
> The name of Prosper: it did bass my trespass.
> Therefore my son i' the ooze is bedded, and
> I'll seek him deeper than e'er plummet sounded
> And with him there lie mudded.
> *Seb.* But one friend at a time!
> I'll fight their legions o'er.
> *Ant.* I'll be thy second.
> *Gon* All three of them are desperate: their great guilt
> Like poison given to work a great time after
> Now 'gins to bite the spirits.

That which Christian theology imposes on evil men at the Judgment Day—"The tortures of the damned"—by Prospero's art they experience in life. They are rapt out of time by his spells. To Gonzalo, whose life is clear, it brings only such change as that which Ariel's music works upon Ferdinand. But by these different paths, they reach the condition which Gonzalo describes: "All of us found ourselves when no man was his own."

So that when Miranda looks upon them, and cries for joy at

"the brave new world that has such creatures in it," they really are new creatures that she sees. They have suffered a sea-change. And Prospero's wise-sad words: "'Tis new to thee," if we were to take it precisely, applies only to the world beyond the island, not to those of its creatures he has transformed. But it is not the word of Prospero, it is of Prospero "shot by" Shakespeare, who knows it is not so easy to transform men, still less a world.

And it is a sudden pang of this awareness which underlies the strange conclusion of the lovely masque which Prospero sets before Ferdinand and Miranda, to celebrate their betrothal. He has promised to bestow on them "some vanity of mine art." It is the kind of lovely thing that Shakespeare found it natural to write: a vision of Nature's beauty, ministering to the natural beauty of Ferdinand's and Miranda's love. Ferdinand, enchanted, cries:—

> Let me live here ever:
> So rare a wonder'd father and a wife
> Makes this place paradise.

Suddenly, towards the end of the concluding dance, Prospero remembers the clumsy plot of Caliban and Stephano against his life. He is in no danger, nor could he be conceived to be in danger. Yet he is profoundly disturbed, strangely disturbed, and the strangeness of the disturbance is strangely insisted on.

> *Fer.* This is strange: your father's in some passion
> That works him strongly.
> *Mir.* Never till this day
> Saw I him touched with anger so distempered.
> *Pros.* You do look, my son, in a moved sort,
> As if you were dismay'd: be cheerful, sir,
> Our revels now are ended. These our actors,
> As I foretold you, were all spirits and
> Are melted into air, into thin air;
> And, like the baseless fabric of this vision,
> The cloud-capp'd towers, the gorgeous palaces,
> The solemn temples, the great globe itself,
> Yea, all which it inherit, shall dissolve
> And, like this unsubstantial pageant faded,
> Leave not a rack behind. We are such stuff
> As dreams are made on, and our little life
> Is rounded with a sleep. Sir, I am vex'd;
> Bear with my weakness; my old brain is troubled:
> Be not disturb'd with my infirmity:
> If you be pleased, retire into my cell
> And there repose: a turn or two, I'll walk
> To still my beating mind.
> *Fer. Mir.* We wish you peace.

It is not the plot against his life which has produced this disturbance. It is the thought of what the plot means: the Nature on which Nurture will never stick. The disturbance and the thought come from beyond the visible action of the drama itself.

What Prospero seems to be thinking concerning the vanity of his art, has been disturbed and magnified by what Shakespeare is thinking concerning the vanity of his. He has imagined a mankind redeemed, transformed, reborn; the jewel of the wood become the jewel of the world. As the recollection of Caliban's evil purpose seems to wake Prospero, so does the recollection of the world of reality wake Shakespeare; and these two awakings are mingled with one another. In *The Tempest* Shakespeare had embodied his final dream—of a world created anew, a new race of men and women. Was it also *only* a dream?

JOHN MIDDLETON MURRY

NEW BOOKS AND OLD

A NOBLE CALL TO ACTION

[In this review **Hugh I'A. Fausset** examines the interpretation of the *Gita's* message by India's great political leader, the late B. G. Tilak, and finds it thought-provoking.—EDS.]

That the West should be increasingly attracted by the Wisdom of the East is one of the few encouraging signs of the times. But no less significant, perhaps, is the Gospel of Action which is beginning to be preached in the East itself. If this gospel were merely an echo of the creed of strenuous acquisitiveness, which the West has either to outgrow or perish, we might well despair of the human race. But it is of course nothing of the kind. The activistic ethics of the business man can never, it is safe to say, make any lasting appeal to the mind of the East, because that mind is essentially more mature than the Western and has, too, the support of an immemorial philosophy, in which crude individualism is so clearly put in its place. Yet, so long as the negative elements in that philosophy were unduly stressed and men were invited to renounce the world instead of helping to redeem it, the East was equally endangered by its own apathy and by the greed of Western powers. An inactive East could be Westernised from without, if not from within. But an East which had rediscovered its own true principle of action and set itself to live it could be neither exploited nor vulgarised. And it might well prove a model to the world.

This was the unwavering conviction of the late Lokamanya Tilak, the first volume of whose great commentary on the *Gita*, entitled *Gita-Rahasya or Karma-Yoga Shastra*, has just appeared in an English translation.* Tilak was not only a great scholar and a trenchant philosopher, but a Nationalist leader whose determination to reawaken both the political mind and the soul of the people, by linking its future to its past, has made his name and work a part of Indian history. Three times he paid with imprisonment for being a pioneer nation-builder, and it was during the last and longest period which he spent in gaol that he wrote the massive work which is now within the reach of English readers. It was originally written in Marathi and in this form has had a prodigious sale. Mr. Sukthankar has aimed above all at a faithful translation, even at the cost of perpetuating many long and involved sentences. The result is not easy reading, but neither, we can believe, is the original and despite occasional verbal infelicities

* *Srimad Bhagavadgita Rahasya or Karma-Yoga-Sastra*, by *Bal Gangadhar Tilak*, B.A., LL. B. Translated by *Bhalchandra Sitaram Sukthankar*, M.A., LL. B., Vol. I. (Tilak Bros., Poona. Rs. 6/-)

such as "philanthropicalness" or "exuberation," he has done his task well.

That so difficult and weighty a book should yet have proved a best-seller in the original is perhaps surprising, until one begins to come under the spell of its author's character. Philosophical works generally appeal to the mind alone. They seldom transmit a moral force. But this book is not only a monumental commentary, based on encyclopædic learning and including in the sweep of its analysis whole systems of thought and of conduct, but it is a moral act. Babu Aurobindo Ghose has described Tilak as the very type and incarnation of the Maratha character, a rugged, strong and sturdy people, keenly intelligent and practical to the very marrow, following in ideas, even in poetry, philosophy, and religion, the drive towards life and action. And it is because we feel in this book from first page to last "a single-mindedness in aim of quite extraordinary force," an indomitable will and an unwavering devotion, that the weight and intricacy of its arguments do not tire us, nor the insistent repetition of its central theme, and that we rise up from the long labour of absorbing its six hundred pages morally braced and mentally enlightened.

The following passage from a speech by Tilak himself will best convey what the central theme of the book is.

> The conclusion I have come to is that the *Gita* advocates the performance of action in this world even after the actor has achieved the highest union with the Supreme Deity by Jnana (Knowledge) or Bhakti (Devotion). This action must be done to keep the world going by the right path of evolution which the Creator has destined the world to follow. In order that the action may not bind the actor, it must be done with the aim of helping His purpose, and without any attachment to the coming result. This I hold is a lesson of the *Gita*. Jnana-Yoga there is, yes. Bhakti-Yoga there is, yes. Who says not? But they are both subservient to the Karma-Yoga preached in the *Gita*.

And elsewhere he wrote:—

> Karma-Yoga does not look upon this world as nothing; it requires only that your motives should be untainted by selfish interest and passion. This is the true view of practical Vedanta, the key to which is apt to be lost in sophistry.

Such in brief is the cardinal doctrine which Tilak expounded in this book. And he claimed to do so as one who approached the *Gita* with no theory of his own for which he sought any support, contrasting himself in this with almost all previous commentators. Certainly he did all he could to guard against a prejudiced mind, if he did not always succeed in eliminating the bias of an intensely dynamic temperament. And even if he began his study of the *Gita* with a certain inevitable prepossession in favour of forthright Action, the discipline of objective research to which he submitted himself and which extended from the *Gita* itself over the whole field of Vedanta Philosophy with numerous side-references to the work of Western thinkers, left little room for personal prejudice. This volume displays the process and results of that exhaustive research, while the volume which is to follow will contain a translation of the *Gita*, stanza

by stanza, with more detailed commentaries where necessary.

Tilak's plan in this introductory but independent volume was to divide the chief subjects or doctrines met with in the *Gita*, into chapters and to expound each in turn with the most important logical arguments relating to them and by comparison with doctrines propounded in other religions and philosophies. How vast an undertaking this was may be suggested by citing such chapter headings as "The Science of Right Action," "The Materialistic Theory of Happiness," "The Intuitionist School and the Consideration of the Body and the Atman," "The Kapila-Sankya Philosophy," "The Construction and Destruction of the Cosmos," "The Philosophy of the Absolute Self," "Karma and Freedom of Will," "The State of the Perfect and Worldly Affairs," "The Path of Devotion." But such bare titles can give little idea of the wealth of cogent critical analysis, or philosophical knowledge and homely illustration, which underlies them. Each chapter is, indeed, almost a system of philosophy in itself and the arguments in favour of a given philosophy, whether it be Comte's Positivism, Kapila's Dualism or Haeckel's materialistic nondualism, are stated with the same thoroughness as the arguments against. Yet there is no casuistical balancing of one school of thought against another. Tilak's aim throughout was to recover and vindicate the pure Vedic truth which in his view had become overlaid and distorted through the ages by one-sided interpretations. All his extensive analysis was subordinated to this aim and when, as in the monumental chapter on "The Philosophy of the Absolute Self," he was free to explore the loftiest ranges of that truth, his relentless powers of logic reached upwards to the pure realm of creative reason. No review, however, could do justice to the detailed comprehensiveness of this book as a critical survey of some of the most sublime and subtle reasoning which the human mind has put forth upon the nature of being and the problems of conduct. I can at best in the space left to me define rather more precisely the central truth which this masterly survey was intended to enforce.

In the history of Indian thought and religion as traced by Tilak and illustrated in a pictorial map of its prominent schools from the Vedic Age to the present day, two main paths have been prescribed for all who would obtain release from the bondage of ignorance and egoism, the paths of Desireless Action and of Renunciation by Abandonment of Action. Tilak has sought to prove that the former path by which a harmony is established between the realisation of the highest self and action was not only the more ancient, but the more true to the creative demands of life. The ages of Buddha and of Sankara, in which an exclusive emphasis was laid upon release through enlightened abandonment of action and to a less degree the age of Jnaneshvara, Tukarama and others who exclusively concentrated upon devotion, represented, in his view, a falling

away from the integral truth of "the energistic Vedic religion" into a negative one-sidedness. While fully admitting that he who renounced the world and realised the Atman attained Release, he firmly rejected Sankara's claim that knowledge and action were mutually antagonistic, like light and darkness, or that, Release once attained, a man owed no further duties to the world. The *Gita*, which he described as embodying the basic principles of the Hindu Religion and Morality, upheld, he insisted, no such antagonism. While showing that there is an opposition between Knowledge and Desire-prompted Action,—it admits none between Knowledge and Desireless Action. It asks you, therefore, "to perform all Actions desirelessly, and never to give them up." This is the imperative upon which the whole book turns and which is hammered home perhaps rather too insistently. Tilak was so single-minded in his conviction that he tended in places to oversimplify the problem and so much of a fighter at heart that it is hard to imagine his ever being unduly troubled by the doubts and scruples of Arjuna. Yet he had so truly achieved that renunciation of self which is the true renunciation that he could enter into all the dilemmas which an ethic of action entails, and if he failed at times to solve them quite satisfactorily, as in his treatment of the problem of resistance or nonresistance to evil, he never failed to state the problem disinterestedly.

That life in this manifested world is action and demands unceasing action of us all, in one form or another, he has proved with a weight of indisputable authority, and likewise that true action is a kind of inaction, because it is done in us and through us by the Creator. And it is only in the working out of this truth that we feel at times the limitations of a nature so sturdily averse to "self-centred weaklings" and "spineless arguments." In particular his view of what constituted necessary action in the world strikes us as having been rather restricted by his own intensely positive and practical bent. It is arguable, for example, that a solitary in the forest, devoting his life to prayer for the world or to radiating enlightenment to its more sensitive minds, is acting more potently than any hard-working statesman or champion of social reform. And while Tilak considered action in relation to the different castes, he hardly made sufficient allowance perhaps for those higher spiritual activities in which action may even have the appearance of inaction. The *Gita-Rahasya* itself, for instance, executed in the silence and retirement of a prison, was the fruit of an enforced abandonment of the world. But it may well ultimately prove to have been the most potent act of his life.

While, however, it is possible to find in this great act and exposition of Karma-Yoga certain defects of emphasis, these count for little against the solid integrity of its interpretation of Vedic truth. "It takes," in Aurobindo Ghose's words, "the Scripture which is perhaps the strongest and most comprehensive production of Indian Spirituality

and justifies to that Spirituality by its own authoritative ancient message the sense of the importance of life, of action, of human existence, of man's labour for mankind which is indispensable to the idealism of the modern spirit."

And if it calls the East to express its immemorial wisdom and devotion in creative action, its message to the modern West is no less important. For it shows with a strenuous logic which will appeal to the Western Spirit that only the action of a desireless mind and a devoted heart can bring release to the individual and harmony to a discordant world.

HUGH I'A. FAUSSET

HEREDITY

SOME OLD HINDU POINTS OF VIEW

[Two recent publications on heredity from the modern science angle are reviewed here by two thoughtful Indians both of whom adduce suggestive ancient teachings to show the incompleteness of the Western approach.

Mr. Viswanatha is right as far as he goes in stating the position of Madame Blavatsky on the rationale of heredity, but a further quotation may make it clearer. It is " the spiritual potency in the physical cell " that she declares guides the development of the embryo and causes the hereditary transmission of faculties and all the qualities inherent in man. " The Darwinian theory, however, of the transmission of acquired faculties, is neither taught nor accepted in Occultism. Evolution, in it, proceeds on quite other lines; the physical, according to esoteric teaching, evolving gradually from the spiritual, mental, and psychic. This inner soul of the physical cell—this ' spiritual plasm ' that dominates the germinal plasm—is the key that must open one day the gates of the terra incognita of the Biologist, now called the dark mystery of Embryology." (*The Secret Doctrine* I. 219)—EDS.]

This little book* provides a popular epitome of recent research in genetics, on the origin, evolution and ascent of man.

The production, generation after generation, of offspring identical in all but minor peculiarities with their parents is indeed one of the chief miracles of life. Mendel's remarkable discovery of the gene has made it possible for the scientist to consider evolution in terms of measurable units. This unit is the genetical species which can be determined experimentally by an analysis of the gene and the chromosome complex. (p. 103) All the complicated life of our higher animals and plants of to-day is due to the balance maintained by the precise mechanism of chromosomes. (pp. 39, 50) With our present knowledge of the genes and their intimate and invariable association with life, it is clearly evident that they were concerned directly with the first origin of life. (p. 35)

The first chapter gives a beautiful summary of what in Hindu philosophy is comprehended in the *aṇoraṇiya*— the bacteriophages, viruses, bacteria and cocci, one-celled plants and animals, fungi etc. of modern science. Through the long ages evolution gradually advanced, building up more and more complex forms until to-day its greatest culmination is man with his mind which is *mahato mahīya*. The author gives (p. 115 ff.) a very useful summary of the biological discoveries of the present century in the order of their appearance. His observations on the scientific possibil-

* *Heredity and the Ascent of Man.* By C. C. HURST, Ph. D., Sc. D. (Cambridge University Press, London, 3s. 6d.)

ity of Virgin Births (84 ff.) are of especial interest; and the recorded experiments on the fruit fly (78 ff.) are of profound importance in connection with the nature of the offspring resulting from crossing.

This eminently readable book on a difficult subject, written by an accepted authority on genetics, and intended to establish the fundamental unity of matter, life and mind, " constituting a monistic trinity with a common basis in origin in pure thought, which after all may be only another name for the spirit" (p. 136), must indeed be welcome as adding to the sum total of human knowledge so far attained.

The doctrine of evolution is propounded in Hindu sacred texts. Recognition of the desirability of eugenics is implicit in the *Bhagavad-Gita* : " When virtue wanes in the family, women become corrupt; and this leads to a confusion of castes and clans. " As a discussion would be out of place here, I would simply invite attention to the bearing of the illustration on p. 20 of this book on the principle underlying the Hindu classification of marriages into *Anuloma* (along the grain) and *Pratiloma* (against the grain).

Heredity determines no doubt the physical features and the intellectual equipment of the individual; but science has so far offered no explanation of the soul. The doctrine of reincarnation is a necessary complement to the scientific scheme of evolution which takes no account of the self-conscious intelligence of the human soul.

As stated by Madame Blavatsky in *The Secret Doctrine*, twelve years before Mendel's experiments were brought to light and appreciated, the two chief difficulties of the science of embryology, namely, the formation and growth of the fœtus and the hereditary transmission of likeness, have never been properly answered; and she declared they would never be solved till the day when scientists condescend to accept the occult theories. (S. D. I. 223)

The German Embryologist-philosopher (Weissmann) shows—thus stepping over the heads of the Greek Hippocrates and Aristotle, right back into the teachings of the old Aryans—one infinitesimal cell, out of millions of others at work in the formation of an organism, determining alone and unaided, by means of constant segmentation and multiplication, the correct image of the future man (or animal) in its physical, mental and psychic characteristics. It is that cell which impresses on the face and form of the new individual the features of the parent or of some distant ancestor; it is that cell again which transmits to him the intellectual and mental idiosyncrasies of his sires and so on. This Plasm is the immortal portion of our bodies—simply through the process of successive assimilations. (S.D. I. 223)

Complete the physical plasm, . . . the "Germinal Cell" of man with all its material potentialities, with the " spiritual plasm, " so to say, or the fluid that contains the five lower principles of the six-principled Dhyan—and you have the secret, if you are spiritual enough to understand it. (S. D. I. 224)

S. V. VISWANATHA

This book by the Editor of *The Eugenics Review** gives a comprehensive picture of the results so far available regarding the facts of heredity with some indication of the social implications of the problem. It refrains from positive suggestions for reconstruction.

A comparative survey of current and ancient Indian speculations on the problem of heredity reveals differences characteristic of the two orientations on a background of similarity. The same essential questions are asked but differences in answer are dictated by the wider and more synthetic point of view of ancient Indian thinkers. The ancient view holds all the relevant factors in a just harmony—physical, physiological, psychological and spiritual. This is clear, for example, in the very statement of the problem. The book under review, in harmony with the spirit of Modern Science, gives a detailed account of the processes of fusion of the male and female elements strictly from the mechanical point of view. To such an attitude, mind and spirit can only appear as unintelligible surds to be explained away if possi-

* *Heredity, Mainly Human*. By ELDON MOORE (Chapman and Hall, Ltd., London. 15*s*.)

ble. Behaviorism is the characteristic result.

In Indian works, on the other hand, like the *Charaka Samhita,* a standard medical treatise, the conclusion is not prejudiced by the very orientation. The constitutive factors are analyzed into five: (1) the paternal and (2) the maternal elements, fusing to form the seed; (3) the food and drink assimilated by the mother and nourishing the offspring in the womb; (4) the further transformation of food into secretions (hormones?); and (5) the soul. The organism is a vehicle of the soul, to which it is but the most intimate part of the external environment. It holds in concentrated form, ready to develop, an infinite number of potencies in mid-career. No impassable gulf is recognized between the physical and higher levels. *Charaka Samhita* (Śarīrasthāna) gives a list of the derivatives from these five constituent factors. The characteristics of the fertilized ovum derived from the father are said to be hair, nails teeth, bones, nerves and semen. The maternal elements are declared to be skin, blood, flesh, fat, navel, heart, lungs, the breasts, intestines, stomach, entrails and the marrow. The food assimilated by the mother contributes health, activity, the quality of the appetite, happy functioning of the senses, voice, complexion, blood, semen, and temperament. From the essences of the *rasas* of the mother's body during pregnancy and gestation are obtained birth of the body, its growth, union with the vital spirits, nourishment and activity.

So much for the biological factors—but the Indian view goes on to add the contribution of the soul. The soul is not *born* but only enters the body so constituted in accordance with the law of Karma or universal causation. The body is the net result of commerce with the environment in previous incarnations. There is a preëstablished harmony between the bodily endowment at the moment of inception and the state of development of the soul, however mysterious may be the process of their mutual gravitation. But the defects of body and mind brought on *after conception* by accidents to the mother's body are not to be regarded as inherited by previous *karma.* We must distinguish strictly between heredity and environment. The soul brings with it a *manas* or psyche carried over from previous incarnations. This psyche is the summation of the following: the quality of earnestness, external conduct, purity, aversion, memory, heedlessness, power of renunciation, envy, courage, energy, wrath, fear, procrastination, promptness, keenness etc.—in a word, the mental endowment as a whole, which is a psychical aspect of heredity. The mind in the Indian sense is only an instrument of the soul at a higher level exactly as the senses are at a lower level.

Whatever may be the logical process by which these results were obtained by ancient thinkers, they furnish a more fruitful and less misleading starting point for investigation. They do not weight the issue on the side of materialism. They neglect no aspect of the problem. An attempt to verify them by means of superior instruments of modern research is sure to suggest fertile hypotheses. (For example, diseases affecting these parts of the body may be traced through heredity.)

It should not be thought that the hereditary transmission of these elements of the psycho-physical organism is simple and direct. If it were so, Bharadwaj asks: "Why then do not the offspring of idiots, of the blind, the hunchbacked, of those who speak with a nasal twang, of the insane etc., resemble their parents?" The answer of Atri's son consists of a distinction which seems to anticipate modern theories of germ-plasm and of Mendelism. "Verily in the seed from which the body springs (germ-plasm) there are particular portions from which limbs grow. When a particular portion of the seed therefore is damaged, the limb that would have grown out of it becomes deformed. .... Hence the children born of idiots and the rest do not necessarily resemble their parents." Certain elements of the seed are predisposed to stimulate their growth in the

offspring. No character of the parent bodies affects the issue unless it is deep enough to affect the seed.*

Another part of the answer takes an analytical view of the endowments inherited. The inheritance of the individual is regarded as a mixture of many potentialities derived from all the ancestors in different proportions—in fact it is said to go back to Brahma, the Demiurge! This is the essence of Mendelism that heredity functions in unit characters assorted differently in accordance with a formula. Both the theories of palingenesis and of epigenesis are canvassed by different schools of thought.

The addition of the factor of the soul implies that the soul inherits its own past† registered in the psycho-physical organism. Destiny means the outcome of the deeds of previous incarnations. This is one of the decisive differences between Indian and Western science. The *Charaka Samhita* points out that some kinds of mental inheritance enable the possessor to recollect the incidents of previous lives (*jatismara*). Another difference is due to the great attention paid in Indian thought to the intimate relation between the soul and the body. In accordance with the Guna hypothesis, bodies are classified from the standpoint of their fitness to contribute to spiritual functioning. The physical resultant at the end of life is passed on to the *manas* which enters the next body suitable to it. The yoga psychology makes full use of the intimate relation between body and soul in its scheme of self-realization.

It is from the standpoint of heredity that Indian thought places a greater responsibility on women. The *Bhagavad-Gita* refers to the danger of race confusion (*varna sankara*) and destruction of family tradition through the corruption of women. There is a statement often made in Indian scientific writings‡ that sex relations with more than three men damage the woman's body and her offspring born thereafter beyond recovery. This should open up a new line of investigation of great importance for eugenics. Modern theories of eugenics do not seem to take account of such differences of hereditary transmission through the sexes. It has interesting sidelights on the problem of divorce. Biologically two divorces may be permissible and not more!

Indian thought is rich in considered judgments on constructive eugenics. For example, the Code of Manu not only lays down prohibitions of interracial (probably interdevelopmental) marriages with which we are familiar, but also gives a clue towards gradual regeneration. The offspring of Brahmana and Shudra parents may by continuous marriage into a higher order regain the Brahmana endowment in seven generations!** In such a process both physical and cultural heredity function in co-operation towards racial regeneration.

Further, throughout Indian medical treatises recurs the idea that complexion is largely a matter of food. Colour of skin in Indian thought has very little to do with race. It is mostly a matter of Guna and Karma, psycho-physical endowment and spiritual level. All peoples have members of all races in this view, which should have refreshing repercussions on the current confusion between race and colour.

Another outstanding difference between the two cultures is the large place given to the psychological values of food. This problem is entirely overlooked

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* यस्य यस्य ही अङ्गावयवस्य बीजे बीजभाव उपतप्तो भवति तस्य तस्य अङ्गावयवस्य विकृतिः उपजायते. (*Charaka-Śarirasthāna*)

† दैवे पुरुषकारे च कर्मसिद्धिर्व्यवस्थिता। तत्र दैवमभिव्यक्तं पौरुषं पौर्वदेहिकम्॥ (Yajnyavalkya)

‡ तृतीये पुरुषे अनुरक्तासि तत्त्वं बन्धकी जाता (Kathasaritsagara)

** शूद्रायां ब्राह्मणाज्जातः श्रेयसा चेत्प्रजायते। अश्रेयान् श्रेयसीं जातिं गच्छत्यासप्तमा युगात्॥ ६४॥ (*Manu.* 10, 64)

in the current experiments on animals in connection with the nutritive values of various diets.

The book under review describes clearly and illuminatingly the mechanism of heredity in nontechnical language but is very meagre on the larger social and spiritual implications of the problem of heredity.

M. A. VENKATA RAO

THE FUTILITY OF RATIONALIZING

The question which Mr. Collis's forthright and challenging book* really asks is this :—

Is man free to govern the world ?

That is a question which ultimately involves philosophic and metaphysical definitions of the words " free " and " govern " ; but it is nevertheless an exceedingly practical question at the moment. We are rapidly becoming conscious of the world as a social unit. Can man regulate and maintain the order of this unit according to principles of human government ; or is he himself so governed by his environment that all he can do is to obey its laws ? Is he a product of evolution involuntarily obeying ruthless laws of necessitous Nature, or can he order his life according to human principles ? Is he, in short, the passive sufferer or the actor of life ?

Of course he is both. Philosophy begins with the recognition that he is both ; but thereafter philosophies are static or dynamic, realist or idealist according to their inclination toward the point at which man is regarded either as the complete slave of circumstance or an entity existing in complete independence of it. Whether we are living statically or dynamically depends upon our inclination in one direction or the other. And ultimately that is decided by the value we give to consciousness.

Natural evolution represents law apart from consciousness : if man lives solely according to this, he lives according to the law of fate which governs the animal world. So doing he may revert to the beast or be swept out of existence ; but the law will continue to operate. On the other hand, law according to consciousness is law of an order superimposed upon natural evolution : it is law according to principle, and consciousness is the giver and arbiter of principle. *The question for every man to-day is whether he has enough faith in the principles dictated by consciousness to live by them and to exert his influence in persuading other men to live and abide by them ; or whether he regards himself and all men as products of environment compelled to obey a natural law which overrides consciousness. Will he live by faith or by fate ?*

Mr. Collis's plea is for faith. Apart from the direction of faith and its constant exercise in creating order out of disorder, the world can only become a disgusting muddle. Realize, he says ; then act in the faith of that realization. Stop arguing—stop thinking if you can only think contentiously. Open your eyes ; and above all, open your heart, and so discover that what is often called knowledge is only rationalization, while consciousness is realization. Rationalization is the knowledge of death : realization is the experience of life. The fact that the author of this book understands this difference perfectly clearly makes his book a valuable contribution to the munitions now being forged in the fight for life.

The central chapter is entitled " The Birth of Intuition as a Science. " It is full of good things (that is perhaps the final criticism of the book) ; but such a title is a confused expression of thought. It shows, I think, that Mr. Collis's reach exceeds his grasp, and more than once in a praiseworthy effort at compression and clarity he achieves contradiction where he intends synthesis. Birth is one idea, intuition is another, science is a third, and essentially these ideas are unrelated. What I think Mr. Collis wishes to

* *Farewell to Argument*, by J. S Collis. (Cassell, London. 7s. 6d.)

convey is the idea that intuition may be propagated, and that this intuition, which is commonly regarded as a vague inclination of mind, is, if truly born, a determinant power of knowledge, and as such can be subjected without fear to scientific analysis. But I am not sure, and I believe the fault rests with Mr. Collis. For in his desire to be comprehensive he sometimes seems to me to be stirring oil and water with more vigour than discretion, as if hoping by forthright energy to dissolve inherent differences. Thus he appears to identify intuition with imagination. After showing most admirably with what simplicity the soul may awake from the sleep of death, he says: "A new faculty has grown up inside the earthly envelope. Call it imagination, or love, or intuition, or Reason in her most exalted mood." To which I respond: Call it nothing of the sort; for if you call the faculty of perception by such extensive names, you do not achieve definition but only vague generalisation, and a very precise event in life is merged in terminology descriptive of different faculties more or less incident to life in general. That love cannot be identified with imagination is perhaps the world's tragedy. That intuition is different from imagination a child can teach us. And as for "Reason in her most exalted mood," Wordsworth should surely beg our pardons for such a phrase, since it is of the essence of reason that it should not be subject to moods, whether exalted or depressed.

But if Mr. Collis cannot always say exactly what he means it is for the very good reason that his thought is apprehensive and not dully and academically and limitedly rational. He is not a literary mathematician bent primarily upon showing us how skilfully he can manipulate the fixed quantities of thought. He is rather one of those to whom William Blake addressed himself in the preface to "Milton" where he warned the young man of his age against the intellectual snobbery and sterility of that kind of learning which is used as a defence against thought and a buttress of decaying tradition. He knows the difference between mere intellectual activity and the enlargement of consciousness, and his chief aim is to sweep aside the mass of verbal badinage which passes for thought among our academically trained intelligentsia, and insist that only what proceeds from experienced consciousness is worthy of the name of thought. Thus his highly argumentative book is yet true to its title. Let us, he says in effect, consider realizations instead of meddling any longer with intellectual propositions. His method is to summon the pluck of a determined Irishman and put the thermometer of realized experience into the mouths of a dozen or more of our modern leaders of thought.

Could there be a more disputatious method? For Mr. Collis is of course his own thermometer. Few will agree with all his estimates; but his odd divining method merits a retrospective regard when we find that by it we have gained a distinct sense of increased significance in some of the figures examined. Thus, though he is far from giving the whole truth about Gandhi, his criticism tells and becomes valid for a whole continent. His appreciation of D. H. Lawrence, by virtue of its directness and simplicity, touches the core of Lawrence's true significance. And that is no small achievement. That he is able to see Havelock Ellis as towering head and shoulders above his contemporaries is perhaps as much due to Mr. Collis's posture as to Mr. Ellis's eminence; for the most eminent critic and humane scientist hardly deserves the meed due only to creative artists, even though he has kept a noble balance in an age of scientific fanaticism. However, personal estimates are only secondary to Mr. Collis's real purpose, which is to show that religious experience always awaits him who really desires it, that religious truth is as true to-day as ever it was, that science is the handmaid of religion to those who know the difference between consciousness and deductive inference, that art is revelation of eternal truth.

MAX PLOWMAN

Maimonides: A Biography. By SOLOMON ZEITLIN, Ph. D. (Bloch Publishing Co., New York. $ 2)

The Guide for the Perplexed. By MOSES MAIMONIDES. Translated from the Original Arabic Text by M. FRIEDLANDER, Ph. D. Second Revised Edition. (E. P. Dutton & Co., Inc., New York.)

Whether or not it is necessary to endorse completely the claim that " from Moses (Maimonides) there arose none like Moses " (p. 182)—for similar claims have been made on behalf of almost all the system builders and world teachers—there can be no doubt that Dr. Zeitlin, making the fullest use of new material which was not available to earlier biographers has succeeded in giving an attractive account of the life, doings, and teachings of one who has been mainly responsible for the systematic development of Jewish thought, its philosophy, theology, and religion. The multiple aspects of the magnetic personality of Maimonides, who was physician as well as metaphysician, lawyer and leader, saint and statesman, are vividly portrayed by the biographer.

Whatever the vicissitudes of his career, Maimonides will be permanently remembered as the author of *The Guide for the Perplexed*, in which he has elaborately set forth his views on theology and philosophy. Written for the benefit of a pupil of his, who may be taken as typical of those who, as the result of thinking, have come into conflict with religion, and who feel bewildered by the figurative language employed in holy writ, the *Guide* is not merely a treatise on Biblical interpretation and exegetics, but a philosophical justification of God's ways to man.

I shall focus attention on his solution of the problem of evil, a formidable rock on which almost all systems of thought have been shipwrecked. According to Maimonides, " All evils are negations." From this he concludes that God *cannot* be the author of negation or nonexistence. " He creates evil only in so far as He produces the corporeal element such as it actually is . . . connected with negatives and source of . . . all evil." (p. 266) The classification of evil into three kinds powerfully reminds one of the Sankhyan compartmentalization of pain into " Adhyatmika," "Adhi-daivika," and " Adhi-bhautika." The Vedantic solution of the problem is simple, whether or not it is convincing to critics. Creation is considered *beginningless in time* (Anadi) and evil is causally connected with actions by individuals themselves as the result of exercise of their free and unfettered volition. Karma punishes the wicked and rewards the virtuous. Otherwise faith in the ultimate triumph of righteousness will be lost. It is not clear why Theistic systems fight shy of considering God as the author of evil. Reading through the pages of the *Guide* one is powerfully impressed with the inward struggle in the mind of Maimonides between requirements of rational philosophising and loyalty to biblical interpretation. Otherwise Maimonides's rejection of the Aristotelian doctrine of an eternal universe, on the plea that the proof adduced by Aristotle is not satisfactory, is unintelligible since Maimonides himself offers but a popular demonstration of evil being merely negation. There seems to be no philosophic reassurance in the thought that " No evil comes down from above," as it is very obvious that the floodgates can be thrown open for evil to rush up from below—the regions of Satan.

Metaphysical consistency and finishing touches apart, students of the " Vedanta" will recognize that they are in perfect agreement with Maimonides's account of the worship of God practised by the Perfect. I shall give only one citation: " When you are alone by yourself, when you are awake on your couch, be careful to meditate in such precious moments on nothing but intellectual worship of God." (*Guide*, p. 387). What Maimonides speaks of is the devotional contemplation of the Lord (Nididhyasana) at every moment of existence, even when the subject is carrying out the routine of daily life and conduct. Ready and willing service to one's fellow men advocated by Maimonides finds striking concrete exemplification in his own life for his

biographer points out, citing his letter to Samuel ibn Tibbon, (p. 176) that Maimonides had not even time to take rest as he had to examine a huge multitude and write down prescriptions for Jews and Gentiles, judges and bailiffs, friends and foes.

I shall close with only one more observation. Maimonides was not a Monist. He was not an Advaiti. He does not imagine any merger of finite personality into the Absolute as the goal of existence. He refers to four kinds of perfection, which man can attain (*Guide*, p. 395), and emphasizes that the most exalted is possession of ideas " which lead to true metaphysical opinions as regards God." This is the *Brahma-Jnyana* of the Vedanta.

Maimonides wrote in the twelfth century his *Guide for the Perplexed.* Mankind has now advanced to the twentieth. It has progressed. The atom is about to be split or has been split. Wars and gas bombs are plentifully in evidence. There are thundering cries of economic sanctions against aggressors. The moral and the metaphysical millennium is still receding like the horizon. Mankind, the thinking section of it, is still perplexed. The unthinking section is arrogant and power-intoxicated. Why do people sin ? queried Arjuna long ago. The Lord answered, sin is due to Desire, to anger engendered by Rajoguna. (काम एष : क्रोध एषः रजोगुणसमुद्भवः ।) Centuries ago, Maimonides gave mankind a guide. If contemporary conditions of civilised communities are a correct index, ungrateful mankind appears to have repudiated the guide. Mankind is still patently perplexed. Will a Maimonides appear anywhere in contemporary society ? If he did what welcome would he receive ?

R. NAGA RAJA SARMA

Book of Ram, The Bible of India. By MAHATMA TULSIDAS. Rendered into English by HARI PRASAD SHASTRI (Luzac & Co., London.)

A high British authority has observed that " there is probably no book in existence which gives such a complete and vivid picture of what the average Hindu, at his best, believes, as the *Ramayan* of Tulsidas." The work was composed, we learn, in the sixteenth century, and was itself a condensed version of the immense *Ramayana.* The present small book is a further condensation.

The whole of it is permeated by that mood of complete devotion (as, for example, of a pupil toward his teacher) which is conspicuous in such Indian literature. It also relates many marvels of a kind familiar in fairy stories and in the dream state. Both the mood and the narrative are so foreign to a Western mind that the book is unlikely to have much value for those who have been brought up in a Western civilisation.

CLIFFORD BAX

Philosophy of the Good Life. By CHARLES GORE (J. M. Dent & Sons Ltd., London. Everyman Series, 2*s.* net.)

This series of lectures, (Gifford Lectures) their author states, purports to show by a survey of the world's great religions that only in Christianity may a basis for the way of the " Good Life " be found. This claim and such statements as: " Neither in the religion nor in the philosophy of India is any stable foundation to be found for ethics " ; Zarathustra " was neither a mystic nor a metaphysician, and his theological idea lacked precision " ; the doctrine of the Great Buddha is " abhorrent " ; can evoke but a smile from even an unsectarian tyro who is engaged in a study of comparative religions ; he is able to see the fundamental truth and

beauty hidden deep within the core of *all* the great religions when shorn of their dogmatic garbs of prejudice and superstition, yes, even of Christianity.

This volume does a distinct disservice to everyman for whom it is meant; it misleads him about the grandeur and the lofty idealism of philosophy and ethics of ancient religious systems; it will not occur to him that much that is useful in these lectures is mixed up with the reflections of a mind no doubt learned but narrow and vitiated by theology and sectarianism.

M. JAMES

The Art of Happiness. By JOHN COWPER POWYS (The Bodley Head, London. 6s.)

This volume illustrates with remarkable clearness, one might almost say crudity, how little the East and West have pooled their spiritual resources, learnt what can be learnt from those who have gone before, and having recognised certain established facts, gone forward together to make further conquests in the art of life. Instead of that, the usual thing is to find philosophers, leaders, intellectual lights, publicists of all sorts starting right back at the beginning again, discovering the same problems to be overcome, and seemingly quite unaware that much of the ground has been carefully covered before, thought out, and in many cases conquered by prescribed methods. Mr. Powys provides a good example of the man who advances to the fringe of known, mapped out territory as if he were a lonely sojourner courageously and brilliantly hacking his way through terrible jungles hitherto untrodden by the foot of man. Take the following:—

> And it is not as if we were really relaxing, as people call it, or resting our exhausted energies, when we make no attempt to stop the dung-beetle larvae, the flying ashes from the everlasting dust-cart, these prickly burrs, these fumes from the prison house, these meaningless midges of memory, to find harbourage in a mind that has taken millions of galaxies of burning constellations, millions of miracles of chance and fatality to call into being.....

It will be guessed that Mr. Powys is referring to the haphazard thoughts that parade through our minds and muddy the clear water of our vision and the calm execution of our deeds. The problem is as old as the ages, and we in the West should be prepared to admit that the East alone has made the only scientific attempt to meet it. The system of Yoga is so elaborate, so exhaustive, so colossally scientific and definite that one would think that such an edifice could hardly be overlooked even by Mr. John Cowper Powys, the semi-mystic, the semi-thinker, the semi-stylist, the semi-Lawrencian, the semi-artist. But it is overlooked. And this in itself is significant. For is not Mr. Powys right in his attitude after all? In representing the average Westerner he must needs start at the beginning again and pretend that the whole thing is new; he must hack out salvation in terms of the West; he must connive at the deep-seated belief in the West that the Eastern solution to our everyday problems is in terms of denial, of asceticism, of refusal to enjoy life, of turning away from this world which is the world of all of us, where we find our happiness or not at all. Such a view of the East has little foundation and suggests an image very far from the truth—to the real Eastern mystic there is nothing negative about Nirvana, it is "bliss unspeakable." Nevertheless, Mr. Powys, in embracing the mighty and noble conception of Heraclitus that life is a battle, always a battle of Everlasting Opposites, and that we must fight that battle in order to live abundantly; in stressing that therefore War is by no means necessary since any man in any job has all the scope he needs "for rising to spiritual heights of sublime intensity"; in urging us to use our senses to the utmost, even to force them "to respond to the magic of the elements"; in advising us to accept the adventure of marriage and the battle of the sexes in the same affirmatively intellectual spirit—he does represent the mind of the West. And while represent-

ing that mind and writing so as to be accepted by it he has advanced many ideas and suggested practices which may be called a sort of elementary Yoga, so that his book, more than a learned treatise, really conducts the West, ungently and unfirmly, towards the wisdom of the East.

J. S. COLLIS

The Doctrine of the Ṣūfīs. (*Kitāb-al-Ta'arruf li-madhhab ahl al-taṣawwuf*) Translated from the Arabic of ABŪ BAKR AL-KALĀBĀDHĪ by A. J. ARBERRY (Cambridge University Press, London. 10*s.* 6*d.*)

This book is a translation from the Arabic of an early Ṣūfī text, of which the translator published an edition last year. The writer of this treatise, Abū Bakr al-Kalābādhī, who died in A. D. 995, was probably a native of Bukhara.

The book is valuable because of its early date and the information which it gives concerning the Ṣūfī teachers whose names and writings were known to the author, and for its discussion of their doctrines as taught in his time. To him, the Ṣūfīs are the saints, chosen by God to be His ambassadors and the recipients of His revelation, whose pre-ëminence above the rest of mankind has been made clear.

Of their teaching on the nature of God, "the Ancient Who has never ceased, the Abiding Who will never pass away," Kalābādhī says that they hold Him to be "Foremost before all things born in time, Existent before everything—He is neither body nor shape nor form nor person, nor element nor accident—He is not contained by space, nor affected by time," One who can be best described by what He is not, of Whom It can only be asserted that "He is the First and the Last, the Outward and the Inward," Nothing in one sense, All Things in another.

The spirit of man, these early Ṣūfīs taught, was divine and uncreated, being indeed one in nature with the Creator. Salvation for man lies in the attainment of the knowledge of God, that Gnosis which, in full measure, is reserved for his saints, and the Path towards this goal is, therefore, one of purification, leading the mystic onward by way of repentance, abstinence, patience, poverty, humility, complete trust in God, and satisfaction with His will, until at last the seeker becomes one with the Sought and the human enters into union with the Divine. "Union" writes Kalābādhī, "implies being inwardly separated from all but God, seeing inwardly none but God and listening to none but God," of which one of the Ṣūfī poets wrote (p. 118):—

In union divine
With Him, Him only do I see
I dwell alone, and that felicity
No more is mine.

This mystic union
From self hath separated me:
Now witness concentration's mystery
Of two made one.

This book, though interesting and important, is not so full or so systematic an account of Ṣūfism as the *Risāla* of Qushayrī, in Arabic, or the *Kashf al-Mahjūb* of Hujwīrī, in Persian. The translator, admittedly, has aimed at a literal version, and this has resulted, at times, in a somewhat uninspired rendering of the author's meaning. Kalābādhī has included a number of Ṣūfī poems, which have been translated into English verse. One of the most attractive of these is a description, given by a woman mystic of Syria, of the single-minded lovers of God.

Their every purpose is with God united,
Their high ambitions mount to Him alone:
Their troth is to the Lord and Master plighted—
O noble quest, for the Eternal One!

They do not quarrel over this world's pleasure—
Honours, and children, rich and costly gowns,
All greed and appetite! They do not treasure
The life of ease and joy that dwells in towns.

Facing the far and faint horizon yonder
They seek the Infinite, with purpose strong.
They ever tread where desert runnels wander,
And high on towering mountain-tops throng!"

The book has been beautifully produced by the Cambridge Press, and has an adequate index.

MARGARET SMITH

ENDS AND SAYINGS

"_____ends of verse
And sayings of philosophers."

Gandhiji is providing excellent opportunity to young Indians to experience the adventures of life healthily, to serve their country in a very constructive way and to mould their characters, attuning themselves to a spiritual rhythm. Incidentally the great leader is tackling the problem of unemployment and is showing how practice of right philanthropy and earning of right livelihood go hand in hand. Week by week in the columns of *Harijan* the reader comes upon ideas and suggestions for the improvement of the Indian villages based on actual experience—and it is well to bear in mind that there are 700,000 of them. Young men in overcrowded cities look for employment, and the number of those who roam the streets is known to be very large. For them a new profession is being created, that of the village servant-leader. Young men are desired to earn their living in the village, and combine the task of getting from and giving to the village whatever is possible. University graduates may find it a little more difficult to adapt themselves to that life than those who have not had that advantage; but in the ranks of the former prevail, perhaps to a greater extent, enthusiasm for serving the poor and the country and the capacity to enjoy a life of sacrifice. In any case, what is required for this new profession is a village mentality. Writes Gandhiji in *Harijan* for the 23rd of November:

> No doubt, if a person goes to a village with the city mentality and wants to live in villages the city life, he will never earn enough unless he, like the city people, exploits the villagers. But if a person settles in a village and tries to live like the villagers, he should have no difficulty making a living "by the sweat of his brow."

Several lines of labour are suggested, and young men are free to choose and learn whatever work they can easily do, including the conducting of—

> an honest shop where unadulterated food-stuffs and other things can be had for the cost price and a moderate commission. It is true that a shop, be it ever so small, requires some capital. But a worker who is at all known in the area of his work should command sufficient confidence in his honesty to enable him to make small wholesale purchases on credit.

Important and interesting as the economic aspect of this programme is, its moral aspect is still more valuable. The young men are not to abandon family life but to seek the partnership of their wives in the spiritual adventure of becoming "a pattern of virtue and work" and of providing the "best object-lesson" by giving "some time to cleaning the village," rendering such simple medical assistance as is within their power to give and living as villagers do and not as "a patron seated among them to be

adored from a respectful distance." Further, the young couple should provide for their children an "all-round education under the parental roof," for "there is no school equal to a decent home and no teachers equal to honest, virtuous parents."

The home as a school for soul-growth for themselves and their children—this is restoring the old ideal suited to modern conditions. Through this effort a new race of householders—Grihastas—and of tradesmen—Vaishyas—will come to birth. The one thing necessary is adequate knowledge of the first principles of Soul Science, without which Right Living is not only difficult but perilous.

The principles underlying this noble effort can be made applicable outside of India.

Prof. J. B. S. Haldane, F. R. S., has contributed a striking article, "In Defence of Materialism," to *The Rationalist Annual* 1936, in which he maintains that "the tendency of science to-day is definitely towards materialism, though not towards the unduly mechanistic materialism of some nineteenth-century thinkers." Only a minority of physicists, he explains, have abandoned materialism, and the majority "are beginning to attribute to matter properties sufficiently complicated to make a materialistic account of life and mind very much more plausible than seemed likely a few years ago."

Such materialism as Professor Haldane anticipates is in line with the theories of the Svabhâvikas, a school of Buddhist philosophers who maintain "that there is no Creator, but an infinitude of creative powers, which collectively form the one eternal substance, the essence of which is inscrutable." It is definitely preferable to irrational religious theories which take their defenders in the direction of sacerdotalism.

A letter written half a century ago by an Oriental Sage makes the position clear:—

> When we speak of our One Life we also say that it penetrates, nay is the essence of every atom of matter; and that therefore it not only has correspondence with matter but has all its properties likewise, etc.—hence *is* material, is *matter itself*. . . .
>
> In other words we believe in MATTER alone, in matter as visible nature and matter in its invisibility as the invisible omnipresent omnipotent Proteus with its unceasing motion which is its life, and which nature draws from herself since she is the great whole outside of which nothing can exist. For as Bellinger truly asserts "motion is a manner of existence that flows necessarily out of the essence of matter; that matter moves by its own peculiar energies; that its motion is due to the force which is inherent in itself; that the variety of motion and the phenomena that result proceed from the diversity of the properties of the qualities and of the combinations which are originally found in the primitive matter" of which nature is the assemblage and of which your science knows less than one of our Tibetan Yak-drivers of Kant's metaphysics.

Professor Haldane and his compeers have drawn appreciably nearer since then to the position of the Oriental philosophers. But they have still a very long way to go!

AUM

Point out the "Way"—however dimly,
and lost among the host—as does the evening
star to those who tread their path in darkness.
—*The Voice of the Silence*

THE ARYAN PATH

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THE SHOPKEEPER

A SERMON OF THE BUDDHA

"Monks, possessed of three characteristics the shopkeeper is capable of acquiring wealth he had not before, of holding what he gets, of increasing what he holds. What three?

"Herein, monks, the shopkeeper at early dawn attends closely to his work, and again at midday, and again at eventide.

"Just so, monks possessed of three characteristics a monk is capable of acquiring a state of profit, of holding it when gotten or increasing a state of profit when he gets it. At early dawn the monk concentrates on the mark of his meditation exercise, and again at midday and again at eventide.

"Monks, possessed of three characteristics a shopkeeper in no long time attains greatness and increase in wealth. What three?

"Herein, monks, a shopkeeper is shrewd, supremely capable and inspires confidence.

"The shopkeeper knows of his goods: This article, bought for so much and sold for so much, will bring in so much money, such and such profit. That is how he is shrewd.

"The shopkeeper is clever at buying and selling goods. That is how he is supremely capable.

"The shopkeeper becomes known to housefathers or housefathers' sons, or to opulent men. They make offers of wealth to him, saying: 'Master shopkeeper, take this money and trade with it; support your sons and wife, and pay us back from time to time.' That, monks, is how a shopkeeper inspires confidence.

"In like manner, monks, possessed of these three characteristics a monk in no long time attains greatness and increase in profitable states."

THE SONG OF THE HIGHER LIFE

V.—THE YOGA OF PARTIAL KNOWLEDGE*

[Below we publish the fifth of a series of essays founded on the great text-book of Practical Occultism, the *Bhagavad-Gita*. Each of these will discuss a title of one of the eighteen chapters of the Song Celestial. The writer calls them " Notes on the Chapter Titles of the Gita "—but they are more than notes. They bring a practical message born of study and experience.

This particular study is on the fourth chapter, entitled, Jñāna Vibhāga Yoga.

Sri Krishna Prem is the name taken in the old traditional manner prevailing in India by a young English gentleman when he resolved to enter the Path of Vairagya, renouncing his all, including the name given to him at birth. He took his tripos at Cambridge in Mental and Moral Sciences and is a deep student of Indian philosophy. Away from the world but serving it with faith he lives in the Himalayas, and is esteemed highly for his sincerity, earnestness and devotion.—EDS.]

The same imperishable Yoga that I taught to Vivaswān long ages ago I am again-setting forth for thee to-day.

Thus opens the fourth chapter and, in so saying, Sri Krishna reveals the source and credentials of the teaching He has to impart. It is no " new " doctrine, the private property of a particular teacher, that is being set forth; nothing, either, that is intended to form a new sect, shut off by the fortress walls of dogma from the life all around, walls which will have to be broken with infinite pain before the imprisoned souls can escape.

It has to be clearly understood that there is no ownership in the realm of ideas. Ideas are not the property of individual thinkers. Rather is it the fact, as Plato rightly taught, that when we entertain a " new " idea we do but participate in something that is eternal and that when two men " think " of the same idea they are united with each other by this very fact since both are participating in a particular facet of the Eternal Wisdom. Ideas are greater than any of the finite minds that think them and the Wisdom is greater than any particular teacher. Therefore it was that the Buddha made no claim to originality, being content to say that what He taught was but the echo of the teaching of all the former Buddhas, and therefore it is that Sri Krishna is careful to explain that the Yoga He is teaching to Arjuna is but a restatement of the Eternal Wisdom for, assuredly, it was not as the personal Krishna that " he " taught it first to Vivaswān long ages before.

Let none suppose, however, that by the phrase " Eternal Wisdom " is here meant some body of teachings set down in intellectual form in any books however old. The Wisdom is the wordless Truth itself as existing eternally in the Cosmic Ideation. It is the Norm

* This chapter, a more literal translation of the title of which would be " The Yoga of the Section of Knowledge " as distinguished from the full knowledge of Chapter 7, deals with knowledge as applied to sacrificial action.

by which all teachings must be judged, the Fount from which all great religions and philosophies have sprung, and, being beyond the level of individuality, It is utterly impersonal. It is *The Truth.* Fortunate is that man through whose mind even a ray of that Wisdom Light can manifest for, though he still may make frequent mistakes, yet he has in his hands an Ariadne thread with which, if he will but follow it up, he can make his way safely through the labyrinth of theories and avoid the quicksands of doubt. It is this Wisdom which inspired the ancient Sages and the divine Kings of whom the records of all the archaic peoples tell and it is this Wisdom, or rather Its manifestation, that has "decayed here on earth through great efflux of time" as the warring schools sought each to imprison in its own system the gleaming splendour that shone in the words of its Founder. Vain their efforts as of one who would seek to grasp the spirit of life by hermetically sealing up some living being !

Jñāna yoga, karma yoga, bhakti yoga, dhyāna yoga, all are but one-sided glimpses, fragments of that mighty whole, the "imperishable Yoga," the imparting of which in its all-sided beauty is the aim of Sri Krishna.

Sri Krishna, in fact, *is* that Wisdom. Certainly He was also a living Teacher, one of those great Beings who, from time to time, incarnate on earth for the welfare of suffering humanity ; but the "I" who taught Vivaswān, the "Me" to Whom, throughout the *Gita,* attention is to be directed, is no mere historic figure however great or splendid. It is the Divine Wisdom that is speaking, the *Mahān Átman* of the *Kathopanishad,* that which Plato referred to as the World of Ideas and which has here been termed the Cosmic Ideation.

It is the birth of this Wisdom in the human soul that is celebrated each year at the *Janmāshtmi* festival, the Wisdom that destroys the demons of ignorance and selfishness, the Wisdom whose other names are Love and Sacrifice. Though Unborn and Undying yet does this Wisdom-Love manifest in human souls from time to time and especially at times of great spiritual stress when materialism and the cosmic forces of disharmony are straining at the personalities of men and forcing them away from their contact with the Inner Watcher. At such times a terrific tension is set up in the inner worlds, a tension which manifests itself in a psychic unrest in the heart of man and also among the peoples of the earth, tossing them hither and thither in wars and revolutions like corks upon a sea of sorrow.

Then like the lightning flash cleaving the night, comes at the dark midnight hour, the great Mystery, the birth of the Birthless, the action of the Actionless, and once again, the Light of the World is revealed to them that walk in darkness. Therefore does Sri Krishna say that they who know the *essential nature* of His Divine birth and actions wander no more in the cycles of suffering but attain to His exalted Being.

But not only at certain seasons in the outer world must that Birth take place. It is not enough to look with longing backward-turned eyes at the Light which once blazed with such splendour in Muttra, at Buddha-Gaya or in Nazareth. In the dark soul of every disciple must the Divine Krishna be born and, throughout the ages, many are those who, filled with the new-born Wisdom, the Slayer of the demons of passion, fear and anger, have passed along by the ancient narrow Path (the *anuḥ panthā puranaḥ* of the Upanishads) and, piercing through the Darkness, have entered His Being.

"In all ways* men follow My Path" says Krishna and, indeed there is no other Path, *nānyaḥ panthā vidyate' yanāya.* The only bridge that spans the sea of sorrow is the Bridge of Light, the many-coloured rainbow bridge, and though one may give what names one pleases to the various stages, and may use primarily intellect, emotion or unselfish action as the stick by the help of which one essays the crossing, yet is it the same Path for all, the Ladder of Souls figured on many an Egyptian papyrus† and known to all the ancient teachers of the world, the ladder whose foot rests in the deep mire of the disciple's sins and failings but whose summit is lost in the glorious Light of Nirvāna. Truly did Hermes Trismegistus say of it, "If thou but settest foot on this Path, thou shalt see it everywhere both when and where thou dost expect it not."

But no mere theoretical knowledge of this Path will enable the disciple to tread it. It can only be trodden by *becoming* oneself its various stages. "In this Path, to whatever place one goes, that place one's own self becomes."‡ The consciousness must be raised step by step and it is useless to think as did certain *Sānkhyas* that if only action could be abandoned the soul would fly up at once like a bird released from a cage. Useless, because, even if the more obvious outer actions be forcibly abandoned the subtle actions of the mind will remain to bind the soul as firmly as ever.

The only way to tread the Path in reality is by the knowledge of Krishna, of the *Átman* which is present as the unseen background of every action, of the smallest as of the greatest, of the action that sends the pen across this page as of the action that hurls a million men into battle. Just as nothing can move except within the framework of space, so nothing can take place except within the Light of the *Átman*, which yet is no more entangled in the actions than space is entangled in the movements of objects, and therefore Krishna says that those who know Him are freed from the bonds of action.

Such men are wise for they see inaction in action and action in inaction. They see, that is, that while

* "From all sides" is another translation but both Shankara and Sridhara paraphrase 'sarvashah" as "sarvaprakaiaih."

† *c. g. Book of the Dead,* Chapter 98 (Theban Recension).

‡ *Jñāneshwari,* 6-160.

in the midst of all movements broods the motionless *Átman*, yet do all actions spring from that *Átman* or, rather, take place *within* that calm and passionless Light. This is the knowledge whose fire burns up all actions, slaying desire for selfish fruits and making the man a Sage who, though his body and mind are forever engaged in action, yet does nothing since he clings to naught.

Of one with attachment dead, liberated from bondage, with his thoughts established in knowledge, his works sacrifices, all action melts away.

For certainly the instinct which leads so many to reject the idea of an actionless life in spite of all arguments is a sound one. To reject action is to create a dualism between the *Brahman* and the universe which leaves the latter on our hands as a vast cosmic folly, worse than folly, a monstrous cruelty that stinks to the heavens. But it is not so. There is no ultimate dualism in the Reality. It is not action that binds, for the surging tides of the manifested Cosmos are as truly the manifestation of the supreme *Brahman* as is the calm bliss of the stainless witnessing Self. What binds us is a wrong attitude to action, the "knots of the heart" which, springing from ignorance, make us fancy that we are so many separate individuals, isolated from each other and "free" to perform actions for our selfish ends. This, and not action in itself, is what binds us and therefore it is that Krishna returns again and again to the theme of unattachment to the fruits of action for there is no freedom for the selfish actor any more than for a bird that is in the meshes of a net.

Let it, however, once become clear that the manifestation is also an aspect of the Supreme *Brahman* and it will be evident that there must be a way of action which does not bind the Soul. And this is the realization that now begins to dawn in the heart of the disciple. He sees, though as yet but with his mind, for there is still a long and weary road to be traversed before the vision will permeate his whole being, that the action, the actor and the act are all so many manifestations of the stainless Eternal and that if all action be but offered as a sacrifice in the consuming fire of that *Brahman*, there can be no bondage; for the root cause of the bondage, the ignorance which makes a dualism and a multiplicity where there is in truth but One, is now removed and, if not yet eradicated entirely, is at least seen for what it is, an unreal phantom like the snake which is seen where in reality is but a rope.

This knowledge has now to be applied if it is to be made effective and so the Teacher proceeds to enumerate various types of practice by which the knowledge may be made to pervade the whole life of the disciple. Some will practise restraint of the senses as a prelude to that more advanced stage in which the now controlled senses can be used for the service of the *Átman* which is in all. Others endeavour to serve with their wealth or learning or with that concentrated force of character which is

the result of self-discipline (*tapasya*). Others again devote themselves to yogic practices with a view to gaining that inner poise which will enable them to keep their balance in the whirlpool of activity and hold out helping hands to others in due season.

All these strive to sacrifice themselves in various ways to the *Átman* who is in all and all these sacrifices culminate in the wisdom sacrifice, the effort to gain the life-giving wisdom* not, again, in order that oneself may be wise but because in wisdom lies salvation for all.

All action and all efforts find their completion in the gaining of that Wisdom but, just as life springs only from other lives, so the flame of wisdom can only be lit by contact with those in whose heart it already shines. The disciple must resort to the feet of a wise teacher, one who is an embodiment of that Teacher who is already in his heart, the Eternal Wisdom referred to before. Some will wonder why, if the Teacher is already present in the heart, there should be need for an external Guru at all. True, the Teacher is there but we are so used to listening only to the trumpet tones of desire that the still small voice in the heart passes unheeded. Too often does the disciple mistake the promptings of desire and of unpurified emotion for the intuition which is the Voice of the Teacher and therefore is it that he needs the guidance of one who, because his whole being has become one with Wisdom, can speak with the same voice as that Teacher in the heart and yet do so in tones which can be heard with the outer ear.

Such Gurus are always to be found at the right time, for the earth is never without men who know the Truth, men who, however scattered and unlinked with each other they may appear, yet constitute a Race apart, a Race whose Light shineth in darkness though the darkness comprehendeth it not, a Race which never dies, for it is constantly renewed throughout the ages as the torch of Wisdom passes from hand to hand.

But it is not by wandering restlessly hither and thither, by searching out the remoter corners of the earth, that the Guru can be found. The Path which leads to the feet of the Guru, outer as well as inner, is an *interior* path and, only by treading the preliminary steps by oneself, can one reach the outer Guide. It is only when this stage has been reached, the stage at which the disciple is ready to offer up his self in sacrifice to the Self in all that the Guru can and does manifest himself; "when the disciple is ready the Guru appears."† For him whose aims are selfish, however "refined" the selfishness may be, no teacher will be forthcoming. To such an one a Guru could be of little use since his work is but to make more manifest the Voice in the heart and until the

* See Chapter 18, Verse 70, for explanation of the *jñāna yajna*.

† Popular superstition has it that no Guru can give *Diksha* (initiation) unless he is given *Dakshinā* (a fee). Corrupt as all such practices are, this is a symbol of a profound truth. Of all who seek a Guru the question is asked: "What do you offer and what will you give in return for the Wisdom that you seek?"

disciple has learnt to listen always for that inner Voice, a blind obedience to an external authority can do more harm than good, destroying self-reliance and so rendering fainter that which is too faint already.

When, however, the right stage of development has been reached and the disciple has found his Guru, he must by the obeisance of self-effacement and the service which consists in putting the will at the disposal of the Teacher, so unite his being with that of the latter that the Wisdom which shines in him may be lighted up in the disciple too.

Then will the disciple begin to *see* that all beings are within the Light of the One Self just as all things exist within the matrix of space and, by the raft of this Wisdom Light, he will commence to cross over to the Further Shore. For just as fire reduces fuel to ashes, so does the Wisdom Light destroy all sense of difference and multiplicity.* The actions which fatally bound the self are powerless to affect the Self for action binds through ignorance and the Self is free through Wisdom.

But though the Wisdom will save him who lays hold of it from bondage to his past sins, none should think that there is any room here for antinomianism for none can serve God and Mammon and he who is guilty of that egoistic self-assertion which is the essence of all "sin" is by that very fact far removed from the Wisdom the heart of which is sacrifice of self.

True, the Wisdom is hidden in the hearts of all, "even of the most sinful," but it is only he who is "perfected in Yoga," in sacrificial action, that finds It there in due season. For this the disciple needs faith (*shraddhā*),† not the blind belief of the sectarian creedsmen, but the firm aspiration of the soul which seeks to give itself, an aspiration which is lit by a faintly luminous glow that is itself a reflection of the Wisdom that it preludes. Not only must he have this faith. He must also have gained the mastery over his senses else will they carry him away "as the wind hurries away a ship upon the waters" and the sails of aspiration that were set for the voyage to the Deathless will but bear the Soul more swiftly to the black rocks of death.

Above all must the disciple beware of doubt that creeps in like a dark fog over the sea blotting out the guiding stars and filling the soul with despair. From time to time as he tries to advance will this fog of doubt enwrap his heart. The Light by which he has hitherto been guided will fade and be eclipsed and all that he has accomplished will seem vain and a delusion. Then must he show of what material he is made, for if he wavers and loses heart he is lost indeed. Clinging to the compass of the Wisdom, an intellectual memory of which is all

* Christians who are not too fettered by superstition may see here the meaning of the salvation of sinners by faith in the crucifixion of Christ. The blood of Christ is the Wisdom Light which is shed through the sacrifice of self for the sake of all. That Light, if clung to, has power by its very nature to save "even the most sinful of sinners."

† The nature of "faith" will be further discussed in connection with Chapter 17.

that remains to him in this condition, he must press on in confidence that the fog will lift in time and the familiar stars shine forth once more. For, in the end, it is only the Wisdom which can silence doubt. As long as there is any clinging to a separate self, so long is there fear for that self since all that is separate must one day cease to be. Only the Wisdom which knows the Self as One in all can silence the whisperings of fear and cleave the fog of doubt. Only he shall live who feareth not to die, and such fearlessness can be his alone who, by the *buddhi yoga*, has united himself to the Light, and, by the *karma yoga*, has offered up the self in sacrifice to Self. He alone will stand rocklike in the Self when selves are scattered like leaves by the burning winds of sorrow.

Therefore with the sword of the knowledge of the One Self cleaving asunder the ignorance born doubt dwelling in thy heart, be established in *Yoga* and stand up, O Arjuna.

SRI KRISHNA PREM

" Krishna Himself is the actor; Arjuna and Duryodhana are also actors; so are the blind Dhritarashtra and the observant Sanjaya. Each acts his part but the knowledge which the Song of the Lord imparts is the knowledge about the Spirit of Man manifesting its glory and grace in *Samsara*, and its baffling puzzlement. The two chief characters are Arjuna and Krishna.

These two figures are symbols—one of the end and the summation of human evolution, Man become God; the second is the symbol of Man seeking wisdom which would make him God. God each one of us is at heart and in latency, but to show forth that Divinity we must first know the Purusha by the effort of mind and intellect and then act our part in daily life in terms of that Wisdom. Sankhya, Buddhi-Yoga, and Avatara, are the three words of the *Gita* which need to be studied and understood and popularized in modern India."

THE NEW SOCIAL ORDER

[We here set over against each other the Materialist and the Idealist reaction to the social order now in its birth throes. **Quincy Howe** is one of the clearest-seeing journalists in America; **Dr. Radhakamal Mukerjee** heads the Department of Economics and Sociology in the University of Lucknow.

Humanity *en masse* may be, as Mr. Howe contends, the sorry puppet of lust and fear, and we might add of other obsessions. But one example of a Man like Gautama, the Buddha, who, beyond the touch of personal like or dislike, pleasure or pain, gave His long life in willing sacrifice, shows fear and lust as chains we shall cast off at last, for what man has done, other men can do—EDS.]

I.—A MATERIALIST VISIONS THE FUTURE

In asking me to write an article "giving your personal philosophy, that is, your own ideas which you would propagate to mould the course of history by influencing its makers," the editors of THE ARYAN PATH suggested a distinction which is fundamental to my theme. For in attempting to comply with their request, I found at once that my "personal philosophy" and the "ideas" which I should "propagate" were complementary rather than identical.

My personal philosophy is purely materialistic. I belong to that vast category classed as Aristoteleans as contrasted with that equally vast category designated as Platonists. To me the world is what I perceive through my senses. Mind and life are merely two forms of matter. But just as inanimate matter can never become conscious of itself, so animate matter can never comprehend its own nature. Lenin once defined cognition as the highest function of matter; I should hesitate even to qualify it. Needless to say, however, this belief of mine, like the Nicene Creed, is a matter of faith pure and simple. It cannot be proved, even in the sense that the multiplication table can. Being the product of a limited human experience it is also subject to change without notice.

On this materialist hypothesis I erect a structure of further hypotheses, equal y arbitrary. I believe that all forms of life—including man—are governed by two forces, lust and fear, and that these forces can be calculated almost all the time. Now perhaps that word "almost" is the spiritual nigger in my materialist wood-pile, for my slight knowledge of history and scant experience with human beings have taught me that man is a creature of change. Many forms of life have, of course, remained unchanged as far as the records of the rocks show. The earliest fossils consist of fishes and crustaceans identical with those that exist to-day. Other forms of life, however, have vanished—the mastodon, the mammoth, and the great reptiles—and still others have changed—notably the horse.

Although I am not at all convinced that man evolved from the ape, I am convinced that human beings with identical physical features have undergone changes of another character because of the different methods by which they have supplied themselves with food and shelter. Furthermore, Spengler's contention that the great changes in human history have occurred suddenly seems to me not wholly absurd. I do not share his belief that the hand emerged suddenly, but I am convinced that the development of power-driven machinery during the past two hundred years represents as far-reaching and rapid a change as any that Spengler has recorded.

It is because our means of production are now undergoing the most rapid transformation in recorded history that I qualify my statement about lust and fear as the two basic constants in human history. The very bewilderments that our changing environment brings forth cause both fear and lust to assume different and even contradictory forms. A drowning man clutches at straws; a panic-stricken American may buy gold, real estate, utility stocks or spend his last dime on gin.

True, fear and lust are the mainsprings of behaviour as they were a thousand years ago ; but in a static society like medieval Europe, the social behaviour of human beings can be and has been reduced to a science (*viz.*, Machiavelli). And speaking of Machiavelli I agree entirely with all his so-called "cynical" strictures concerning the race of men though I do not share his idealistic concept of the ruler, who is, after all, as lustful and fearful an animal as any of his subjects. Nor does Machiavelli make sufficient allowance for the factor of change, a deficiency wholly due to the time in which he lived.

In defining my personal philosophy, then, I should say that human history is the product of two forces, lust and fear, and that human beings pass their entire lives in the grip of both emotions. At certain periods, however, rapidly changing conditions of life such as obtained in the France of 1789, the Russia of 1917, or the United States of 1935 cause these two basic forces to work in many and unexpected directions. Such periods in history, are generally referred to as "revolutionary."

That we are living in such a period to-day is a point that hardly needs to be emphasized. It seems to me equally clear that Karl Marx was the prophet of this revolution just as Jesus was the prophet of the revolution that destroyed, much more gradually, the Roman Empire, and the far more static economy of that time. For me to sum up here the teachings of Marx would be a waste of time: many more competent writers have covered the subject completely. All that I shall attempt is to indicate, with a bow in the general direction of Karl Marx, the particular struggle that is going forward to-day.

On the one hand we have an increasing concentration of wealth in the hands of an unproductive minority, and on the other, as its necessary complement, increasing insecurity for an ever-growing mass of productive workers. Precisely such a con-

dition preceded the French Revolution, which was not a revolt of the majority from misery, but a vertical split in which such aristocrats as Mirabeau and Lafayette sided with the Revolution while poor folk, notably in the Gironde, supported the Monarchy. To-day a more rapidly increasing capacity to produce wealth is creating a deeper cleavage. But it is precisely the rapidity of the change, coupled with the lethargy of the human animal and the survival of the influences of a different environment, that have prevented a sudden collapse. Also we have to-day the world-wide system of imperialism that maintains the *status quo* in such nations as Austria, Germany, and Italy, all of which have been saved from revolution by foreign loans.

Whether this is sound Marxist doctrine, I do not know. But one thing I do know and that is that Marx's classless society has exactly as much chance of coming true as Jesus's kingdom of heaven on earth or as the promised land of Moses. Yet those three men had more influence on the Occident, if not on the whole world, than any other figures in history, and Bernard Shaw was a thousand times right when he recently described Marx as the latest of the great Hebrew prophets. In spite of my materialism, I cannot deny that men seldom if ever admit the real sources of their behaviour and are forever making a virtue of necessity. But the idealist emphasizes this necessity for moral justification more heavily; to me it seems merely the outgrowth of communal life. I admire, as much as any idealist, the courage and unselfishness of such a life as Marx's, indeed the very absurdity of his classless society ideal makes his career all the more admirable. What makes it important, though, is something else again: the fact that his preposterous Utopian visions inspired him to undertake a revolutionary analysis of capitalist society.

Now I do not suppose for one moment that the world would be better, worse, or in any way altered if all the statesmen in every country shared these views or any other set of views under the sun. Whether their heads are full of Marx or mush, Stanley Baldwin will support the interest of one class in one country, Roosevelt of the same class in another country, Stalin of another class in many countries. And if one of their henchmen breaks ranks he will suffer the fate of Trotzky, Sir John Simon and Upton Sinclair and be cast into outer darkness.

Perhaps I can clarify these ideas by applying them more closely to the world we live in. Just as the uprisings that led to the deaths of Charles I in England and Louis XVI in France marked the collapse of the feudal aristocracy in Europe, so the recent Socialist and Communist uprisings herald the impending collapse of the present financial and industrial plutocracy. For socialization of the means of production has become the order of the day, just as the establishment of the free market was the order of the day two and three hundred years ago. And even in those countries where the forces of reaction have

won a Pyrrhic victory in the form of Fascism, the free market which is the hall-mark of capitalism has either been restricted or has disappeared entirely.

I cannot, however, concur with those disciples of Marx who claim that they are promoting the revolution to end revolutions. In my opinion, they are accomplishing no more than a shift of power from one class to another—which, in all conscience, ought to satisfy anybody. But I see no reason to suppose that after the ownership of the means of production has been socialized, the history of humanity will then revert to what it was under primitive communism, a struggle between man and nature in place of the present struggle between man and man. Yet it is precisely because the Marxists make the extravagant claims they do and take the whole world and the hereafter (if any) as their province, that they deserve such serious attention and respect. Nothing short of a complete philosophy can sustain a successful revolutionary movement, and in spite of—indeed, because of—their sweeping claims, the future belongs to the Marxists, not to Major Douglas's Social Creditors, Mr. Roosevelt's New Dealers, or Hillaire Belloc's Distributists.

Because of personal conditioning which is just as much a part of me as my conviction that socialization of the means of production is the outstanding historic issue of our time, I find it impossible to endorse, publicly or privately, all the policies of the Third International. Nor can I detect any revolutionary possibilities whatever in the Second International. From the point of view of strict Marxist doctrine, Trotzky's policy of world revolution appeals to me much more than Stalin's policy of building socialism in one country, but Trotzky's lack of following and the success of the orthodox Communists in attracting the most militant labour leaders persuade me that Simon-pure Marxism has its defects and that the letter killeth.

But where I part company from all Marxists is in my belief in original sin—that is to say, the ineradicable lusts and fears of humanity. Soviet Russia has proved that human nature can be changed by changing environment. It has shown that many neuroses peculiar to Western civilization can be eliminated. It has shown that the qualities needed for a successful career in the United States become vices in another society. But Soviet Russia has not yet demonstrated that man can live without desire for power or dread of fear. The same fundamental emotions operate, but in a different social framework and toward a different end.

For me this is more than enough. Although I reject the Utopian elements of Marx, they are precisely what convince me that the Marxist to-day is what the Christian was in 200 A. D. or the Protestant in the 16th century. And the issue is not between Stalin and Trotzky or between Communism and Fascism, or between faith and scepticism. The issue is whether the whole world (which has now become one) is

about to enter upon a new and universal Dark Age, or whether it will survive the present period of transition and humanity will once again escape the fate of the dinosaur.

QUINCY HOWE

II.—AS AN IDEALIST VIEWS IT

I believe that a radically different philosophy of life must be sought so that we may overcome the present crisis, which neither Communism nor Fascism can solve. My personal philosophy coincides with the ideal of social disinterestedness, which is the basis of Socialism, Communism, or Internationalism. The ideas which I ardently desire to "propagate" are identical with that philosophy which is entirely spiritual. I am an Idealist. To me the world we apprehend is a derivative from consciousness, which is the matrix of all Nature's happenings. Consciousness is spread out in space and time in all forms of living matter. To adjust ourselves wholly and integrally to our surroundings *en masse*, we must reach a level of consciousness which is the source and support of our manifold experiences. This represents at once the most complete adaptation to the world and the fullness of human personality.

It is mystical intuition alone which can achieve this end. Personality—the energy considered in the natural sciences and emotional intensity in man's social, æsthetic and religious attitudes—is generally called the *Atman, Purusha* or Soul. It is not a hypothesis with me, subject to change, but a mystical apprehension deeply felt and profoundly stirring me to activity.

Personality or Soul is the one Reality, the source of mind and world, both as cause and as effect. The Reality is the Substance of the totalities of experience. In the Reality all the distinctions of knowledge, knower and known disappear. The Reality is Truth. Truth is neither witness nor witnessed but simply IS. Truth apprehended by our emotions becomes beauty. In man's social relations and activities, the reality is realised as charity or goodness. Truth, Beauty and Goodness are the indivisible manifestations of Reality, the partial phases of which reveal themselves to man, sharing the crudeness of his defining senses, his limited social affections and his circumscribed world of time and space in which such Reality has to be experienced. Man's progress can be envisaged in terms of the search for truth in the fields of science and knowledge; for beauty in creative art of forms and appurtenances which he adds to his environment; and for charity in his relations to fellow men.

It is misreading biology and history to assert that the only forces that have governed evolution are exploitation and competition,

lust and fear. Man emerges from a social stock and the character of struggle for existence is changed with the increase of co-operation and good will. Man's tools and implements throughout history have evolved from procuring subsistence, attacking forests and animals, turning up the soil and harnessing fire and water, coal and iron, electricity and gases, for his own diverse requirements. These have ensured progress only when their uses have been social. Whenever man's implements of production have been used by him against his fellow beings, progress has been jeopardised. Slavery in ancient Greece and in the United States before the Civil War, hereditary service of the Sudras in mediæval India, and economic imperialism in Africa and Asia represent instances of man's tools and implements being used for antisocial ends and the deprivation of fellow men of amenities of life which a universal ethics must consider indispensable. Such uses of wealth, power and organisation, such methods of production and distribution as compel fellow men to live as inferior beings is morally unjustifiable and economically dangerous, as they upset the age-long evolutionary process which has selected man for the highest social destiny.

But the adoption and development of power-driven implements and machinery during the past two centuries have precipitated the greatest crisis of our civilization. The Industrial Revolution transferred labour from man to mechanical appliances driven by power-generating machines. The machines are for the most part self-sufficient and too large and complicated to be under the individual worker's control. The worker not merely loses zest and initiative but his own life must henceforth follow the rhythm of brute force of the machine. The machine knows neither excellence nor beauty. Both its method and its standard of work are dictated by inert materials and inorganic forces. Man must adapt himself to these in order to earn and live. The organic adaptation must be as close to mechanical standardisation as possible, for the machine standardises everything—tools and materials, process and product.

The mechanistic discipline of standardised mass production dominates man's interests and attitudes. The processes of standardised production in one industry interlock with those in a large number of other industries. Thus the machine process gradually absorbs all kinds of labour. Secondly, the daily routine of the workers' lives is standardised. The worker must fit his ideas, feelings and behaviour into a cold mechanical rhythm which carries him along like a wagon on rails. Thirdly, a mechanistic universe is envisaged by the worker. Uppermost in his mind is the intricate balance of mechanical appliances, raw materials and organized processes, governed by the laws of physics and chemistry. The latter determines his attitude towards Man and towards Nature.

He is worse off than the savage who face to face with an incompre-

hensible environment, seeks comfort by establishing a close relationship with plants, animals and natural phenomena. The machine has banished zest and interest from work. It satisfies only that group of impulses which gather round food-getting. Unlike the craftsman's tools and appliances, the machine is not an object towards which a harmonious blend of diverse impulses and desires, artistic, social or religious, can be projected.

The machine, like man, seeks an equilibrium but the equilibrium is never reached. Being soulless, the adjustment it seeks is by mere increase in size, and as it grows it becomes colossal, holding man more and more firmly within its iron grip. The machine process by its very extension destroys its own rhythm, and then a crash destroys machines, men and goods in terrible catastrophe. The mechanical domination is irrational, inexorable and pitiless.

Man, therefore, refuses to be standardised. He invented mechanics and chemistry to serve him, not for him to serve them. The machine cannot satisfy his feelings and aspirations and so he is in open revolt.

Man's tools are the extension of his limbs and organs. The widespread use of machinery, utilising vast resources of natural energy has meant a disproportionate increase of the size and strength of our organism, the soul remaining too weak to wield or guide it. In this machine-driven age a new philosophy must refashion man's personal life.

Neither Marx nor Lenin furnishes such a new philosophy. Both have stopped midway in the road towards rational social development. Communism has disciplined the life of the individual man to social aims and purposes and repudiated the motive of personal gain as the be-all and end-all of economic activity. Communism has "socialised" a bourgeois industrial civilization where the profit motive is the first law and where, in the name of formal freedom a vast amount of economic inequality and social misery is still tolerated. But co-operative production and guild control are transitional in the progress towards a better productive organisation and better distribution of wealth, leisure and the amenities of life. Many qualities needed in the bourgeois industrial civilisation in the West have been weeded out in Soviet Russia and along with these many neuroses, individual and social, associated with the canalisation of all desires into profit-seeking motive, the concentration of wealth in the unproductive minority and insecurity for the mass of productive workers.

Though we can see the dawn of a new, socialised personality, the replacement of struggling classes by professions which conceive work as service and a consequent gradual transformation of man's motives and aspirations, still the development has been but partial. The pursuit of truth is a matter of individual experimentation. It cannot thrive where public opinion is moulded according to anything of the nature of a creed or dogma, however

noble. Similarly creative art submits to no dictates, far less to mere economic considerations. A soulless mass standardisation is engendering in Russia neuroses different from those met in Capitalistic industrial civilisation.

Communism has discarded religion and replaced God by the social collectivity. By the denial of Religion, Communism has lost the only safe anchor, the perennial source and inspiration of good will and brotherhood. Institutional religion, it is true, often has served the interests of the directing classes and encouraged a slave mentality among the common people. But a living religion or mysticism which dwells in man's aspirations outlives both the class consciousness of ecclesiastics and the destruction of churches and idols. The idea of an anthropomorphic God is incompatible with right ideas about Nature, Man and Evolution. But it is the essence of mysticism to recreate the concept of deity and re-establish it as the source and inspiration of all values. In a Communist society without the idea of deity individual freedom and collective solidarity cannot be reconciled. Personality or Soul as the deity is the final unity of life. It will for ever arouse us to sacrifice and suffering for fellow men. The deity is the unique and immediate experience of world brotherhood in this imperfect society and not in a distant Utopia. Our affinity and kinship with It is a much surer basis for dealing with our fellow men than the academic distinction between altruism and selfishness or the Marxian law of a social evolutionary process.

Communism itself has become in some measure like a pathological religion, envisaging and enforcing an ideal with the ardent imagination and fanaticism of a bigot; but the resemblance between true religion and Communism is superficial and misleading. Communism has been not incompatible with social tyranny, by which it has sought to establish social justice. In Marx, Lenin and Stalin alike we find the Machiavellian conception of the end justifying the means, which destroys the very roots of spirituality. The Marxian Messianic hope of establishing a classless society through the gradual embitterment of the proletariat can only be realised through mobilisation of envy and rancour to an extent unthought of even in the society which it is sought to reform. The fear is well founded that Communism, with its discipline and persecution, its belief in one social framework and one type of culture, *viz.*, economism, may sap the vitality of that freedom of thought and conscience which is the very essence of spirituality.

Capitalism and social injustice can no longer be tolerated. But the new organization to replace these may develop on guild-regionalist, co-operative or socialist lines, according to the cumulative effects of history, race and environment. One pattern of Communist industry and society cannot suit all cultures and economic stages. Further, it will be tightening and lengthening the chain of economic Karma to oppose Capitalism with proletarian revenge

and resentment even though organised as invincible political weapons. Indeed, the Communist belief that force must be exerted to create a new society is a continuation of the older bourgeois ideology. A true Communist society can only be achieved at a higher level than Lenin or Stalian accepts. It is only a spiritual attitude opposing the glorification of the State and of subordinate political mechanisms—the common ground of Communism and Fascism—that can reconcile the rival claims of freedom and solidarity, of personal initiative and collective discipline, of economism and culture.

Communism as an end is divine because it raises individual life to a supreme world-wide, collective endeavour. But Communism as a means is inhuman, for its rejection of the Religion of Life leads to rejection of man's personality or soul. It is only Communism sanctified by religion that can shed all its falseness and ugliness. Collectivity without an associated recognition of the beauty, freedom and grandeur of the individual defeats itself. Collectivity is a growing thing and different persons and groups will participate in it differently according to their mental patterns and culture.

True Religion alone can import into Communism the all-important attitude that love and justice are the very essence of the self and religion will implement by collective endeavour man's inherent desire and right to establish harmony with the entire social environment. In a sanctified Communism social virtues will be divested altogether of the character of law, but their realization will mean the full and effective development of personality. Social collectivity is to me not a matter of mere economics nor of social arrangement nor even something worshipped for what it is going to be in the future, as in the case of a Communist. It is my love and veneration for the True, the Good and the Beautiful, present though eternal, suffering and sinning and conquering with the world, in the Spiritual Unity of its collective life, which teaches me belief in the new social order, the Spiritual Commonwealth that is to be.

RADHAKAMAL MUKERJEE

GOD'S RESPONSIBILITY AND MAN'S FREEDOM

[In this article **Mr. C. E. M. Joad** examines the answers of *The Secret Doctrine* to the problems of sin and suffering. The attention of our readers is invited to the *Note* appended.—EDS.]

I have been reading that remarkable book, *The Secret Doctrine* by Madame Blavatsky. Much of it, I confess, I find obscure. The mode of exposition is often strange to the academic mind, and the Sacred Writings, upon which the bulk of Madame Blavatsky's text is a commentary, are necessarily unknown to me. Yet the obscurity is lit by flashes of penetrating insight, and the arguments, when I can follow them, seem to me often to lead with compelling force to demonstrably correct conclusions. Such is the argument to the effect that God is not the author of the evil in the world, and that He cannot, therefore, be considered to be omnicreative in the sense in which Christianity affirms him to be omnicreative. A second and allied argument is to the effect that man is really free and that his actions are not predetermined from the beginning by the intention or foreknowledge of the Creator. These positions, the omnicreativeness of God and the predetermination of man, of which the first is held by most, the second by many, Christians, which by asserting the universal creativeness of a personal God seem to deny the possibility of freedom to man, are, I believe, false. I wish, therefore, to enumerate some of the considerations which seem to me to tell conclusively against them, and then to relate these considerations to the arguments of Madame Blavatsky. I shall conclude by suggesting a possible difficulty in the position which she seems to me to be expounding.

The world, including all the human beings in it, is, according to the view common in the West, supposed to have been created as a result of a sudden act or series of acts by an omnipotent and benevolent God. Now the life of man in the world *as it appears* is shot through with pain. Men also continuously do one another evil. What account, then, are we to give of this pain and this evil ? Two alternatives are possible : either (I) God created them or (II) He did not.

(I) Let us first suppose that God deliberately created them. Then we may suppose, further, that they are either (a) real, or (b) in some sense unreal or illusory. If (a) they are real, then the deliberate creation of pain and evil is the mark of a wicked person, and God is not benevolent. If (b) they are unreal, we must ask how it comes about that we believe them to be real. That we think we suffer, and that we think men do us evil, is undeniable. If these beliefs are false, in holding them we are making a mistake. God, aware of the fact that we are making this mistake, and knowing, in virtue of His omniscience, that

we should make it, yet deliberately permits us to err. He is, therefore, responsible for the introduction of error into the universe. Now, the deliberate creation of error is as incompatible with the character of a completely good being as the deliberate creation of pain and evil. Why, moreover, should God need to deceive us in the matter, even if we could suppose that He wished to do so? Deception springs from limitation; we find it necessary to deceive only when we cannot achieve our ends openly. An all-powerful being has not the need, an all-good being has not the wish, to deceive.

(II) Let us now suppose that God did not create pain and evil. Then they must exist independently of Him, being, on this view, distinct and separate factors or principles in the universe. If God is good, it is clear that He cannot desire that pain and evil should exist, and they must exist, therefore, in His despite. Hence, if God has the wish to remove them and cannot, it is because He is not all-powerful; if He has not the wish He is not all-good.

Sometimes an attempt is made to reconcile the existence of pain and evil with that of an all-good God by attributing them to the activities of man. God, it is said, out of His infinite goodness, bestowed upon man the gift of free will. Man has abused this gift to create evil, and pain is the necessary accompaniment of evil. If we ask why man does these things, the Christian answer is, because of the Fall. But is this answer satisfactory in the sense required; does it, that is to say, absolve God from responsibility? It is clear that man could not create pain and evil out of nothing. They must spring from the innate dispositions and potentialities of his nature. It was because he was a creature of such a kind that he acted in such a way. Now, these innate dispositions and potentialities in virtue of which he so acted were implanted in him by whom? We can only answer, by man's Creator, who is thus found to be responsible, if not for the actual introduction of pain and evil into the world, at least for the creation of beings with the potentialities from which pain and and evil inevitably sprang. The reply that there was no inevitability about it, that man was free to do as he chose, and that the responsibility, is, therefore, man's and not God's, is evidence of our good intentions towards God, but is otherwise not convincing. God, being omniscient, must have known what the result of creating the human race would be. He must, that is to say, have known that men would utilise their gift of free will to introduce pain and evil into the world. Therefore he deliberately permitted the introduction of pain and evil into a world that knew them not. In other words, he deliberately made the experiment of creating the human race, knowing that evil would come of it. But this is not the conduct of an all-good being.

Next let us consider the question of human free will. God is supposed to be omniscient. If so, He knows everything; therefore He knows the future; He knows, therefore, what is going to happen, and, as He cannot

make a mistake, the future is determined because of God's knowledge of it. Therefore, we are not free to make the future as we please; we are not even free to do this or to do that here and now since, as God knows which of the two we are going to do, our choice between them is already determined.

Finally there is the question of human conduct. An omnipotent, benevolent God can only do what is good and will what is good. For us to do good is, therefore, the same as to do God's will. Once this identification is established it is impossible to forget it; we cannot but remember that in doing good we are pleasing God, in doing evil displeasing Him. Now most religions have taken care to paint the respective consequences of pleasing and displeasing God in the liveliest colours, picturing in many cases an eternity of absolute bliss as a reward for the one, and of physical torture as punishment for the other. Thus the injunction to act in accordance with God's will becomes an exhortation not to piety but to prudence. We are offered a choice between two lives. In one we take out a short-term insurance policy, whose benefits are reaped in this life in the form of self-indulgence and a "good time"; the other involves a long-term policy, whose premiums are paid in the form of self-denial and mortification of the flesh in the present, for which we are rewarded by an eternity of divine joy in the hereafter.

Directly considerations of this kind are allowed to influence conduct, whether the influence is unconscious or avowed, it is idle to pretend that it is dictated by ethical motives. If we do good because it is God's will, a will of whose power we are only too conscious and to the dangers of thwarting which we are kept fully alive, it is clear that we do not do good for its own sake; we do not do it, in other words, because it is good. Yet the possibility of ethics depends upon our ability to prefer good to evil uninfluenced by any other consideration.

Now let us turn to Madame Blavatsky's teaching on the subject. Her view of God's relations to man is bound up with the concept of Karma. Passionately she denounces the doctrine that God is responsible for the pain and evil in the world. Steadfastly she rejects the notion of man's predestination. But this denunciation and this rejection are in her view only rendered possible provided that we are prepared to accept the doctrine of Karma. As man looks at the evil and pain around him "that blessed knowledge of Karma," she says, "alone prevents him from cursing life and man as well as their supposed Creator." Karma is not a subjective feeling in the heart of man. It is not even a law of man's making. It is part of the nature of things, a factor in the fundamental constitution of the universe. What ultimate reality may be, we cannot in our present stage of development divine. All that we can know is its phenomenal aspect. Now Karma is an "aspect" of the unknowable reality "in its effects in the phenomenal world." The

individual man is one of a limited number of eternal, spiritual monads originally "projected by higher and semi-divine Beings out of their own essences." The spirit passes through a number of separate incarnations according to an "ever-acting and never-erring law . . . plunging Spirit deeper and deeper into materiality on the one hand, and then *redeeming it through flesh* and liberating it."

The ultimate destiny of the human mind is to return to "absolute Deity" which is also its ultimate source. But, that it may return, it must first become perfect and selfless. This it does through suffering, which disciplines and purifies "the pilgrim soul" as it passes "through various *states* of not only *matter* but Self-consciousness." (*S. D.* I 175)

What, then, is the cause of this suffering? It is a necessary effect of the evil which the suffering soul has performed. For, enjoying the gift of freedom, inevitably it is free to do evil. Now that evil should entail suffering for the evildoer is the law of Karma, a law as universal as that fires burn upwards and water flows downwards. In fact, since its application is not confined to spirits embodied in the material world, it is more universal than these physical laws. Now if through doing evil we provoke the application of this law, we shall suffer, and the suffering is determined. But it does not follow that the doing of evil is determined. Nor is it fair to blame God or the universe because suffering is evil's inevitable result. All that is determined is that, if we do evil, we shall pay for it; but we are free not to do it. Madame Blavatsky uses a striking analogy to enforce the point. "It is not the Wave which drowns a man, but the *personal* action of the wretch, who goes deliberately and places himself under the *impersonal* action of the laws that govern the Ocean's motion." Karma is impersonal as the ocean is impersonal. "It creates nothing, nor does it design. It is man who plans and creates causes, and Karmic law adjusts the effects." This is admirable. It satisfies three of the most difficult requirements of a theology. It shows, first, how suffering comes to be in the world. Secondly, it absolves God from responsibility for such suffering. Thirdly, it makes provision for the fact of human freedom, while showing how the results of human actions are determined.

I now come to my question. It is, we are told, "man who plans and creates causes." Why, then, does he plan and create as he does? Presumably because of the Karma which he has laid up for himself by his planning and creating in the past, a past which may stretch back over a large number of different lives. We are forced back, then, in our enquiry, to the initial planning and creating by the original individual monad living his first life as a human being. It will be remembered that this first incarnation of the monad as a human being was "projected by higher and semi-divine Beings out of their own essences." Now these semi-divine Beings were, presumably, free. But could they in the course of their free

willing, will evil? And if they could not, could their "projected essences" will evil? Let us take the argument back yet one stage further. The semi-divine Beings themselves were, we are told, projected out of the ethereal body of the Creator. Presumably, then, their nature must be continuous with His, as man's is with theirs. Now we cannot conceive of the Creator as willing evil. How, then, if God Himself did not will it—and I agree that He did not—does the first willing of evil occur? Our question, then, is this: "What, in Madame Blavatsky's theology, is the solution of the most difficult problem for any theology, the problem of evil?"

C. E. M. JOAD

A NOTE ON THE ABOVE

Mr. Joad speaks of Madame Blavatsky's "theology," which term is associated with creedalism and priestly craft, and is likely to convey the wrong impression that she claims for her teachings the ready acceptance of blind belief. Philosophy would be the correct term to apply to her teachings, which she offered for study and examination; the difference between her position and that of any other philosopher may be set down thus—Madame Blavatsky did not claim original invention for her teachings; she wrote:—

> To the public in general and the readers of the "Secret Doctrine" I may repeat what I have stated all along and which I now clothe in the words of Montaigne: Gentlemen "I HAVE HERE MADE ONLY A NOSEGAY OF CULLED FLOWERS, AND HAVE BROUGHT NOTHING OF MY OWN BUT THE STRING THAT TIES THEM." Pull the "string" to pieces and cut it up in shreds, if you will. As for the nosegay of FACTS—you will never be able to make away with these. You can only ignore them, and no more. (*The Secret Doctrine* I. xlvi)

Thus there is no philosophy of Blavatsky as there is, say, a philosophy of Hegel or of Kant.

Here we may also comment on Mr. Joad's remarks on the mode of exposition used by Madame Blavatsky in *The Secret Doctrine*. It *is* a mode foreign to the modern academic mind. Madame Blavatsky could write in a lucid style as her numerous articles and other writings show; but she wrote *The Secret Doctrine* with an eye to helping the reader to develop his Intuition. What appears to be an involved style and an unmethodical presentation is but a device to compel the reader to make his own collation, tabulation and classification by a serious study of the book, which develops the faculty of Intuition. It is this very faculty which, as Mr. Joad puts it, lights up the obscurity of the text "by flashes of penetrating insight." Not only does the already functioning Intuition of the reader lead him "with compelling force to demonstrably correct

conclusions," put forward in the two volumes, but the latter also aid the sincere mind to evolve the faculty of intuition.

Mr. Joad has adequately summed up *The Secret Doctrine* teachings on God's responsibility and Man's freedom :—

1. God is not the author of evil.
2. Man is a free-will being.

Further, his logical mind is attracted by the doctrine of Karma which explains that sorrow is of our own making. "Oh ye who suffer, know ye suffer from yourselves." But why does man will evil? How does the first willing of evil occur?

The Esoteric Philosophy expounded by Madame Blavatsky does answer the question. But the present writer, who is only a student of *The Secret Doctrine*, is at a disadvantage; the answer, to be complete and illuminating, would require a small volume, not an article.

However, an attempt must be made to respond to Mr. Joad and to other minds like him, who are evincing an interest in the ideas and views put forward by H. P. Blavatsky.

To understand the subject it is necessary to get some perception of what Deity is and what Man. Mr. Joad indicates what God is not, but what Deity is according to *The Secret Doctrine* does not seem clear to him. *The Secret Doctrine* rejects the existence of a Personal God or Creator; nor does it admit the theological view of creation, *viz.*, the deliberate act of a self-conscious Being :—

> Our present quarrel is exclusively with theology. The Church enforces belief in a personal god and a personal devil, while Occultism shows the fallacy of such a belief. (II. 475).

But the Esoteric Philosophy denies Deity no more than it does the Sun. How does it describe it?

> The fundamental LAW in that system, the central point from which all emerged, around and toward which all gravitates, and upon which is hung the philosophy of the rest, is the One homogeneous divine SUBSTANCE-PRINCIPLE, the one radical cause. . . .
>
> It is called "Substance-Principle," for it becomes "substance" on the plane of the manifested Universe, an illusion, while it remains a "principle" in the beginningless and endless abstract, visible and invisible SPACE. It is the omnipresent Reality: impersonal, because it contains all and everything. *Its impersonality is the fundamental conception* of the System. It is latent in every atom in the Universe, and is the Universe itself. (I. 273)
>
> It [*The Secret Doctrine*] admits a Logos or a collective "Creator" of the Universe; a *Demi-urgos* in the sense implied when one speaks of an "Architect" as the "Creator" of an edifice, whereas that Architect has never touched one stone of it, but, while furnishing the plan, left all the manual labour to the masons; in our case the plan was furnished by the Ideation of the Universe, and the constructive labour was left to the Hosts of intelligent Powers and Forces. But that *Demiurgos* is no *personal* deity, *i. e.*, an imperfect *extra-cosmic god*,—but only the aggregate of the Dhyan-Chohans and the other forces. (I. 279–280)

The Universe then is a living assemblage of intelligences of many degrees; only one class of these intelligences comprises the human kingdom. *The Secret Doctrine* teaches a double evolution simultaneously taking place—Spirit's

involution into Matter downwards and Matter's evolution into Spirit upwards. Some classes of beings are descending from the planes of spirit to those of matter; others are ascending from the planes of matter to those of spirit. The human kingdom occupies the middle position. (*cf. S. D.* II. 180)

The ultimate root of Good and Evil, metaphysically speaking, is Spirit and Matter—the two aspects of the One Life.

> Archaic philosophy, recognizing neither Good nor Evil as a fundamental or independent power, but starting from the Absolute ALL (Universal Perfection eternally), traced both through the course of natural evolution to pure Light condensing gradually into form, hence becoming Matter or Evil. (I. 73)
>
> Good and Evil are twins, the progeny of Space and Time, under the sway of Maya. Separate them, by cutting off one from the other, and they will both die. Neither exists *per se*, since each has to be generated and created out of the other, in order to come into being; both must be known and appreciated before becoming objects of perception, hence, in mortal mind, they must be divided. (II. 96)
>
> In human nature, evil denotes only the polarity of matter and Spirit, a struggle for life between the two manifested Principles in Space and Time, which principles are one *per se*, inasmuch as they are rooted in the Absolute. (I. 416)
>
> Esoteric philosophy shows that man is truly the manifested deity in both its aspects—good and evil, but theology cannot admit this philosophical truth. (II. 515)

All beings other than human merely follow the law of their own order and *cannot* go against Nature's impersonal movements. In kingdoms other than the human there can be no evil in the sense of deliberate wrongdoing for there is no possibility of disobeying Nature.

> The Demon of Pride, Lust, Rebellion, and Hatred, has never had *any being before* the appearance of physical conscious man. It is man who has begotten, nurtured, and allowed the fiend to develop in his heart; he, again, who has contaminated the indwelling god in himself, by linking the pure spirit with the impure demon of matter. And, if the Kabalistic saying, "*Demon est Deus inversus*" finds its metaphysical and theoretical corroboration in dual manifested nature, its practical application is found in Mankind alone. (II. 274)

The duality of Spirit and Matter assumes in man a different aspect and that phenomenon alone explains why man has free will and can choose the path of darkness or of light. Spirit and matter, as two aspects of the One Life, are everywhere, but they reach a peculiar state in their relation to each other in the human kingdom. They have reached a balance position in man. The human kingdom is made up of "those Intelligences that have reached the appropriate equilibrium between matter and spirit." (I. 106) Because of this, man alone of all beings or forces in Nature is self-conscious. He alone has the power to compare, to contrast and to draw conclusions and this implies possession of free will or self-choice.

Because of this balance position, man is like the centre of a magnifying glass at which a perfect reproduction of the sun becomes possible; therefore Man becomes the miniature copy of the whole universe. In him reside all Nature's energies. The human Soul, whose

chief characteristic is self-consciousness, occupies the balance plane between the divine and the demoniac. Therefore says Madame Blavatsky:—

> Unless the Ego takes refuge in the Atman, the ALL-SPIRIT, and merges entirely into the essence thereof, the personal Ego may goad it to the bitter end. This cannot be thoroughly understood unless the student makes himself familiar with the mystery of evolution, which proceeds on triple lines—spiritual, psychic and physical. (II. 109)
>
> Owing to its identity with the ALL-FORCE, which, as said, is inherent in the Monad, it is all-potent on the *Arupa*, or formless plane. On our plane, its essence being too pure, it remains all-potential, but individually becomes inactive: *e. g.*, the rays of the Sun, which contribute to the growth of vegetation, do not select this or that plant to shine upon. Uproot the plant and transfer it to a piece of soil where the sunbeam cannot reach it, and the latter will not follow it. So with the Atman: unless the higher Self or EGO gravitates towards its Sun—the Monad—the lower *Ego*, or *personal* Self, will have the upper hand in every case. (II. 110)

But if there is a danger of wrong choice, there is the equal possibility of choosing rightly, and when man through his self-induced and self-devised ways and means attains union with the Divine in him, man becomes the highest being in the Universe.

> Man . . . being a compound of the essences of all those celestial Hierarchies may succeed in making himself, as such, superior, in one sense, to any hierarchy or class, or even combination of them. "Man can neither propitiate nor command the *Devas*," it is said. But, by paralyzing his lower personality, and arriving thereby at the full knowledge of the *non-separateness* of his higher SELF, from the One absolute SELF, man can, even during his terrestrial life, become as "One of Us." Thus it is, by eating of the fruit of knowledge which dispels ignorance, that man becomes like one of the Elohim or the Dhyanis; and once on *their* plane the Spirit of Solidarity and perfect Harmony, which reigns in every Hierarchy, must extend over him and protect him in every particular. (I. 276)
>
> Evil will ever predominate unto the day when Humanity is redeemed by the true divine Enlightenment which gives the correct perception of things. (II. 515)
>
> Nor would the ways of Karma be inscrutable were men to work in union and harmony, instead of disunion and strife. For our ignorance of those ways—which one portion of mankind calls the ways of Providence, dark and intricate; while another sees in them the action of blind Fatalism; and a third, simple chance, with neither gods nor devils to guide them—would surely disappear, if we would but attribute all these to their correct cause. With right knowledge, or at any rate with a confident conviction that our neighbours will no more work to hurt us than we would think of harming them, the two-thirds of the World's evil would vanish into thin air. Were no man to hurt his brother, Karma-Nemesis would have neither cause to work for, nor weapons to act through. It is the constant presence in our midst of every element of strife and opposition, and the division of races, nations, tribes, societies and individuals into Cains and Abels, wolves and lambs, that is the chief cause of the "ways of Providence." (I. 643)

THE WORLD IS ONE

WESTERN RELIGION AND INTERNATIONALISM

[**J. D. Beresford's** analysis of the failure of official Christianity is straightforward and correct. The remedy he suggests is impracticable inasmuch as the task outlined by him can be done by individuals only. The existing churches cannot be reformed because of the institution of the salaried priest pledged to carry out a definite programme. The plan sketched by Mr. Beresford implies some study and not mere reading of the Gospels, and traditional beliefs are bound to stand in the way of a correct understanding. The most formidable obstacle will arise from the superstition of the otherwise reasonable Christian who is prejudiced in favour of his own faith as the best and superior to all existing religions. Not only in Christendom but elsewhere also this superiority complex persists, injuring the cause of Brotherhood, as will be evident from a survey of the Eastern religious situation to be published in this series.—EDS.]

Although Islam has at various periods invaded Europe, holding for a time the South of Spain, penetrating as far inland as Hungary, and establishing a permanent base in Turkey, when we speak of Western Religion we think only of Christianity. For nineteen hundred years it has dominated Europe and spread thence to every corner of the earth. And because Christianity has produced great saints and mystics, and has proved itself to be a dominant religion to which evangelists have been able to make ready converts from every other creed, it is necessary in the first place to make some examination of the reasons for its failure.

We must begin any such account by the reminder that Christianity as such is split into a very host of separate sects, all differing from one another in points of dogma and doctrine. Chief among these sects are Roman Catholicism, Greek Catholicism, Anglicanism, and Nonconformity—a category that may be stretched to include Lutherans, Methodists, Calvinists, Baptists and various minor denominations. But the tenet held by all of them, the essential teaching of every Christian Church, is that of salvation by the vicarious sacrifice of Jesus. If that one informing principle were abstracted from Christianity, all the virtue would be gone from it so far as the Churches are concerned. Its symbol is the Cross, which stands as a perpetual reminder of the death that was to atone for all man's misdeeds. Its power to make converts, its survival value, its immense influence throughout the vast empire of Christendom, are all due to this one overruling principle. The method of Roman Catholicism has interposed the Virgin Mother and a hierarchy of Saints between believers and the Christ, but only as intercessors. Ultimately He, and He alone, is regarded as the Saviour of the World.

The most obvious weakness of the teaching of salvation by vicarious sacrifice is its tendency to shift the

responsibility for well-doing from the individual believer. He is taught that the indispensable condition for salvation is a belief in Christ, and that doctrine has necessarily been extended to include the possibility of a "deathbed repentance." The dying thief on the cross is cited as the authoritative instance, though indeed we have no evidence as to what his life had actually been. It is easily conceivable, for instance, that it had been one of self-sacrifice, and his only recorded speeches testify to the worth of his character. There is, however, no need to insist further upon this point. To the Theosophist, it is an obvious absurdity that any one who had lived a selfish and evil life, could on his deathbed find instant salvation by the mere profession of belief. The real crux is, of course, that no such profession could possibly be anything but an intellectual affirmation. No man can "find Christ," in the true sense of that mystical phrase, unless he has sought Him throughout life.

This shifting of responsibility, this teaching that "faith" is the prime essential, however tardily it may be avowed, has been used to give authority to the priesthood and has become the most powerful weapon of sectarianism. "Faith" was shown to intend not so much the belief in, and devoted practice of, the teachings of Jesus, as adherence to the theological dogma of a particular sect. The disciple of whatever variety of the Christian Church he might subscribe to, was taught that some trifling difference of doctrine was of vital importance to Salvation; and this teaching combined with the belief that Christ had taken the onus of sin upon Himself, has inevitably worked to make the profession of the Christian religion more and more mechanical. Indeed, the services of the Churches, with their eternal repetition of a particular set form of words, can have little more efficacy than the Buddhist prayer-wheel.

At various intervals, the complacent acceptance of the two formulas upon which the Churches rely has been violently disturbed by the urgent attack of such reformers as Calvin, Luther, Wesley or Fox. In every case the reaction represented by these attacks has been towards the need for personal effort. The invading doctrine declared that faith without works was of no avail, as a man lived so he died, and that he who would escape damnation must first find Christ and then practise His teaching in everyday life. These movements were obviously in the right direction, and the various sects they established exhibit more vitality at the present day than those which still cling to their original dogmas. But the zeal of the reformer soon became dissipated, and the original fallacy of the scapegoat persisted in every case —with the possible exception of the Society of Friends—to check the development of the reform.

Why this fallacy should have such a retarding influence on the development of Christianity, needs little exposition. We can see at once that the conception of a salvation obtained without cost of personal effort appeals to the natural leth-

argy of those, the overwhelming majority of mankind, whose spirit is unable to overcome the inertia of the flesh or, to speak more accurately, the psychical forces of Kāma —Desire. The inevitable result is that religion becomes one of the many departments of a man's or of a woman's life, a department to which resort may be had in times of emergency. At all other times it remains quietly in the background of the mind, a source of comfortable reassurance that no sin is unforgivable. In short, the *principle of vicarious sacrifice becomes a perpetual excuse for the failure of personal effort.*

The effect of nineteen hundred years of the Christianity founded upon these two principles as practised by its various sects can be read in European history. It has not only tolerated wars, it has fiercely created them. It has led to persecution, and the vilest cruelties and tortures. It has preached the justification of evil in order to obtain political power, and the heads and leaders of its churches have consistently ignored the implications of the Founder's "new" commandment —"Thou shalt love thy neighbour as thyself." It has been used as an excuse for the worst and narrowest forms of nationalism, and at the present moment Christianity, the religion of America and of all Europe, excepting Russia and Turkey, is an almost negligible factor in the great cause of peace.

It will be seen from this general indictment, which errs chiefly on the side of understatement, that sectarian Christianity as taught by the Churches does not even pretend to serve the cause of internationalism. The influence of the Pope, the most powerful of our Ecclesiastical Dignitaries, would not serve, even if it were exercised, to stop a war between two Roman Catholic countries. And in times of peace, the missionary work of the Christian Churches is carried on not to promote the universal brotherhood of mankind, but to make converts to some particular creed, the difference between one creed and the next depending upon some absurd point of dogma, such as whether the mother of Jesus was herself immaculately conceived.

Is there any justification for the practice of the Christian Churches as such? May we say, for instance, that it has served its turn, not too efficiently, in maintaining a moral standard? There can be little doubt, I think, that this is true up to a point. The mass of the people need the support of some spiritual belief to help them in the inhibition of those tendencies that civilisation has classified as amoral, the majority of such tendencies being, in fact, demonstrably unsocial. And the Churches, superstitiously invested with the authority of divine inspiration, have found in their creeds an admirable instrument for the inculcation of those cardinal virtues upon which the safety of Society as a whole depends. Whether or no the belief in these creeds is now becoming superfluous as a kind of moral strait-jacket is a point to which we are coming immediately. What concerns us at the moment is the evidence that in the past the teaching of Christianity has served to main-

tain and even to raise the general moral standard. We may take that at its lowest valuation, admit that our present condition falls most lamentably short of an ideal virtue, or even that, from one point of view, the effect produced is almost worthless. We may admit further that the method has been a false one, a method which has used precept, dogma and the threat of punishment in the manner practised by the worst forms of education. Nevertheless it can still be claimed with justice that the teaching in question has in the past helped to keep the mass of the people in order, to restrict individual license and to serve the purpose of those social principles which are necessary for the continuance of civilised life. Finally, it is at least arguable whether those purposes could have been upheld in any other way, having regard to the intellectual and spiritual development of the European peoples throughout the nineteen centuries under review.

But now having both condemned and defended the practice of dogmatic Christianity, we have to consider the vital question of a substitute. That the time is rapidly arriving at which such a substitute will be necessary there can be little doubt. We have seen, during the past eighteen years, the evolution in Russia of a people whose sole religion is to be the service of the State. This is to all intents and purposes the Positivism advocated by Auguste Comte. Its main object is the ultimate betterment of mankind on earth, and it lacks any eschatology. We have seen further in the same period a revolt against the domination of the priest in Spain, the supersession of the religious by the political arm in Germany, and the steady growth of agnosticism among the new generation in France and England. Parallel with these developments, there has been what may perhaps be regarded as complementary tendency to regimentation. We may be witnessing a gradual substitution, such as is taking place in the U. S. S. R., of civil for religious leadership, with social necessity taking the place of dogmatic Christianity, as the "strait-jacket" for personal, amoral desires. If that be true, we must be prepared for a period of chaos, since the influence of such a regimentation is all in the direction of a bigoted nationalism, and must inevitably terminate in a destructive war. We may hope, nevertheless, whatever may be the sufferings of this and the next generation, that out of the consequent chaos, a new spirit may arise, and that these tendencies we have indicated will serve as a preparation for the coming of a Teacher who will inaugurate a new world era.

Meanwhile what religion are we to teach to the youngest generation, to those who in another forty years may be the leaders of that new order? In my opinion, there is no need to look further, so far as the European is concerned, than the teachings of Jesus. There is little to be found there that is not in accord with the Ancient Wisdom-Religion, but all His sayings and parables must be reinterpreted in

the light of their original sources. Any one who comes to the New Testament after studying the *Bhagavad-Gita* or that admirable collection, *The Voice of the Silence*, will realise at once how closely the teaching of Jesus approximates to that set out in the works cited. We must not, of course, accept the Gospels as being verbally inspired. There are passages, either interpolated or erroneously reported, which on the face of them do not accord with the spirit that informs the teaching as a whole. But these exceptions are comparatively few, and even the Fundamentalists find it necessary to maintain a discreet silence in relation to some of them.

This reading of the Gospels will not, I need hardly say, include the doctrine of vicarious Sacrifice as taught by the Churches. The symbol of the Cross will be required in its true meaning, which is that the flesh must be made subservient to the spirit, a task that every man must undertake for himself. Nor will it include that other doctrine of Salvation by faith alone. All the sayings of Jesus that refer to faith in Himself as the Saviour, refer, as other of His sayings show clearly enough, to the Christ principle that is in every human being, the true ego, the immortal spirit. Wherefore salvation by faith intends not a miraculous conversion at the eleventh hour, but the realisation of that "Kingdom of God within," which is the sole inspiration of the religious life—a kingdom that cannot be found by those who have not earnestly sought it through long years of struggle.

Let me add in conclusion by way of apology to those who follow the great Teachers of the East, that this suggestion of adopting the true teaching of Jesus instead of going back to its original sources, is made because such a course would be more acceptable to the habit of European thought. It would maintain to a great extent the deep-seated tradition of Western ethics and philosophy which it would not be advisable to break, even if, as is highly improbable, the attempt to do so were likely to succeed. For us in the West the figure of the Christ is a very powerful symbol, and if it could be interpreted in its proper sense, freed from the mass of theology that has so efficiently disguised it, the creed of Europe would not differ in any essential from that of Theosophy.

J. D. BERESFORD

"No man putteth a piece of new cloth unto an old garment, for that which is put in to fill it up taketh from the garment, and the rent is made worse.

"Neither do men put new wine into old bottles: else the bottles break, and the wine runneth out, and the bottles perish: but they put new wine into new bottles, and both are preserved."

Matthew, IX, 16–17.

WHEAT

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Certain names, such as the above, contain a potency to fire the imagination or to arouse memories. Whatever the magic of Wheat, the word alone stirs, for one, visions of rolling acres of rich prairie land; for another, the thought of small English fields with the wind blowing through the golden corn and blackberries ripening on the surrounding hedges; for yet another, pictures of ruined crops, memories of struggle and hardship. But wheat has other magic, the magic of gambling, of money-making! In Peace and in War, it serves as a basis for incessant gambling in the needs of nations and races. To us comes the recollection of a small child carrying devoutly a stalk of wheat in full ear. "How does it grow?" and the usual Christian answer: "God made it so!" Then a more enlightened friend put a grain of ripe wheat into the child's other hand, and said: "The one grows from the other; 'God' is in all." Thus do some hear of Nature's method of evolution, and the "magic" of propagation.

The sickle, the scythe, and the small horse-drawn mowing machine are things of the past in most countries, just as much as teams of oxen. But oxen do the ploughing in some parts of Africa and India even now, and horses are still more valuable on some types of farms than machinery. Even when the reaper-binder is used it may be necessary to set the sheaves up into stooks, and some hand labour is needed in most wheat areas, so man must still come into close contact with the wheat that he grows. The finest wheat sheaf of the crop is still sometimes offered up at the Harvest Thanksgiving—a propitiation or a thank-offering—symbolic, if we only knew it, of the sacred food of the gods.

Wheat is grown all over the world, except in hot and humid districts of the tropics. Dry sand and wet peat are not beloved of this cereal; otherwise, it grows in almost any soil. It thrives at sea level, or at 10,000 feet above the sea, in Tibet, Africa, Colombia, etc.; it will grow at the equator in Africa and America at an elevation, and it will grow north to the arctic circle, or even beyond, in some districts.

According to the *Encyclopædia Britannica,* there are three groups of cultivated species or races of wheat:—

I. Einhorn; cultivated by primitive peoples and used for cattle and horses.

II. Emmer (Macaroni wheat, Rivet wheat, Egyptian cone wheat, Khorasan wheat and Polish wheat). Emmer is one of the most ancient wheats, grown

by Neolithic people of Central Europe, and was the only wheat cultivated in Egypt in predynastic and dynastic times. It is still grown by primitive races in India, Persia, Abyssinia and Morocco for human food. In other parts of the world it may be grown for horses and cattle.

III. Bread Wheat (*Triticum Vulgare*) including all kinds of wheat from which bread is made, and supplying a large proportion of the food of the world.

From the same source we learn that the first records of history show the growing of wheat as an ancient industry, and the origin of the crop as a matter of tradition. The true origin is definitely prehistoric. Obscurity still prevails, and the ancestry of many of the races of wheat is purely problematic. The cultivated *Einhorn* may derive from a wild species of grass found in the hilly districts of South-eastern Europe and Asia Minor. Brittle-eared *Emmer* resembles a wild species found in the mountainous parts of Syria. But the source of the bread-wheat group is the most uncertain and obscure, for no wild plant has yet been discovered resembling any of these wheats. Professor Percival suggests that the bread-wheat group, with its vast number of varieties, has arisen by hybridization of a wheat of the Emmer group with two wild species of grass found in South-east Europe and Western Asia. But hybrids are usually sterile.

So much for the modern and more material aspect of wheat and its origin. Let us turn to *The Secret Doctrine* and find in Vol. II, pp. 373-74: "We may remind the reader that ***wheat has never been found in the wild state: it is not a product of the earth.*** All the other cereals have been traced to their primogenital forms in various species of wild grasses, but wheat has hitherto defied the efforts of botanists to trace it to its origin." We know that wheat was sacred with the Egyptian priests in very ancient times, and was placed with their mummies, and found thousands of years later in their coffins.

"The servants of Horus glean the wheat in the field of Aanroo . . . . wheat *seven cubits high*," is a statement found in *The Book of the Dead.* But the fields of Aanroo are the place of Initiation, where the disembodied men seven cubits high (still supposed to be sevenfold with all their principles) glean or reap the wheat of their reward or punishment. Those in "a state of perfection," who are permitted to glean the wheat three cubits high, are those in the land of the rebirth of the gods, and are separated from their lower principles, either temporarily or permanently. Thus the "defunct" of the Egyptian allegory is given *Wheat,* the food of Divine Justice, on which he will live and prosper or which will kill him; for he reaps the corn as the fruit of his actions during life. The deceased is either destroyed in this region, or becomes pure Spirit for the Eternity, in consequence of the "seven times seventy-seven lives" passed or to be passed on earth. And in *The Secret Doctrine,* we find it stated: "The Egyptians had the same esoteric philosophy, which is now taught by the cis-Himalayan adepts, who, when buried, have corn and wheat placed over them." (II. 374)

Further evidence as to the source

of wheat is given both in *The Secret Doctrine* and *The Book of the Dead.* The Kabiri are credited with having revealed, by *producing* corn or wheat, the great boon of agriculture. What *Isis-Osiris,* the once living Kabiria, has done in Egypt, that Ceres is said to have done in Sicily; they are all similar. Then again, the Egyptian Isis says: "I was the first to reveal to mortals the mysteries of wheat and corn. . . . I am she who rises in the constellation of the dog (Dog Star)." Sirius was the Dog Star and was the Star of Mercury or Budha, called the great instructor of mankind.

In the book of the Chinese Yi-King, the discovery of agriculture is attributed to "the instruction given to men by celestial genii."

That Wheat was regarded as the "gift of the gods" is an idea of universal acceptance, and by no means confined to ancient Egypt or ancient India. Mysterious, symbolic, and sacred are adjectives we may apply to wheat, and, while doing so we may better understand the almost universal custom of holding religious rites and ceremonies in connection with the sowing, reaping and harvesting of crops. Our modern minds revolt at the idea of human sacrifices to propitiate the tribal gods at these ceremonies, but we think nothing of the sacrifices we exact of souls and bodies in the struggle for existence, and in the attempt to amass fortunes, or prosecute (so-called) righteous wars. Anyone who studies the histories of religions can see clearly that the killing of animals and human beings was never originally intended as an offering to the gods. Such errors are the outcome of the degeneration and phallicism which have gradually permeated all formulated creeds, whether in the jungles of Africa or the wilds of America, or elsewhere.

The Papyrus of Ani in *The Book of the Dead,* as edited and translated by E. A. Wallis Budge, gives most valuable light on the importance of this symbolic wheat, both in the Initiation of Candidates, and (probably) in after-death states. In this wonderful record of Egyptian religious life, Ani is shown as overseer of the granaries of the temple, which formed the general storehouse for all the offerings. In one picture of the Papyrus, he is shown reaping the wheat, and the words "the Osiris reapeth" would suggest initiation and transformation. In another coloured plate Ani is shown driving the oxen round in a circle to tread out the corn, and again in another he kneels before two large heaps of grain holding the *Kherp* sceptre paying homage to these symbols of life eternal. As a candidate, Ani is given wheat by many gods, several of whom are credited with originating the staff of life. It is also said that this cereal is the food of *Kau* and *Khu,* or the Doubles and Spirit Souls. In the description of the XXXVth Plate of the Papyrus we find that the wheat is "three cubits high and the Spirit-souls reap it." From the same Plate we learn that Wheat and Barley were to be given to the Spirit-soul in the heavenly region, in the Company of the Gods, in the Celestial Mansions of Heaven.

Throughout the Papyrus of Ani,

which appears to be an account of Ani's Initiation, we find reference—all as if it was a most sacred symbol of life eternal—to Wheat, and, in the introduction to his translation, Mr. Wallis Budge gives an approximate date of 1300 to 1500 B. C. Some of us might well believe it to be vastly older, but have insufficient proof to adduce to that effect. Certainly, it may be read as a story of Initiation, and as such may be considered dateless and descriptive of very ancient ceremonials and mysteries.

Even the small portion of this story which deals with the uses of Wheat might bring back to any thinking man the sad fact that we moderns regard everything in the light of its material uses for the here and now. The Allegories of the Ancients may well be written in a cryptic language, for we will not understand them and apply them to ourselves, any more than we will consider the "vesture of food," Annamaya-Kosha, as the body is called, to be merely the temple of the god within, and not the god itself. The "cycle of necessity" that forces the sparks of the Universal Soul to be connected with the body and lower mind for the development of the individual and potential godhood, is the puzzle of the present generation. Our lack of true human qualities, our disregard of ethics and Nature's Law in our development of trade and our uses of scientific knowledge, place us among the "living dead" (*Voice of the Silence*), and too often sever all connection between us and our share of the Universal Soul, which we might once have believed to be our birthright.

No doubt we forget the Law of Nature when we gamble in the food of the gods, just as we gamble in War and in Peace, with the bodies and souls of living beings as our dice and pawns. If such be our sowing, what then can be our reaping and our harvest? In the fields of Aanroo, or elsewhere?

IRENE BASTOW HUDSON

NEW BOOKS AND OLD

THE MEANING OF "PROMETHEUS UNBOUND"

In a close and detailed study of Shelley's great lyrical drama Mr. Grabo's thesis is that "*Prometheus Unbound* is the work of a poet who had ceased to be a reformer and had become a philosopher"—a philosopher, too, who tried to reconcile three different schools of thought—the philosophical anarchism of Godwin and Holbach, the Neo-Platonism of Proclus, Porphyry and Plotinus, and the scientific speculations of Newton, Davy and Erasmus Darwin—while the ethics of Jesus are the very pivot of the poem. Whether or not the reader is satisfied with every detail of interpretation, Mr. Grabo has made the poem much clearer by throwing light on some difficult questions connected with it.

It is well known that Shelley was prompted to write his drama by reading the *Prometheus Bound* of Æschylus, but it is doubtful whether Shelley correctly understood the significance of that character in the Æschylean trilogy. Æschylus is believed to have written three plays on the myth, namely, *Prometheus, the Fire-bringer*, *Prometheus Bound* and *Prometheus Unbound*, of which only the second has come down to us. This trilogy is presumably on the same lines as those of his *Oresteia*, representing Crime, Punishment and Reconciliation. So it is more as an offender against the gods than as the champion of mankind that Æschylus conceived the character of Prometheus. There is no doubt that Zeus appears as a tyrant in *Prometheus Bound;* but it is only the Promethean side of the case that was given there. That representation was a dramatic necessity. It did not represent the final view of Æschylus. The very fact that Prometheus was made to reveal his secret and submit to the rule of the Father of the Gods in the lost drama of *Prometheus Unbound*, apart from the great feeling of reverence with which Zeus was treated in the other plays of Æschylus, especially the *Oresteia*, indicates that the ancient dramatist had a less exalted conception of the character of the Champion of mankind than his modern admirers have presumed. It is well known that classical dramatists were more interested in moral problems like the conflict of duties than in subtleties of characterization. The aim of Æschylus here apparently was to show to his countrymen that however good or public-spirited a man might be impiety would bring on punishment and that true freedom lay in submission to the Divine Will. But it is unfair to judge without the whole trilogy before us. We do not know in what convincing way the problems of the "complication" were solved in the "resolution" of the play, and by what natural steps the Heaven-defying hero was led to become its willing slave. Probably it was shown that by giving men fire and teaching them the arts, Prometheus had only increased their security and comfort and made them forget the higher powers above and that therefore his gifts were more a curse than a blessing to mankind. We do not know, but we are safe in assuming that Æschylus had no such sentimental admiration for Prometheus as the artists of the French Revolution period—Goethe, Beethoven, Byron and Shelley—had and that the poet of the free Republic of Athens would never have deliberately represented its highest God, Zeus, as a Tyrant and oppressor of mankind. Be that as it may, Shelley deliberately changed the sequel of the story and made Prometheus the ultimate victor and an independent parallel to Jesus Christ.

* *Prometheus Unbound—An Interpretation.* By CARL GRABO (The University of North Carolina Chapel Hill. $ 2.50)

But the point is that neither Shelley nor most of his critics seem to have realised how near he came to Æschylus in the "resolution" of the plot of his *Prometheus Unbound*. At the beginning of the drama we find Prometheus chained to a rock for unnumbered ages while an eagle tears his liver at the bidding of Jupiter, the tyrant of gods and men. At the end of the third Act—originally the end of the drama—we find Jupiter overthrown and Prometheus unbound and united with Asia, his love. How is this change brought about? What is the logic of events by which the intolerable tyranny of Jupiter is overthrown in the twinkling of an eye? If we say it is a miracle pure and simple, the whole structure of *Prometheus Unbound* as a drama falls to the ground, however wonderful its lyrics may be. There are some critics who state this conclusion boldly and frankly. For instance, Clutton-Brock says:—

Prometheus represents all that is good in suffering humanity; Jupiter the tyrannous and external evil by which humanity is oppressed. Jupiter is suddenly and mysteriously overthrown and Prometheus is freed. At once the universe is cured of its disease, and all things rejoice in common.....Shelley's myth, of course, explains nothing. How could it? He assumes the wickedness of Jupiter and the goodness of Prometheus. But Jupiter's wickedness has no motive, and his overthrow is causeless. Something happens in the middle of the play; but Shelley cannot tell us what it is, because he does not know. Demagorgon appears and descends with Jupiter into the abyss; but we do not learn why he appears or how he contrives the fall of Jupiter, or even who he is, except that he is Eternity and the child of Jupiter, as Jupiter is of Saturn.

I have quoted this long passage because almost all the questions raised in it are answered by Mr. Grabo in the book before us. But let us first examine the "resolution." Is the overthrow of Jupiter causeless? Has there been no change in the attitude of the combatants? There has been, of course, no change in Jupiter. He remains the same old tyrant, cruel, implacable and exulting in his victory even at the last moment of his reign. But has there been no change in the mind of Prometheus? If not, what is the purpose of the first act? Why does Prometheus want others—the earth and the mountains, air and the whirlwinds—to repeat the curse which he once pronounced on his foe? Why does he not repeat it himself? The answer is contained in the following lines:—

If then my words had power,
Though I am changed so that aught evil wish
Is dead within; although no memory be
Of what is hate, let them not lose it now.
It doth repent me: words are quick and vain;
Grief for a while is blind and so was mine.
I wish no living thing to suffer pain.

So then it is a repentant Prometheus that we have in the "resolution" of Shelley's drama as in the lost drama of Æschylus. The Prometheus of Æschylus, whose sin was disobedience, submits once more to the Divine Will and is released, while the Prometheus of Shelley, whose sin was hatred, ceases to hate his enemy and forthwith his chains fall from him. The classical poet's God, like the God of the Old Testament, is a God of Fear, the Christian poet's God, a God of Love. For Shelley, though he hated institutional Christianity, accepts here the ethics of Christ as well as the philosophy of Neo-Platonism and believes that the ultimate power in the universe, that which he calls the One, is Eternal Love. In passing, it may be remarked that if a Hindu poet were dealing with this myth, he would make the sin of Prometheus one of error, for the Hindu God is a God of Reality, transcending relativity; all sins have their origin in delusion, and release is only through *jñana* or realisation.

If Shelley's God is Eternal Love, who is Jupiter? Jupiter is not the embodiment of "tyrannous and external evil" as Clutton-Brock supposed. Nor does Shelley "represent evil as external" and "falsify the true conception of human progress," as Dowden imagined. Jupiter represents all the hideous conceptions of God from which all the institutional religions in the world derive their thunders. He is an imitation God, made by man. That is evidently the meaning of the words of Prometheus when he says:—

"Ay, do thy worst. Thou art omnipotent.
O'er all things but thyself I gave thee power
And my own will." . . . .
. . . Evil minds

> Change good to their own nature. I gave all
> He has, and in return he chains me here"
> Years, ages, night and day.

Shelley knows full well that evil is in the nature of man and not imposed on him by a celestial tyrant. And what is most noteworthy is that the remedy he suggests in *Prometheus Unbound* is the right remedy, a radical improvement on the remedies suggested in his earlier poems—*Queen Mab* and *The Revolt of Islam.* The remedy may be given in the words of Mr. Grabo :—

> Utopia is no longer a matter of a few reforms and the overthrow of kings and priests. Man must change his own character; love must displace hate... (p. 8)
>
> Shelley is no social visionary in *Prometheus Unbound.* The golden age is to come as the reward not of revolution but of the slow ethical change in man himself. Man must become a kind of god before he is free. (p. 39)

Especially interesting is Mr. Grabo's attempt to trace the influence of Neo-Platonism in Shelley's symbolism of clouds, caves, fountains and wildernesses. According to him Ione and Panthea are respectively the sense of beauty and the spirit of sympathy, the sisters of Asia, who represents Love or Nature. Demagorgon is the divine energy which precedes all individual forms. It corresponds to the third hypostasis in the Neo-Platonic Trinity consisting of Eternal Love, Creative Intellect and Creative Energy. It approximates the Vedic Hiranyagarbha and the Christian Holy Ghost. We now understand why Shelley represents Demagorgon as formless, living in a far-off, obscure cave and coming up in its chariot at the destined hour to hurl down Jupiter from his throne and create a new order of things. The journey of Asia and Panthea to the cave of Demagorgon, so beautifully described in the second act, therefore symbolises the quest after the ultimate reality that lies back of all created things. As Mr. Grabo puts it, " Asia and Panthea are reversing the processes of life, moving backward in time through the generation of souls and through the basic elements of matter to that preëxistence which only is reality." (p. 68) In proof he quotes Asia's song:—

> We have passed Age's icy caves
> And Manhood's dark and tossing waves.
> And Youth's smooth ocean, smiling to betray :
> Beyond the glassy gulfs we flee
> Of Shadow-peopled Infancy,
> Through Death and Birth to a diviner day.

Mr. Grabo seems to be on much surer ground here than when he identifies the Spirit of the Earth with electricity, the Star on its forehead with the negative electrode or " the sun-like lightnings that reveal the secrets of the earth's deep heart " with X-rays. Shelley no doubt was interested in the scientific thought of his time as well as in Platonism and Neo-Platonism. We are grateful to Mr. Grabo for drawing our attention to the raw materials out of which Shelley wove his wonderful poem. But once on the track of exploring the sources of a great composition we are tempted to read meanings into words which the poet never intended. Mr. Grabo has not perhaps completely overcome this temptation.

D. S. SARMA

India and Britain, A Moral Challenge. By C. F. ANDREWS (Students' Christian Movement Press, London. 5*s.*)

C. F. Andrews is an indefatigible worker for India whose love for the Motherland is as great as it is sincere. He is a Christian, and how many men and especially Britons deserve that appellation? Earnestness and devotion are his chief characteristics and their hallmark is on this new volume. It presents the arguments in favour of and against British influence in India and in conclusion offers a moral challenge, not only to the British but also to us Natives, whatever our religion or social status. The church missionary comes in for a deserved rebuke. The chapter on "Cultural Gain and Loss " is thought-provoking but incomplete, inasmuch as the real issues of cultural fundamentals are not thrashed out.

P.

Tibetan Yoga and Secret Doctrines, or Seven Books of Wisdom of the Great Path, according to the late LAMA KAZI DAWA-SAMDUP'S English rendering. Edited with a Commentary by W. Y. EVANS-WENTZ, M.A., D.Litt., D.Sc. Foreword by Dr. R. R. MARETT. (Oxford University Press, London. 16 *s.*)

This volume forms the third of a trilogy of very valuable works on Tibetan Buddhism that we owe to the collaboration of Dr. Evans-Wentz and the late Lama Kazi Dawa-Samdup, its predecessors being *The Tibetan Book of the Dead* and *Tibet's Great Yogi, Milarepa.*

The work consists of translations by the Lama of seven hitherto unpublished Mahayana texts with introductions and very copious notes by Dr. Evans-Wentz. The English titles of the texts comprised in it are:—

i. *The Supreme Path of Discipleship: The Precepts of the Gurus,* or *The Precious Rosary.* This collection of precepts was compiled about the middle of the 12th century A. D., by Dvagpo-Llarje, a guru of the Kargyütpa School, and one of the most illustrious disciples of the famous Milarepa.

ii. *The Nirvanic Path: The Yoga of the Great Symbol.* Of this we are told that "according to Tibetan tradition, derived from Indian sources, it is believed that the saintly Buddhist philosopher, Saraha, enunciated the teachings in or about the first century B. C.; and that already in his day they were ancient..." The teachings are said to have been transmitted orally until, in the eleventh century A. D., they came to Marpa, founder of the Kargyütpa School. "The Great Symbol," Dr. Evans-Wentz explains, "is the written guide to the method of attaining by means of *yoga* such mental concentration, or one-pointedness of mind, as brings about mystical insight into the real nature of existence." The present translation is from a Tibetan block-print epitome of the original work.

iii. *The Path of Knowledge: The Yoga of the Six Doctrines.* This work is in large measure Tantric; and it expounds the technique of *Kundalini Yoga* in its application to the generation of "psychic heat" and the acquisition of other occult powers.

iv. *The Path of Transference: The Yoga of Consciousness-Transference.* This treatise, whose nature is hinted at in its title, is, we are told, intended to be studied only under the guidance of a competent living guru, and then only after a long and severe probation.

v. *The Path of the Mystic Sacrifice: The Yoga of Subduing the Lower Self.* This treatise has come down to us through the Ningmapa School and is more or less representative of the pre-Buddhistic Bön religion. Its subject is the Chöd rite.

vi. *The Path of the Five Wisdoms: The Yoga of the Long Hum.* This is a small work whose central theme concerns the transmuting of the Five Poisons—or Five Obscuring Passions—into Right Knowledge by means of the *yoga* of visualising and spiritualising.

vii. *The Path of the Transcendental Wisdom: The Yoga of the Voidness.* This is a translation of a short Tibetan epitome of the well-known Mahayanist work, *Prajnā-Pāramitā.*

It will be seen from this summary that the fare presented to us by Dr. Evans-Wentz and the Lama Dawa-Samdup is of varied character, including as it does the high spiritual guidance of the first treatise, the *Raja-Yoga* of the second, rules for the gaining of occult powers—some of them of doubtful value, and the very rarefied metaphysical axioms of the epitomised *Prajnā-Pāramitā.*

All the contents of the book are interesting and significant; but for the ordinary Western aspirant to the wisdom of the East the first treatise, *The Supreme Path of Discipleship,* would appear to be by far the most valuable, for many of its precepts are as applicable to laymen as to members of the *Sangha.* Many of its maxims are reminiscent of *The Voice of the Silence,* which Dr. Evans-Wentz quotes on p. 66, attributing both works to the great sages of the same Kargyütpa School. In both, the rules of the spiritual life are illustrated by vivid imagery and striking metaphor. Space does not, unfortunately, permit us to cite more than

a few scattered precepts out of whole pages worth quoting :—

To allow unto others the victory, taking unto oneself the defeat, is the sign of the superior man.

One must have confidence in the Thatness (as being the Sole Refuge) even as an exhausted crow far from land hath confidence in the mast of the ship on which it resteth.

Inasmuch as all beings are our kindly parents, it would be a cause of regret to have aversion for and thus disown or abandon any of them.

To avoid error in choosing a guru, *the disciple requireth knowledge of his own faults and virtues.*

Illness and tribulations, being teachers of piety, are not to be avoided.

That which cometh of itself, being a divine gift, is not to be avoided.

The thought of helping others, however limited one's ability to help others may be, is not to be avoided.

One must know that sorrow, being the means of convincing one of the need of the religious life, is a guru.

Unless the mind be trained to selflessness and infinite compassion, one is apt to fall into the error of seeking liberation for self alone.

A mere glimpse of Reality may be mistaken for complete realisation.

To preach religion and not to practise it is to be like a parrot saying a prayer . . .

To exercise patience for merely selfish ends rather than for doing good to others is to be like a cat exercising patience in order to kill a rat . . . .

If, after having heard much of the Doctrine, one's nature still be unattuned, one is like a physician with a chronic disease . . . .

In THE ARYAN PATH for August the writer of " Ends and Sayings " animadverted on those Western philologists who translate ancient Eastern texts while ridiculing their mystical and spiritual meanings. In Dr. Evans-Wentz, however, we have an Orientalist whose scholarship is unimpeachable and who brings to his interpretations and commentaries the sympathy of a disciple and the insight of a mystic. In his part of the work he has embodied the information given him by the late Lama Dawa Samdup, whose English, in the translated portions of the book, is terse, idiomatic and as easy to understand as the recondite nature of much of his subject matter permits.

The printing and general get-up of *Tibetan Yoga and Secret Doctrines* are worthy of its contents, and the book is interestingly illustrated with portraits of modern Indian and Tibetan *gurus* and reproductions of a number of Tibetan religious and symbolical paintings.

R. A. V. M.

Go Home, Unicorn. By DONALD MACPHERSON (Faber and Faber, Ltd., London. *7s. 6d.*)

This is a story of extraordinary happenings in Montreal, against a background of scientific probabilities and with an interwoven romance. The incidents which take place under dramatic circumstances comprise apparitions and materializations, such as a hand, a woman's head, and even a living unicorn; as well as precipitations of some psychic force capable of throwing a man off a theatre stage with terrific violence. Investigation by four young people gives opportunity for much speculation along scientific lines, and ultimately leads to discovery of the source of all the trouble. X-Ray experiments upon guinea-pigs have let loose vital protoplasm from these creatures; the psychic energy and invisible substance (our author uses the term "biological energy") thus created take shape and materialize under the unconscious impact of human thought and feeling. Mind is thereby shown more powerful than psychic matter. The latter, being essentially plastic, responds to the will and suggestion of individuals. Itself without self-volition or self-consciousness, it but reflects and "embodies" the moods which men and women generate—irritability, jealousy, hatred—and then it assumes evil and

destructive forms. On the other hand, a strong human will accompanied by purity, unselfishness and love can control this substance-energy and render it harmless. The writer uses the scientific axiom that matter *is* energy, and argues that when that energy is emanated simultaneously by a number of living beings (in this case guinea-pigs) its intensity and range of action are so multiplied that distance ceases to be an obstacle to the exercise of its power. Only a "mental link" provided by one or several individuals is required.

The author's speculations and their *rationale* offer much of interest to the student of occultism. Occultism recognizes what must appear utterly impossible to the rank materialist and what, in the story, requires so much paraphernalia to make plausible is happening in reality all the time. Our thoughts and feelings *are* substantial energies, creatures of the mind's begetting, which people our mental atmosphere for good or evil. Esoteric Philosophy teaches that thought is more responsible than act, and that " a given amount of energy expended on the spiritual or astral plane is productive of far greater results than the same amount expended on the physical objective plane." Evil thinkers brood mischief and sages create blessings. We hope that the spiritists will profit by this book and recognize that many of their materialized " spirits " are not their dear departed ones, but merely result from their own thoughts and désires acting upon the plastic substance emanated by the mediums and, to a lesser extent, by the sitters at the séance.

S. B.

An Early Mystic of Baghdad. A Study of the Life and Teachings of Harith B. Asad Al-Muhasibi, A. D. 781—857. By MARGARET SMITH, M. A., Ph. D. (The Sheldon Press, London. 15s.).

The subject of this scholarly study, al-Muhasibi, was born at Basra about A. D. 781, and lived and taught at Baghdad. Though a prolific writer, none of his works have as yet been published or edited, and Dr. Margaret Smith has based her account of his life and teaching almost entirely on unpublished MS. sources to be found in the libraries of Europe and the East. Her researches confirm the view long held by Islamic scholars that he was the real master of primitive Islamic mysticism and the precursor of al-Ghazali in giving to Sufi mysticism an assured place in orthodox Islam. As, too, some of the greatest of the Muslim mystics, both Arab and Persian, who succeeded him and who in their turn influenced the Christian scholastics, owed much to his teaching, close parallels can be traced between his mystic theology and that of Christianity. Dr. Smith neglects no opportunity of exhibiting such parallels and while the frequent comparisons she draws between al-Muhasibi's teaching and the counsels of Christian saints or directors of Souls are interesting, they tend to strengthen the impression her book as a whole leaves that we are seeing a Muslim through Christian eyes, and losing something distinctive in the process.

Certainly she quotes liberally from al-Muhasibi's writings and recorded sayings, summarises the argument of his most important works and considers in detail every aspect of his ascetic and moral theology and of his devotional teaching. Yet it is surprising that the thought of a Muslim of the eighth century can be presented in terms which correspond so closely with those employed, for example, by Von Hügel or Evelyn Underhill. And there is, for those at least who have begun to drink at the fount of a wisdom at once more ancient and more modern, a curious official deadness about many of these terms, while the morbid preoccupation with sins, mortal, venial or capital, and with nicely graded virtues which bulks so large in al-Muhasibi's moral theology, belongs to a past cycle in human development. For those, however, who can still find nourishment in a theology and a mysticism couched in these traditional

terms this book, besides being a learned study of one of the greatest theologians of Islam, defines very exhaustively the conditions of progress upon the path that leads through purification to unity. And if the new wine cannot be poured into such old bottles as this, no one could have decanted the old more carefully and capably than Dr. Smith has done here.

H. I'A. F.

We Say "No": The Plain Man's Guide to Pacifism. By H.R.L. SHEPPARD (Murray, London. 3s. 6*d.*)

In a vulgar but vivid phrase, War might be described as The Gate crasher of Civilization. Nobody wants War, no one directly invites it, yet into almost every gathering, the shadow of Mars obtrudes itself. The Pacifist endeavour is to get rid of Mars by an absolute rejection, to annihilate him by refusing to recognize him. In Dr. Sheppard's phrase: We say No. Fundamentally it is the right attitude, the only way. Violence grows infallibly by what it feeds on. War sows dragon's teeth from which ever greater multitudes of armed men spring—as we see in the aftermath of the Great War: every country to-day armed and arming as never before 1914. Two Peace-negatives will never make a Peace-positive. The only thing to do *is* to break the vicious circle by stepping out of it altogether, preferring to damn the consequences rather than oneself be damned, believing in any case that there is no other way, that War in some sort ceases, and only ceases, with every potential soldier who steps finally and irrevocably out of the ranks.

That is Dr. Sheppard's faith. At the best he believes in the power of passive resistance to effect a change universal. At the worst he would say: Better die seeking to do good than doing evil, for no war, no mass killing, however "defensive," can be good. He discusses the tragedy, the folly, of War. He refutes the arguments of its "Christian" apologists. He rejects peace by force, even international force. He looks into the past, doubting the benefits of any war, from Marathon forward. He plays skittles with "the romance of War." He regrets Socialist militarism (opposed only to Capitalist war) as much as any. He points to the dangerous influence of vested armament interests. He asks that men should pledge themselves to "renounce War and never again, directly or indirectly, support or sanction another."

An attractive and persuasive book he makes of it all, full of honest, direct and cogent argument—a book one would have all men read. Yet how much better had it gone a little further, to take in all its implications! For in truth all Western civilization is built upon conflict, competition between nations, and between individuals within the nations. A complete Pacifism must change the whole aspect of society, for its other face is religious brotherhood, a love effective not only towards the remote "foreigner," but towards one's next-door neighbour and economic rival! Pacifism incomplete is a beating of the air; Pacifism complete is a faith which *might* sweep the world, for its essence is the essence of universal religion.

GEOFFREY WEST

CORRESPONDENCE

P. NAGA RAJA RAO ON KANT

In the June 1935 ARYAN PATH, P. Naga Raja Rao briefly compared Kant's *Critique of Pure Reason* with the teachings of Sankara. So often one picks up a criticism of the *Critique* only to find that the writer has apparently entirely failed to grasp even the elements of Kant's teachings, that it was very pleasing to find a broad and understanding outline of Kant's work.

There are, however, a few apparently inaccurate interpretations, which—in view of the important relationship of Kant's work to the teachings of Theosophy—it seems desirable to point out. To prevent possible misunderstanding, I should like to state at the be inning that when I refer to Theosophy, I mean the writings of H. P. Blavatsky, chiefly published between 1877 and 1891, and that when I refer to Kant, I mean only the *Critique of Pure Reason*, first published in 1781, and slightly revised in 1787. Of the work of Sankara I can speak, unfortunately, only on the basis of what Mr. Rao himself tells us.

First, a word as to the relationship of Kant and Theosophy. In the last quarter of the nineteenth century, Mme. Blavatsky brought to the attention of the Occidental world an elaborate mass of teachings pertaining to the origin, destiny, and nature of man and the cosmos. She stated, and to a large extent proved, that these teachings were extremely old. She further showed that in practically all ages they had been held by certain groups, and that they lay at the foundation of practically all religions. These teachings, however, were in contradiction to the trend of scientific thought, and no means of scientific verification seemed available except through a mode of life that most were loath to follow. The age of a doctrine is, after all, no adequate proof of its validity. Beliefs and customs have a way of continuing themselves with remarkable persistency. Further corroboration was needed for a satisfactory scientific justification.

Now it happens that this further corroboration was, in fact, available, but the work in which it was embodied was little known. It was the *Critique of Pure Reason.* In this work Kant does not propound new theories, nor lay down new doctrines to be accepted or rejected according to one's personal bias. He submits definite proofs as to the nature of man and the world that reveal them to be completely harmonious with the teachings of Theosophy. Kant, in other words, is the justification of Theosophy to the intellect and science. The *Critique* does not teach Theosophy, but it removes the possibility of Scientific objection to it – more could not be expected of such a work. In this connection it is particularly significant that Kant's work appeared just 100 years before that of Blavatsky—in the last quarter of the eighteenth century, that critical period of each hundred years. It is the consideration of these facts that makes it seem worth while to point out certain misconceptions in Mr. Rao's comments.

One fundamental misunderstanding seems to be that Kant makes certain assumptions, and on these as a base builds up a possible epistemology. It is stated in the article, for example, that Kant "posits two *a priori* forms, Space and Time, as the necessary preconditions of perception," but Kant does not do this. That space and time exist in all our normal perception (and it is only with the normal that Kant is dealing) is a matter of universal experience. Kant's achievement was not the positing of anything, but the proving that space and time are *a priori* and merely formal; *a priori* in the sense that they precede or are not derived from experience, and formal in that they comprise relations only, and are not perceived as substances.

To quote again :—

Kant divides reality into two parts, first the Noumenon, about which we cannot predi-

cate anything, for human reason has no applicability in that realm. Secondly, the phenomenal realm. Human knowledge is confined only to this part.

In reality the latter part of the above quotation contradicts the first part. If human knowledge is exclusively confined to the phenomenal, it cannot rightly describe the noumenon as reality, and Kant does not fall into this error. There is no element of Kant's work more often misconstrued than the noumenon.

Further quotation will show how much trouble the noumenon can cause. Sankara "posited Brahman and asserted that it was the only reality. Kant on the other hand abruptly stops with the Noumenon and fails to tell us what its purpose is." Of course he does, for to do so would be to trespass into a field in which, as Kant has carefully shown, we can have no human knowledge. Further, "he (Kant) posits the Noumenal realm to make the phenomenal world intelligible." Obviously not, for if we can have no knowledge of the noumenon, how can it make the phenomenal world intelligible? Mr. Rao also says, in speaking of Kant, " his Reason, however, is another name for intuition." This is a fundamental misconception of the first importance. I cannot understand how any student of Kant can come away with this belief.

I should like to stop here, after having called attention to the erroneous statements regarding Kant, but in view of Mr. Rao's further remark, " Sankara's epistemology when compared with Kant's is more coherent and indisputably better articulated," it seems that some further examination is required based solely on the statements in the article under discussion.

Presumably as evidence of the contrast between the teachings of Sankara and Kant, and in justification of the comparison quoted above, Mr. Rao says that Sankara " posited Brahman and asserted that it was the only reality," that to Sankara " the object of knowledge is Brahman," then that " Brahman is..... an object of spiritual experience whose existence is taken for granted on the authority of the Srutis," and finally that " the human intellect cannot grasp the nature of ultimate reality." In other words, Sankara posited Brahman, said it was an object of spiritual experience, that it was the object of knowledge, that it was the only reality, and that the human intellect cannot grasp its nature. I scarcely believe it is necessary to point out the lack of coherence or of good articulation in this set of statements. Regardless of how liberal an interpretation one is willing to place on the meaning of words, there is obviously contradiction somewhere when one thing is stated to be posited, an object of knowledge, an object of experience, taken on authority, and yet is the only reality. To show that Kant's teachings are coherent and well articulated, even though difficult to grasp, could readily be done, but it would of course require more space than is here available.

In all of this, I want to emphasize that I am not attacking the teachings of Sankara. I do not know them, and thus can justly neither attack nor praise. I can comment on them only as they are given in the article under discussion. My sole objective is to show that Kant is not properly represented, and that by belittling his work we destroy one of the greatest intellectual supports of Truth.

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ENDS AND SAYINGS

" ..... ends of verse
And sayings of philosophers."

The well-known weekly *Les Nouvelles Litteraires* of Paris, is conducting an interesting investigation into the Spirit of Europe and its future. A questionnaire has been sent to eminent persons in the world of thought and letters and each week appears an answer from one of them. So far we have seen three of these in the issues of the 16th, 23rd and 30th November, by Paul Valéry, Romain Rolland and Julien Benda respectively. Our readers will recall a similar series which appeared in our pages during 1934, and where the question "What is Worth Saving in European Civilization?" was replied to under that very title by Jean Guéhenno and Count Carlo Sforza, and under the titles "Rise of Nationalism in Europe and the Way Out," "Menacing Barbarians of To-day," "The Soul of Europe: Its Present Plight," and "A Plea for Cultural Readjustment" by Julien Benda, Leo Chestov, J. B., and J. M. Kumarappa respectively.*

Paul Valéry believes that the European spirit "can be looked upon as a sort of myth, a myth, however, which it is useful to define." He concedes that certain traditions and tendencies are shared alike by all Europeans, and as an example he gives the *Shakespeare* "notion" which is an integral part of European culture whether in France, Italy or Germany. This "European spirit" up till recent years had shaped itself on the basis of "an invincible hope and a certain trust in the future of knowledge and in the ushering in of the absolute reign of knowledge." In reference to the rôle of the scholar he says:—

> I have no confidence whatsoever in the *direct* political action of the *hommes d'esprit*. Through it they lose their quality without acquiring the powers of the professional politicians. Politics, political action, political forms, are necessarily inferior values and inferior activities of the mind.

He believes that "thought perfectly free, completely liberated from every desire for power and every ambition for propaganda, thought as untainted and as exact as possible can *still* be made to play a part—but . . ." Analysing present-day tendencies he sees a return to division and sectarianism in thought, and fears that unless checked these tendencies will make men of Europe unintelligible to each other. If nations continue to regard themselves as independent and isolated islands the intellectual unity of Europe will be endangered.

Romain Rolland declares from the start that he does *not* and will *not* conceive of Europe in contradistinction to or in isolation from the rest of the world. For him there cannot be a spirit limited to Europe. *Europeanism* may mark a stage higher

* THE ARYAN PATH for January, May, June, August and September, 1934.

than nationalism, yet many have transcended it and will *not* go backwards.

We see too well that this *Europeanism* of the present hour, in spite of the multifarious roses with which it dresses itself up, is but a mask for a new nationalism; more dangerous still since it groups together the greatest forces and the most greedy interests, and arms them against the rest of the world. . . . Everything is moving, the whole world is in fusion. Let us not remake worlds of supernations, where the casting will cool off and reshape itself in separate *blocs*. There must be no other Internationalism than that which is Universal.

In reference to the action of scholars upon the world he states:—

I am more than anyone the earnest defender of the freedom of the mind which enables one to dominate the field of battle; yet I do not admit that to see exempts one from acting. If one sees well, one acts all the better. One must act.

Will the *new man* be European? Most certainly not, says Romain Rolland, adding: "I have seen in India and in China superior types of the *new man*."

And he concludes by explaining that the very characteristic of the new man consists in a "total elimination of the degrading prejudice of race."

Against the stupid *racialism* of the noncommissioned officer Hitler, with his narrow forehead, the new man opposes his universal humanism, without distinction of races, without distinction of class —the *Weltarbeiter*—the *worker of the world*.

For Julien Benda the whole problem is pre-eminently a moral one. He writes:—

Peace among nations will demand their adhesion to a universal principle—that of justice—which transcends their particular interests and the observance of which may sometimes hamper them. . . . Who will preach the respect of such a principle? It cannot be the state . . . The apostles of this principle can only be those who, by their very nature, are capable of rising above the selfishness of a group, that is the *hommes d'esprit*, the philosophers, the scholars.

Writers could help effectually if they declared this ethical principle and did not hesitate to denounce in their writings any nation that broke this elementary rule of morality. Those who would do this would be followed by a portion of Europe, it would be the smallest one, but "it is in the minorities that all great movements have arisen." Referring to economics, M. Benda writes:—

Of course, I shall not deny that grave economic transformations will have to be realised by Europe in the making But I say that these transformations will only become stable on the day when they are rooted in a complete change in Europe's morality and her moral evaluations.

As an example he gives money, explaining that the concept of the value of money will have to change; and he asks, how else could this come about save "through a change in the religion of men who will then cease to believe in the almighty power of metal, and believe instead in that of moral principles?"

In the very formulation of such commandments we perceive that Europe is asked to renounce, to understand.

They are all calls to awakenings of the Soul, and not (O Marx!) to purely material actions . . . Can we say more definitely that the formation of Europe will demand the integration of new

economic realities within moral frames? And who else can create such frames if not the scholars?

In the above gleanings from the points of view of three eminent French minds we find much with which we are in hearty agreement. We too believe with Paul Valéry that it is best for scholars to avoid taking any direct part in politics. The latter do have a corrupting influence and he who enters the field of party politics sooner or later becomes tainted and loses his higher perception. We do not mean, however, that philosophers and writers should stand aloof from world movements and human affairs; no, they must not lose the common touch; but they can render the greatest service as friends and guides of the masses if they retain their integrity as free thinkers and refuse to lend their gifts to a political platform. Theirs, as Romain Rolland so nobly points out, should be the service of Humanity as a whole, not of one race, one continent, one nation, one community, or of one political party. With him we hold that the world *is* one, and that the highest consciousness of man cannot flower save in the soil of Universal Brotherhood. In this connection we may draw our readers' attention to "The World Is One" series now running in our pages and refer them to our last issue in which appeared the first article on "International Economics and Finance" by the Nobel Prize winner, the famous scientist Frederick Soddy, an authority on the subject. THE ARYAN PATH endeavours to serve the Cause of Humanity, of all Souls, irrespective of any distinction of race, caste, creed, colour, organization or political affiliation. Its Editors look upon all men and women essentially as Souls, and to them, therefore, as to Julien Benda, the crisis faced by our civilization *is* a moral one and can only be solved by a return to ethical principles and correct values. The world does not lack knowledge. In this era of specialization and physical progress we all suffer from the misuse of the very knowledge which is ours. The advancements of science are commercialised and its discoveries utilized for destructive and degrading aims. As Mr. E. M. Forster recently said in *Time and Tide*:—

> "Give us Time in our time, O Lord" —I think that's my own prayer. Give us Time to adjust ourselves to the inventions of science. Broadcasting and aviation for example—if they had taken two hundred years to develop instead of twenty, we should have had some chance of using them properly.

Our civilization is weak in moral principles. Selfishness envelops it, deluding its mind and paralyzing its heart. The only salvation lies in the acceptance and spread of true ethics, of the principles of Justice and Brotherhood. The call must be indeed one for the awakening of the Soul, and this journal through its pages reiterates the ancient note: "Arise, awake, seek the Great Ones and learn!"

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Point out the "Way"—however dimly,
and lost among the host—as does the evening
star to those who tread their path in darkness.
—*The Voice of the Silence*

THE ARYAN PATH

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EAST AND WEST

This month we publish in our series, "The World is One," a group of three articles bearing on the important subject of the existing differences between the Orient and the Occident, and their possible reconciliation. There is a clash in points of view. A variety of causes has been at work, of which conflict between ideals of human progression and perfection is a fundamental one; another cause as potent, but more apparent, is that denoted by the term, colour-bar.

The Oriental views the universe mystically; mechanistic philosophy makes a greater appeal to the Occidental, who looks upon material well-being as the symbol of spiritual unfoldment. This is well brought out by our esteemed contributor, Luc Durtain, Chevalier de la Légion d'Honneur and a distinguished author of many volumes.

The acute problem of the colour-bar, which excites to fever heat large groups on every continent, is treated in the second, and very thought-provoking article by Mr. W. E. B. Du Bois. This world-famous leader of the Negroes of the U. S. A. refers to India's "temptation to stand apart from the darker peoples." This view, as well as others, needs to be considered from the Indian standpoint, and we hope to publish in an early issue of THE ARYAN PATH an article giving such expression from the pen of a well-known Indian authority.

The writer of the third article, Mr. Miller Watson, is a Scotsman who went to Brazil when he was aged eighteen and who for many years has studied intimately the natives of that land. His article strikes an encouraging note, for it seems that Brazil is on the way to realize the brotherhood of men, if it has not already done so.

THE WORLD IS ONE

Oh, East is East, and West is West, and never the twain shall meet,
Till Earth and Sky stand presently at God's great Judgment Seat;
But there is neither East nor West, Border, nor Breed, nor Birth,
When two strong men stand face to face, tho' they come from the ends of the earth!

I.—THE CLASH OF IDEALS

ANALYTICAL WEST AND SYNTHESIZING EAST

A geographer, a mathematician who looks at space, can speak of East and West and oppose one to the other. But how is it still possible to-day, in the pure realm of thought, to set the ideals of these two phases of humanity in hostile alignment against each other? This brings to mind the picture of a being who instead of acting and thinking as a whole, would be the prey of quarrels between the left side and the right side of his body; who would make his two hands fight against each other, when they are meant to work together on earth and to reach up together towards the stars.

Are we not in a period when any one event affects the whole world, from the advertising of an automobile or the market rates of oil and coal, to the spreading of a scientific process or a style of literature? Who is surprised, now, to see our planet, surrounded by waves it has learnt to emit, radiating into infinity its jazz and Stock Exchange quotations, just as the sun radiates its chromosphere?

The situation is the same for what concerns each one of us. Physics has revealed in each atom a kind of solar system, a central star and its planets. Through our thought, penetrating deep into our organs built of so many atoms and molecules, we seem to see them group themselves into constellations and star clusters. The awe which the sight of the night sky inspires in the heart of man, the spirit finds when contemplating the truly cosmic architecture of the body.

A mystic conception, this architecture, multiple yet one? Doubtless. Nevertheless, deeply interwoven with reality. May it teach us to look without ambition and without hatred, but with serenity, at the territory of nations, the frontiers of peoples! We must penetrate beneath the appearance of states and continents, beyond the divisions of race, in order to find our foreign brothers and join our thought to theirs.

* * *

Gaze from afar at the opposing fragments of our world civilization? We must step far back. Things always surround us too closely. To go on, further on, to pass beyond, isn't that the very way of thought? Better than depth, a side view gives their real significance to things and it is not mere idle talk that perspective is an image of destiny.

Leave Europe? There is one road which Europeans have been taking willingly especially for the last fifteen years, that to the West.

The European who for the first time, passing the Statue of Liberty, rides on the calm waters of the Hudson, beholds a magic sight. Cubes, towers, storied pyramids, piled up, rising to heights at which man is not accustomed to see his dwellings, all seem to offer the very acme of civilized effort. If the traveller arrives at night the sight is even more impressive: the lights of the Woolworth Building and the Empire State, the glass crown of the Telephone Buildings, seem in the darkness almost to reach the zenith, a region which in Europe only clouds and constellations haunt.

A stupendous impression. This gift, so immense at first, fills the soul. We must admit it, American architecture is one of the great successes of the world, one of the essential innovations of art. However, the visitor soon has a vague feeling opposed to his first impression, the feeling of having lost something. It is not only proportion which he no longer finds. Such wilful effort, such despotic lines! Some independence, deep within him, apprehends defeat.

We must speak the truth. This fever of construction sometimes ends in the creation of peculiar and tyrannical laws. We need recall neither the Prohibition of yesterday nor the alarming control gained by the Blue Laws. Misuse of power—misuse of matter too! A childish faith in figures and mechanics, in the pointed shapes of steel. . . Beyond the seas they willingly cultivate a feeling of pious respect, of worship for machines and metal.

I shall never forget a visit to the psychological institute of a well-known university. It was cluttered with pincers, cylinders, wheels, and endowed with those tests which, in America, seem designed to select the most superficial and the most tritely standardised intelligences. That institute seemed to me, from the point of view of the soul, to be a place deserving neither gratitude nor help, but to be like the worst, the most mediocre of hells.

In short we find, in the American, the will to create we know not what of superhuman, to build something big and absolutely new, upon a spot swept absolutely clean.

What ties can lie heavy upon a new people? Those of time and those of space; their origin and their land.

Any mortgages which could burden the American soil have long since been destroyed. First that immemorial mortgage which the primitive race represented. The Red Indians have disappeared before the Pale Faces. Disappeared from the Atlantic to the Rockies, those prayer-painted faces on which a half-circle meant the dome of the sky; white and red zigzags, lightning; green stripes asked for rain; and the intercrossed colours of the cardinal points made magic to bring about a change of wind. Gone the symbolic dress, the ritualistic head-dress and the dances which for centuries had permitted the hunting people to communicate with the genii of the forest. On the very spot where, a century

ago, a young man used to come to meditate for a whole day, according to custom, sitting on a rock, naked, fasting and praying, contemplating the silent horizon, to-day a "marvellous" progress has multiplied the world of machines: telephones, radios, elevators and central heating.

It is true, however, that before the primitive tribes were annihilated for ever, observers and ethnographers arose. An ingenious solution to the problems of minorities! By a miraculous process of preserving and compression, next to which the discoveries of the Chicago factories are but child's play, this troublesome Indian people has finally been entirely enclosed within a few library shelves.

Let us not blame any one people for this plundering and massacre. Only the pride and avidity of the white race are responsible...

The *élite* of America knows this: that *élite* which, although very limited in number and whose tendencies are peculiarly opposed to those of its own country, none the less occupies such an important place in the thought of our world: one of the most generous and, the most intelligent groups that exist, one of those most open to all the breezes of the spirit.

* * *

The white race, that mould—leaven, if you prefer a nobler word—acquired ages ago new characteristics, I had almost said, a peculiar virulence, when coming from Asia, its native land, into Europe. A second change of soil, from Europe to America, has curiously modified, and intensified some of its qualities. One could almost believe it a new race—"the bifurcation of the white race" whose drama I have attempted to describe.

The chasm, which the Atlantic opens between the two principal "cultures" of the white leaven, seems to threaten the world with a break which would be fatal. Thence, what does the current of facts and ideas which America and Europe exchange, represent? Another Gulf Stream, destined to make the spiritual climate more temperate and the two continents more inhabitable.

Thus seen from beyond the seas, the arts and sciences take on a new face, more aggressive, and they run the risk of breaking the supreme tie which binds the New World to the Old, instead of uniting the two parts of Occidental humanity.

But a break even deeper reveals itself on the other side.

* * *

We have just travelled towards the West: the great road of the territory inhabited by the whites. Another and more ancient road stretches from our lands in the opposite direction, towards the Orient, reaching back to our very roots.

Don't take that leap all at once, that leap familiar to dreamers. Like a man who wishes to glean, by the way, the aspects of the scenery, stop half-way to look back at Europe. Lean for a moment on the parapet of the extreme tip of the black continent—Djibouti, last port of call.

You have rolled along through

the desert, among thorny brambles iron-grey in colour. You have experienced the mirage which raises glittering vegetations in the horizon, constructions soon in ruins. The town, the hard, real town you have visited also—arcades, flat roofs, salt-pits, dazzling in their rigid lines. You are now somewhere on a beach filled with the deep odours of excrement and mire. In their dark and motley draperies, Negroes pass, strangely fragile limbs, smiles of a lost Paradise; a man with a burden, a woman with a child on the hip. Listen to those unknown words which gestures render so lucid. Don't move. Watch life unfold itself. You penetrate little by little into a picture of the Quaternary Age, complete with its joys, its aims, its sanctions, its injustices. Filled with this strange picture, raise your eyes: towering high upon the sea, ships, European giants, machines, geometry, algebra..... What are they doing here? What are they bringing here? The question, once raised, haunts you. It will reach its full intensity and importance in Asia.

Go beyond Ceylon, that eternal crown of jewels floating off India, like a buoy before a drowning man. Go beyond the Sunda Isles, drops of green dough which the god of the tropics seems to have dropped from his finger tips on the ocean. The same question arises here also. What have we brought over here?

Visit wharfs and counters, rice fields and plantations, new factories and ruined temples; ask of facts and faces, of gestures and silences. It is a tremendously difficult task. The answer differs at every street corner, at every cape, at the frontier of each government or each race, perhaps it differs with each group of ten. If we forget men and ideas, to consider only things, the whole amount of junk which Liverpool, Marseilles or New York pours upon Asia, the solution is easier. Bazar goods, cottons, hardware? But all that existed before the coming of the white man, in other forms, nobler and truer! What have we brought to those men of Asia, what material things which they lacked? The phonograph perhaps: the records whose sounds we hear so often, issuing through the green shafts of the banana trees and palms as we approach the most primitive group of huts.

"You whites," I was told by an Anamite journalist, "you have destroyed not only many lives but our very motives for living. What have you brought us in exchange? Your toys: cannons and airplanes? Oh! firecrackers and kites were quite sufficient for us. The printing press? We had it before you. Really, what have you brought?"

"At least this," I answered. "If you who were short-sighted and astigmatic have a clear sight, if your teeth are cared for, if your liver is not too large, if your children are healthy, you owe it to Occidental medicine and its direct importation."

"Yes, that's true, you have brought us that." He was silent, then: "But you have brought us something else—yourselves. Yes, all of you whites, something that we had not invited."

Let me evoke another memory of

Asia; of a most primitive Asia, that of nakedness, of glass beads and of immense forests, such as we can still see in Laos.

I remember my arrival one night, at the edge, still tropical, of one of those high and cold plateaux. A friend had accompanied me from the last European residence to the first native village. The "patriarch" of the village, the "phoban" and the chiefs, notified beforehand, were waiting at the entrance. As we drew near, they fell on their knees, face down, offering us candles and flowers. However common that tribute may be there, that worship of the white man made me feel more ashamed than I had ever been in my life.

I stepped aside from this group, my heart heavy. Beyond the huts, an immense scenery. In the background, beyond the dark foliage, far away Mekong reflected the red glow of twilight. As I was coming back, I saw a pale and trembling child lying on the naked breast of his mother. I bent over. Enlarged liver, huge spleen, and on that childish face the look of indifference which marsh fever always brings. I took a quinine bottle from my pocket and, shall I acknowledge it?, at that moment I was reconciled to the colour of my face.

* * *

Does the art of constructing and of healing hold a preponderant place in human effort? Alas! can we forget the deplorable progress which the West has made in the art of killing? The power of stupidity, the infection of madness, are, as we know by experience, forces, real indeed.

The world is very ill and it is not enough to turn only to Occidental science.

Remember in how few cases in the East even the most powerful thought is divorced from solicitude for mankind. Whether it be in Confucius or Meng-Tseu, a high Hindu poem or a Japanese romance, speculation in the Orient likes to bow down before knowledge. There action seems absurd if it is not also directed towards the good of the individual and society. The Whites have an entirely different point of view. What are the two spiritual characteristics of the white race? One, reason, free from every practical consideration, reason for reason's sake, "pure reason": the other, action, aimless and without restraint, that is, action for action's sake, "pure action." These forces, new in the world and truly wonderful, have established the rule of the white race over the others, at any rate for the present. They have also—much greater victory—ended in the conquest of the universe by man.

But by using such abstract gifts, by exercising only absolute thought and absolute action, which mutually opposed in their extremes escape the original nature of man, the Occident seems, within the last hundred years, to have strangely forfeited its power of synthesis. It has lost sight of what is inextricable and real in the world. Little by little it has got away from the true realities.

Is the universe but a spectacle offered to knowledge? In such a

vision, the lines of causes and relations could scarcely be traced and, moreover, the universe would remain pointless. An aim is needed to give it depth. Discover everything, keep everything, but to everything add its human consequence, just like fate: the acknowledged aim of art, the secret principle of science.

It is for the soul of the Orient—that soul which embraces the very ends of reality and all that lies in metaphysics, ecstasy and ethics—it is for it to realise this synthesis of the future; a synthesis of our Occidental learning, too specialised and too diversified; a synthesis of our activity which too often remembers that we have a thousand hands and forgets that we have but one spirit; the true synthesis of man and his planet.

LUC DURTAIN

II.—THE CLASH OF COLOUR

INDIANS AND AMERICAN NEGROES

The great difficulty of bringing about understanding, sympathy and co-operation between the Negroes of America and the peoples of India lies in the almost utter lack of knowledge which these two groups of people have of each other.

First of all, the Negroes, taught in American schools and reading books and articles by American writers, have almost no conception of the history of India. It practically has no place in our curriculum and references to that great past which every Indian knows bring no intelligent comprehension on the part of the Negroes in America.

On the other hand, the knowledge which educated Indians have of the American Negro is chiefly confined to the conventional story spread by most white American and English writers: ignorant black savages were enslaved and made to do physical labour which was the only thing they could do. They were finally emancipated by a benevolent government and given every aid to rise and develop. Much of this aid was mistaken, as, for instance, the bestowing of the right to vote, and proved a hindrance rather than a help. To-day these Negroes are contented labourers occupying that lower sphere for which they are especially adapted.

This false knowledge and lack of knowledge in the two groups are now emphasized by the modern methods of gathering and distributing news. To the editors of the great news agencies, Indians and Negroes are not news. They distribute, therefore, and emphasize only such things as are bizarre and uncommon: lynchings and mobs in the Southern States of the United States, dialect and funny stories; and from India, stories of religious frenzy, fights between Hindus and Mohammedans, the deeds of masters of magic and the wealth of Indian princes.

To this is added deliberate and purposeful propaganda, so that from American newspapers Negroes get

no idea of the great struggle for freedom and self-government which has been going on in India, or of that deep philosophy of the meaning and end of human life which characterizes the Indian nation. They only hear of what England has done to develop India and to keep the peace.

On the other hand, few Indians know of Negroes able to do more than read and write, of the Negro literature that has been growing and expanding for seventy-five years, and of the leaders who have done their part, not only in the development of black men, but in the development of white America.

To all this must be added the almost insuperable bars of religious difference. Negroes have long been enmeshed in a veil of sectarian Christianity which regards all peoples as "Heathen" who are not Christian, and all Christians as suspect who are not Protestants, and no Protestant as a candidate for Heaven unless he believes in the Trinity and the "Plan of Salvation."

The Indian, also, finds it difficult to conceive of intelligent men who have no real knowledge of either Buddha or Mohammed, and no religious philosophy that forms a part of their real life.

Much of this lack of knowledge and misapprehension might be avoided if Indians and Negroes had a chance to meet and know each other; but they are at opposite ends of the earth and, so far as American Negroes are concerned, deliberate and other difficulties are put in the way of their meeting. It is difficult for an American Negro to get the English Government to *visé* his passport for a visit to India and if the *visé* is obtained, usually it is under pledge to limit his words and activities. The accommodations offered by steamships often involve racial discrimination, while the cost of such trips is of course prohibitive to the mass of Indians and Negroes.

On the other hand, a number of Indians visit America; but unless they are as wise and catholic as my friend, the late Lajpat Rai, they are apt to see little and know less of the twelve million Negroes in America. First of all, they meet a peculiar variation of the Colour Line. An Indian may be dark in colour, but if he dons his turban and travels in the South, he does not have to be subjected to the separate-car laws and other discriminations against Negroes in that part of the country where the mass of Negroes live. This public recognition of the fact that he is not a Negro may, and often does, flatter his vanity so that he rather rejoices that in this country at least he is not as other dark men are, but is classified with the Whites.

This, however, applies primarily to the Indian with money enough to travel and live in comfort. If he should try for employment or for citizenship or any economic status, he would find the tables quite turned, and that, while an African Negro can become a citizen of the United States, an Indian of the highest caste cannot.

All this is of course but the foolishness and illogic of race discrimination and most intelligent Indians would only need to be reminded of

it to insist upon opportunity to see and know American Negroes. This was certainly the case of Rabindranath Tagore and many other prominent Indians who have visited America.

Indian visitors must, of course, remember that they will have to make some special effort to see the Negro world. It is a world largely apart and organized; in its churches, industry and amusement, largely separate from the white world. It is not easily penetrated by strangers, except in lines of commercialized entertainment. The Harlem cabarets do not, for instance, represent Negro life, but are simply commercialized investments of white men with Negro music and entertainment.

On the other hand, for visitors who wish to know Negroes and try to carry out their wish, no great difficulties are encountered. The Negro churches always welcome visitors, and Negro organizations are glad to give them opportunity to speak and to ask questions, and even Negro homes are open to sympathetic strangers.

In the North, such intercourse is easy and normal. In the South, it is more difficult; and in the South some eight million of the twelve million of the American Negroes live. But even there, through the universities and colleges and the private and public schools, through churches and homes, necessary contacts may be made.

The percentage of visitors between these groups must always be small, but a vast amount of work can be done through literature and especially literature directed toward the masses of these two peoples. The best effort in this line is Lajpat Rai's *United States*; he seeks not simply to write a conventional history of white America for the information of coloured India, but gives a quarter of his space and intelligent interpretation to the Negro problem in the United States. He could do this because, during his enforced exile from his native land, he gained wide acquaintance with American Negroes and travelled over much of the United States. It is unfortunate that American Negroes have not made a similar study of India to orientate the thought of the people concerning the problems of that land.

There are in the United States one hundred or more weekly newspapers circulating among Negroes, of which eight or ten have considerable circulation. It would be an excellent thing if contributions from India, explaining the history and problems of the land, should appear in these papers; and on the other hand, the press of India ought to welcome a number of Negro contributors with explanations of their situation here.

Despite the difficulties, there must be greater conscious effort to get these groups into sympathetic understanding. Indians appeared in the four or five Pan-African Congresses which were held and which were of course only tentative efforts toward a greater ideal. In the future, congresses including Indians and Negroes ought to meet periodically, not necessarily for action, but for understanding, and especially for

emphasizing the fact that these people have common aims.

It is this fact, or the failure to recognize it, which causes the lack of knowledge and understanding between these groups. To most Indians, the problem of American Negroes—of twelve million people swallowed in a great nation, as compared with the more than three hundred millions of India—may seem unimportant. It would be very easy for intelligent Indians to succumb to the widespread propaganda that these Negroes have neither the brains nor ability to take a decisive part in the modern world. On the other hand, American Negroes have long considered that their destiny lay with the American people; that their object was to become full American citizens and eventually lose themselves in the nation by continued intermingling of blood. But there are many things that have happened and are happening in the modern world to show that both these lines of thought are erroneous. The American Negroes belong to a group which went through the fire of American slavery and is now a part of the vast American industrial organization; nevertheless it exists as representative of two hundred or more million Negroes in Africa, the West Indies and South America. In many respects, although not in all, this group may be regarded as the leading intelligentsia of the black race and no matter what its destiny in America, its problems will never be settled until the problem of the relation of the white and coloured races is settled throughout the world.

India has also had temptation to stand apart from the darker peoples and seek her affinities among whites. She has long wished to regard herself as "Aryan" rather than "coloured" and to think of herself as much nearer physically and spiritually to Germany and England than to Africa, China or the South Seas. And yet the history of the modern world shows the futility of this thought. European exploitation desires the black slave, the Chinese coolie and the Indian labourer for the same ends and the same purposes, and calls them all "niggers."

If India has her castes, American Negroes have in their own internal colour lines the plain shadow of a caste system. For American Negroes have a large infiltration of white blood and the tendency to measure worth by the degree of this mulatto strain.

The problem of the Negroes thus remains a part of the world-wide clash of colour. So, too, the problem of the Indians can never be simply a problem of autonomy in the British commonwealth of nations. They must always stand as representatives of the coloured races—of the yellow and black peoples as well as the brown—of the majority of mankind, and together with the Negroes they must face the insistent problem of the assumption of the white peoples of Europe that they have a right to dominate the world and especially so to organize it politically and industrially as to make most men their slaves and servants. This attitude on the part of the white world has doubtless softened since the World War. Nevertheless, the

present desperate attempt of Italy in Ethiopia and the real reasons back of the unexpected opposition on the part of the League of Nations, show that the ideals of the white world have not yet essentially changed. If now the coloured peoples —Negroes, Indians, Chinese and Japanese—are going successfully to oppose these assumptions of white Europe, they have got to be sure of their own attitude toward their labouring masses. Otherwise they will substitute for the exploitation of coloured by white races, an exploitation of coloured races by coloured men. If, however, they can follow the newer ideals which look upon human labour as the only real and final repository of political power, and conceive that the freeing of the human spirit and real liberty of life will only come when industrial exploitation has ceased and the struggle to live is not confined to a mad fight for food, clothes and shelter; then and only then, can the union of the darker races bring a new and beautiful world, not simply for themselves, but for all men.

W. E. B. Du Bois

III.—THE EMERGENCE OF HARMONY

WHERE RACES MEET—AND MINGLE

The population of Brazil is composed of the descendants of about ten different nationalities and races, living in perfect accord as one people. This is interesting in view of the fact that extreme nationalism and race consciousness are becoming more and more a feature of the present day.

I have no doubt that Herr Hitler would be sadly disappointed to find that the son of a pure "Aryan" German, born in Brazil, has the same language, the same education, the same outlook and, to some extent, the same ideals, as the Brazilian son of a "mere" Portuguese. The much vaunted superiority of the Nordic race does not seem to maintain itself when living in close contact with the "inferior" Latins or Negroes.

The population of Brazil is mainly descended from Portuguese, Dutch, French, German, Polish, Italian, South American, Indian and Negro stock, and yet the people live as one nation, with no greater difference in their individual outlook than could be found in the outlook of various British individuals. The culture of the German-Brazilian is not German; it is Brazilian. And the culture of the Portuguese-Brazilian is not Portuguese; it is Brazilian also. And all these people of various races have but one country and one hope—Brazil.

One of the opinions which I formed most definitely during ten years' residence in Brazil is that race really means very little, and that men can live as brothers if they wish to do so. I found that I could detect no essential difference between, for instance, a Brazilian of Portuguese descent, and a Brazilian of Polish or German descent. Having an eye for

physical features I could sometimes tell a man's race from his appearance, but I can remember no instance where a man's ideals, culture, or morals distinguished him as being of a particular race.

As I have already said, I found individual differences just as I might find individual differences in Britain, but the people of Brazil are one in fact if not in race. An Englishman is no better than a Spaniard in Brazil unless he proves himself the better man. His race counts for nothing, unless it be for a certain eccentricity which makes him live apart in his own colony as is the way of Englishmen alone of all the peoples who settle in Brazil. But that is because the Englishman holds himself aloof and apart by force, as it were. But if the Englishman would mix with the other people, as occasionally he does, he would dissolve in the Brazilian melting-pot of races.

Even the Negro is the absolute equal of the white man, if class by class is judged. The poor Negro is the equal of the poor White. And the rich Negro is the equal of the rich White. And if anyone doubts the Negro's ability to equal the white man, I would mention that some of Brazil's best doctors, surgeons, lawyers and men of letters, are of Negro race. And some of these Negroes are international authorities in their particular spheres. Negro surgeons and Negro mental specialists have lectured in German Universities, and no one will deny the high standard of medical science to which Germany has attained. I would venture to say that in no country is veterinary science more progressive than in Brazil, and many Brazilian "vets" are Negroes.

To read a list of the members of the Brazilian Government would disclose names of many nationalities, but to listen to these members speak in Congress or Senate would disclose nothing of their race. The good amongst them have but one ideal—Brazil; and the bad have the same ideals as bad politicians the world over—personal fame and gain. But where is the difference in race?

I remember speaking to my wife of an office boy who had been employed some years previously by me. She asked if he were a Negro, and I replied that he was of Portuguese race. Some minutes later I remembered that he was really a Negro! And to make the matter more interesting, I had been picturing the boy as white in my own mind. In other words, colour means so little that it is possible to forget a man's colour.

If you ask a Brazilian his nationality he will always reply "Brazilian." He will never tell you he is descended from Portuguese, or Germans, or Italians unless you ask him particularly. He is a Brazilian and the race of his fathers is a minor concern.

Brazil is a living proof of the possibility of the brotherhood of men. He who denies this brotherhood has not seen Brazil. If the leading men of every country could but spend a few years in Brazil, we might look for a better and more peaceable world.

MILLER WATSON

A HUMANIST LOOKS AT MYSTICISM

[**John Hassler Dietrich** has been since 1916 minister of the First Unitarian Society of Minneapolis (U.S.A.). In earlier life he had been a pastor in the Reformed Church, in which denomination he had been brought up. During the six years he held this appointment, he studied Darwin, Huxley, Spencer and Fiske, which study so completely altered his views on life that he would not defend himself against a charge of heresy brought against him in 1911 by the church authorities. He then joined the American Unitarian Association. In 1918 he delivered a series of addresses on " Humanism—A New Faith for a New Age " He was the first minister to use the term " humanism " as best suited to his interpretation of the religious life.

In this article he shows how Mysticism could help the humanist and enable him to fill a gap in the existing system of humanism.—EDS.]

In discussing the relation between Humanism and mysticism, it is necessary to understand what we mean by these terms; and yet they are difficult to define in a few words. Humanism is a term used in a number of different ways, but here in America there is a definite movement in religion which goes by that name, and it means a religion which aims at the enrichment of human life on earth through intelligent human effort, working in conformity with natural processes. It rejects a belief in God or any kind of purpose in the universe (except in man), and relies upon intelligent co-operative human effort to transform both the individual and common life of man into something joyous and worthy. In other words, it declares that men and women have nowhere to turn for help except to themselves and to one another, and believes that within themselves and in their natural and social environment they may find powers sufficient to achieve the good and happy life, or at least to greatly improve the present situation. To this end it seeks to preserve all the human values thus far attained and to develop man to the highest point possible within the margin of human capacities and environing conditions. In short, it is man-centred rather than God-centred, and aims at the enrichment of human life rather than at the glorification of God. It depends therefore upon purely natural methods, which of course repudiates every form of divine revelation or power.

On the other hand, mysticism believes in God or some Universal Spirit, with which during some unusual experience, called ecstasy or illumination, individual souls may merge or become identified, resulting in a conscious oneness with God or reality and thereby gaining knowledge of cosmic laws and truths above and independent of sense perception. This definition may not be satisfactory to every one, but if we examine the writings of the great mystics, we are forced to accept it. They all believed, with varying degrees of intensity of course, that they had direct contact with reality. They all had certain periods of ecstasy or illumination when they felt

not only in harmony with God or reality, but actually identified with and part of Him, and through this identification were able to absorb knowledge. So I think we can conclude that pure mysticism means the consciousness of identification with God or reality, and through this experience access to truths above and beyond sense experience.

On the face of it, there would seem to be no possible relation between Humanism and mysticism, and yet a modified form of mystic experience is an essential part of and can make a valuable contribution to Humanism. The Humanist does not doubt the reality of these experiences, and being human experiences they should be of Humanist concern. He does, however, question the cause ascribed to them; that is, the experiences may be real, but they may have nothing to do with God or reality. He would rather accept the conclusion of the psychologists who, in so far as they have been able to analyse the mystical experience, have decided that it is an intense emotional state induced in a purely natural way. But even though the experience has a natural foundation, it does not mean that any knowledge gained at the time is useless. The state of relaxation induced by the experience is favourable to the production of valuable ideas. It is commonly recognized that sometimes an idea which could not be induced by persistent and intense effort appears suddenly and unexpectedly during mental relaxation. So even though the Humanist rejects the belief of the mystics that they have been in direct communication with God, he accepts the possibility of knowledge gained in this way. And while he would reject also the mystic's attempt to soar beyond reason in his frenzied effort to reach the absolute and transcend sense experience, he recognizes that the mystical experience offers valuable hints for the accomplishment of purely Humanist objectives. It may be possible to achieve within the actual limits of the mind by similar methods a richer experience than the average person enjoys, and therefore he would recognize this mystical method as a way of extracting from life greater satisfactions than we usually attain.

In this effort, he would dismiss the more exaggerated forms which he considers more or less pathological, and think of those mystics who have not tried to soar beyond the bounds of their natural being, but who, within the limits of the human mind, have sought an intensity of experience that would give them a deeper sense of life and reality in times when religion was decadent as a result of corrupt institutionalism or cold intellectualism. For them religion was an inner experience, a personal inspiration, an aliveness to the real issues of life. And while even this kind of mysticism is subject to dangerous perversions and exaggerations, nevertheless religion is almost a useless appendage unless it possesses our inner life of feeling and imagination, and thus gives direction to our volitional nature. The greatest weakness of Humanism is

that it frequently lacks this inner conviction. It is essentially an intellectual movement without any real motivating power. It does not penetrate to the inner part of our natures from which conduct springs. After all, the purpose of the mystic was to identify himself with and lose himself in the object of his religion. In his case this object was God. Now the Humanist does not desire identification with God, but he should desire to identify himself with and lose himself in the object of his religion—the enhancement of human life. In other words, his religion would be a more vital thing if he could adopt the mystic's attitude toward it, possess it inwardly as a part of his psychic structure, in short, assimilate it until its expression becomes the motivating power of his emotional and volitional natures. What I am trying to say is that Humanism is over-intellectualized. It possesses much knowledge, but the knowledge does not possess it; that is, it has not become a part of its mental and emotional structure sufficiently to mould personality and generate action. Mere knowledge no doubt adorns life to a certain extent, but it does not become a powerful motive for conduct until it strikes deep into our emotional life, and becomes a very part of our innermost being.

I believe, therefore, that we Humanists might learn something from these mystics who aspired within the limits of the mind to identify themselves so completely with the objects of their religion. A little more of the mystic aspiration and fervour would add tremendously to the significance of Humanist religion, which is in great danger of degenerating into a cold formula of intellectual concepts. There is no doubt that Humanism in adopting the scientific method has come into possession of an increasing body of sound knowledge, that it has been successful in diagnosing our more serious ills, that it has a well-defined vision of the goal toward which man should travel, that it is fully aware of the necessity of mankind itself transforming the life of society; but somehow it lacks the emotional drive to generate the concrete enthusiasms which are essential to making these things effectual in our individual and social lives. I believe this can be done only by achieving something of the passionate desire of the mystic to identify himself with the objects of his religion, to lose himself in the contemplation of these objects until they become a vital part of his psychic structure, affecting his emotional and volitional natures. When we strip mysticism of all its extravagances, its real meaning is the inward possession of great ideals and the transformation of character and purpose by the influence of those ideals; and in this sense, we should all be mystics, for it is only by this method that religion and morals have any transforming power.

Again, Humanism is in sympathy with what is frequently called the mystical attitude toward life. This may not fall within the category of real mystical experiences, although it is closely related. It usually means nothing more than the use of the imagination and emotion in

our interpretation of the world and of human life. It is the opposite of drab realism and matter-of-factness. It is a consciousness of the mystery and wonder of existence. It is that from which music and art, poetry and imaginative literature spring. It was the lack of it which Wordsworth had in mind when he wrote of Peter Bell:—

A primrose by the river's brim
A yellow primrose was to him,
And it was nothing more,

and the presence of it which he expressed in his poem, ending with these lines:—

And then my heart with pleasure fills,
And dances with the daffodils.

This means living imaginatively and emotionally as well as intellectually and rationally; and it is a vital part of a well-rounded personality. By imaginative feeling we reach out to the world and seek to become conscious of our oneness with the whole of nature and of life. This is greatly needed in this materialized and mechanized world which is dominated by science and commercialism. Science represents the external approach to life, and mysticism represents an internal approach, which is also important. There are things in the world which cannot be understood only through the senses or by means of logical thought. They are "sensed" by the imagination and feelings, but they are just as real as the things we can see and handle. The danger here, of course, lies in the exaggerated importance of these faculties or in their abnormal functioning, whereby they may encumber one with a whole freight of ideas and interpretations which the circumstances do not justify. Poets and artists are frequently dominated by their imagination and feelings, but business men and scientists whose lives are absorbed in facts and figures need to cultivate their feelings in an intelligent way. The ideal, of course, is a sane and well-balanced personality, capable of imagination and emotion as well as of clear thinking.

Humanism should try to retain some of the qualities of the mystic, especially in this sense of imbuing life with imagination and poetry. There is grave danger that we resolve life into a series of logical propositions, based only on factual observation. We are too prone to ignore the inner life of man in our eagerness to create a new social order, and thus smother the urge toward individual psychical needs. The Humanist should be aware of the presence of this urge and seek to cultivate it and thus recognize, as do other religions, that there is in the universe, including human life, something mysterious, something greater than the individual. He should cultivate a consciousness of his identity with the whole cosmic process, a feeling of oneness with the unending procession of living forms, especially a conscious unity with the whole mass of his kind. It is the business of religion, as John Dewey pointed out, to make us conscious of our identification with humanity at large, and to recognize our knowledge and faith and ideals as the product of the co-operative operations of human beings living together, to give us an understanding of our relations to one another and the values contained in those

relations. We are not only individuals, we are corporate parts of a humanity that extends into the remote past and will continue into a remote future. The things which we prize most in our civilization are not of ourselves. They exist by grace of the doings and sufferings of the continuous human community in which we are a link, and in which we must play our part. In short, we should recognize ourselves as component parts of the great body of humanity, in which we live and move and have our being; we should seek to attain that mystical experience of identification with the human race, to the adventure of which our individual lives are but fragmentary contributions.

More than anything else, the world needs this spirit to-day. No legislation, no new economic system, no changed industrial order, in and of themselves, will create this needed unity. The transfer of power from a self-seeking few to a self-seeking many will not help much, unless this new spirit fuses and inspires men with a new consciousness of the mystic unity that underlies all our social life. If as individuals we are so wrapped up in our own concerns, our private plans and personal ambitions, so content to be merely our private, separate, exclusive selves, so blind to our essential unity with all other members of society, so oblivious to our vital place and function in the living body of humanity, we miss the greatest of all experiences—that of achieving the consciousness of our true oneness with the common life about us. To this extent much will be gained through the combination of Humanism and mysticism.

So while Humanism may not admit the claims of the mystics, it may at least recognize the methods of the mystics as the way to discover some of the favourable conditions of the abundant life. In the struggle for more and better life man needs, among other things, moments of quiet to free himself from the distractions and confusions of modern life and to reap the fruits of past experience and deep contemplation. And while in these moments he may not experience the "ineffable and unutterable" illumination of the mystical trance, he may achieve a sense of harmony with the whole of life, which inspires the normal person to an ethical and practical religious attitude, which brings peace and trust and humility to the individual, and reflects itself in a more wholesome and generous attitude toward his fellow men.

JOHN HASSLER DIETRICH

LOVE AND DETACHMENT
THE MYSTIC RECONCILIATION

[**Irwin Edman,** Professor of Philosophy at Columbia University, New York, writes of the Mystic Way followed by Western Devotees. But as the Path is one for all, Professor Edman's conclusions are those of the Oriental mystics also. Detachment or Vairagya is that attitude of consciousness in which indifference to pleasure and to pain is achieved, by which illusion is conquered and truth alone perceived—EDS.]

That the language of love and the language of mysticism are similar has been observed by historians of both poetry and religion. The soul, moving through ascetic discipline and intellectual concentration toward the absolute good, or through gradual steps of discarnate loveliness toward beauty, speaks in images borrowed from physical passion as (psychologists assure us) they are not unrelated to it. Plotinus speaks of the One as a lover speaks of his beloved, and the final identification with Beauty in Plato's *Symposium* is expressed in language usually more native to the poet and the lover than to the philosopher.

Mysticism, therefore, both to the mystics themselves and to students of their major utterances, has been studied as a peculiarly austere form of affection, but affection none the less. The Mystic Way has been identified with the way of the lover, and the mystic's goal with the object of love achieved. There is surely good reason for such an interpretation. The long line of mystical writers, East and West, have been poets of passion, whose intensity is purified of both grossness and distraction and is absorbed in objects at once immediate and ultimate. The mystic is in love with the absolute, in comparison with which all minor goods vanish. His passion has carried him beyond the relative beauties of a changing world to a realm single and comprehensive, absorbing and clear. The steps toward the final vision and the endless, instant union with the Timeless One are stages in a passion at once increasingly vivid and increasingly serene. The end of the mystic's pursuit is a state where the thought itself is passion and the passions have become transmuted into cool lucidities of thought. Love (in the high deliverances of the mystic) sees with utter and ravishing clarity what it sees; what it sees it loves; what it loves it has become, and what it has become is the ultimate good in his enraptured revelation, identical with all being. The Mystic Way, in one sense, as we get it presented to us in quieter speculations of the Indian sages, or the lyric enthusiasm of St. John of the Cross, is a progress in love, in itself a gradual passage from lesser and illusory to greater and more genuine objects, a transition from confused and defeated intensities to a single intensity clarified and triumphant. The mystic tells us repeatedly he has found his way home, he has at last seen clearly,

has come to know his True Good. He no longer sees through a glass darkly, but now face to face. He has seen the Godhead, or become filled with it. He is one with the One, alone with the Alone.

The preceding paragraph is filled with echoes of many mystics. The last echo will be familiar to all readers of Plotinus, at once the most intellectual and the most enraptured of Western mystics. When Plotinus speaks of being alone with the Alone, he is saying something more than casually important in the understanding of mystics and mysticism in all ages. For there is one curious paradox in the history of the subject, which has not, I think, been sufficiently observed. For the Mystic Way is not simply one of love, it is one of detachment. And the passion that carried Plotinus or St. John to the ultimate is necessarily at the expense of objects of love passed, by willed abstention, on the way. To be at one with the One, one must have learned first to be alone with the Alone. There is a solitary and lonely prelude to ultimate absorption in the final good. And the mystic can make his eventual affirmation only after a path in which renunciation is his chief armour and his chief instrument.

The mystics themselves, of whom St. John of the Cross is in this respect a classic instance, have emphasized the negative aspects of the Mystic Way. And none familiar with the literature of the subject, or at all sympathetic with its motives, can be unaware of the Dark Night of the Soul, through which, as St. John of the Cross puts it, the soul must first pass. That Dark Night is a dryness, a parching that comes when the spirit is first released from lesser objects and more transient commitments. One must break with the sources of distraction to the integrity of one's own being, before one is freed for direct communion with the ultimate objects of a clarified love.

It is this that accounts, I think, for the emphasis that mystics and philosophers as different as Spinoza and St. Bonaventura have put upon detachment.

As Spinoza says of his own pursuit:—

> When I saw that all these ordinary objects of desire would be obstacles in the way of a search for something different and new—nay, that they were so opposed thereto, that either they or it would have to be abandoned, I was forced to inquire which would prove the most useful to me: for, as I say, I seemed to be willingly losing hold on a sure good for the sake of something uncertain.

One must cease to be a slave to partial and illusory goods before one can hope to know and to love, without confusion or blindness, perfect goodness, invariable truth or timeless beauty. So one may say without exaggeration that the Mystic Way may be studied, both in its literary expressions and in point of its psychological insight, not in terms of the history of the love which is its sustaining momentum or the object toward which it is moving, but in terms of the abstentions it feels necessary to make, and the objects it feels called upon to leave behind. There is a severity

about mysticism in its sincerest practitioners which is commonly forgotten, so much is attention centred on the mystic's own celebration of his final victory. The detachment of the mystic, where it is observed at all, is usually supposed to flow from the opposition commonly drawn in mystical literature between the flesh and the spirit. One must conquer the senses to leave the Spirit free; one must be quit of the body to leave the mind free from its trammels; one must flee the obsession of material things if one is to be absorbed by immaterial essences, timeless forms, and finally by Pure Being itself.

One need not accept the dichotomy between Flesh and Spirit or subscribe without reservation to the enmity between the two, to recognize the permanent insight contained in the distinction so familiar and so agonizing to those mystics endowed with both sensibility and vigour. The mystics have recognized the fact, patent enough to the sensitive spirit in the modern secular Western world, that the greatest enemy of the spirit, of an intense and concentrated perusing of things in their immediacy and in their ultimate import, is distraction. The sources of distraction lie precisely in those objects of love and attachment which at once diversify and dissipate the lives of the majority of mankind. The flesh is one of those sources of distraction because there is about it an importunity that is as narrow and deadening in the long run, as it is briefly liberating and alive. It is not that the mystic loves less the flesh and the world than do others whose "live little senses are startling with delight." It is not that he feels less than a secular poet, "O, world I cannot hold thee close enough." But his fear lies precisely in the fact that the flesh may become too dear, and the world too much his obsessive and, in the end, stifling concern. His love has a longer range and a more difficult object. In the interests of both he must say No to those enticements of things and persons which make up the festival or the dream of living for most of his fellows. The sensuous surface of things, the comfortable furniture of affectionate or dramatic attachments which fill life with colour and meaning for most men, he must abandon. He must say, quite the contrary of Goethe's Faust, to the passing moment not to linger. The Mystic Way thus implies a moral philosophy, of which one half at least is renunciation. The visible beauties, the human seductions of this world half reveal, half cloud the ulterior beauty toward which the spirit is directed. The mystic feels the cloud may suffocate the revelation; one may pause at the prelude and never arrive at the goal. The fact itself is familiar to many others than mystics—to any one who has tried, in the midst of distraction, to accomplish an intellectual task, to any one who in the interest of a greater love has had to say a reluctant farewell to a lesser. One is bound by golden chains of longing and attachment to the normal grails of a rich and various life. Those chains must be

broken; those minor grails must be abandoned.

There are, of course, mystics who are caught, ironically enough, in the processes of negation, who arrive at a coldness in the empyrean without ever achieving the final triumph, or discerning the ultimate flame, or being warmed by it. To withdraw, to renounce, to abandon, these things are necessary and are prerequisite. But withdrawal is a kind of death; negation, in itself, and for itself, a kind of destruction. *It is not enough to have seen beyond the family, the class, the senses, the affections. Denuded of these, one may be not a naked spirit, but a corpse. Detachment is the condition of absorption, but only the condition, not absorption itself.**

The loneliness, the isolation, the coldness of detachment may be all for nothing, and may indeed be nothing, if there is not a flame that carries one to something, a flame that is itself something and something ultimate. There is thus a reconciliation necessary between love and negation, and this reconciliation the noblest and the profoundest of the mystics have found. One must, as Spinoza pointed out, find where one's true good lies, and lesser goods may contribute to it by the way. The senses, the affections, the obligations of social life may themselves be avenues rather than obstructions to the ultimate. They are at once intimations and reminders; they are goods in themselves and suggestions of goods and meanings beyond them. It is possible to remain in the world but not of it, and to be at once—St. Teresa is an instance—a good citizen and a spiritual mind, a partaker in the affairs and events of one's society, and a saint. The capacity for love, where it is a genuine capacity, is aroused by a thousand incitements and opportunities in the panorama of experience. That capacity may be dissipated in its exercise, may be lost in the trivia by which it is aroused and on which it is expended. But the mystics have reminded us that one may keep one's flame pure and steady; and, in the interest of a final rapture, one must bank one's fires. A measure of detachment is required, but in negation one may quench the very materials of the love which alone can carry the spirit to the ultimate. Perhaps only by refusing to let one's self be carried away by subsidiary goods can one ever hope to be one with the Good. One must let finite objects have only finite attachments, if one is ever to feel the pulse of sympathy with infinite good. But out of love for finite values comes the initial movement toward immortal good. The mystic, where he has managed to achieve it loves, without being lost in them, the colours of mortality, but manages to retain his uncorrupted and ultimate affection for that finality of which all other goods are a suggestion and a gleam.

IRWIN EDMAN

* "If thou art told that to become Arhan thou hast to cease to love all beings—tell them they lie. If thou art told that to gain liberation thou hast to hate thy mother and disregard thy son; to disavow thy father and call him 'householder'; for man and beast all pity to renounce —tell them their tongue is false."—*The Voice of the Silence*, translated and annotated by H. P. BLAVATSKY.

THE SEARCH ETERNAL

[**Dr. Paul E. Johnson**, Professor of Philosophy at Hamline University in St. Paul (Minn., U. S. A.), at one time lived in China. In this article he wants the distracted and depressed mind of to-day to adopt the way of " the discoverers who have sought not in vain." Those who have found are still teaching the True Way of Life, the Aryan or Noble Way of which the *Gita* and the *Dhammapada* and *The Voice of the Silence* speak.—EDS.]

Man is by nature a seeker. There is an urge within him that will not be still. Every nerve is set for action, every heart beats out the restless cadence of life. We are a frantic human race, darting and double-crossing in a whirl of confusion. Each seeks his own desires by every path that lures him on. The whole range of varied activity we call civilization is engaged in the task of fulfilling these insatiable wants. Yet underneath this superficial striving lie deeper motives. Can there be any pattern of unity in the diversity of our desires? In the maze of conflicting interests is it possible that we are all seeking the same goal? We seldom tell others; we hardly know ourselves. Some are more urgent than others, some know what they want while others do not, some are easily satisfied while others grow old in discontent. Such is man's restless pursuit. Forever uncertain, he goes about hunting for the elusive answer to himself. Forever inadequate, he continues groping after the larger fulfilment of this fragmentary existence. The deeper meaning of our incessant exertion is that we are seeking something greater than ourselves, something to worship.

I do not presume that such an observation will pass unchallenged. The claim that man is incurably religious has been too often debated to escape the controversial. While the attempt to crowd all life's vagrant wanderings into one straight and narrow path is obviously a sweeping generalization, our view is an assertion incapable of final proof. And yet it is probably as significant as any assertion that has been made about our common lot. That a fair share of mortals seek something sublime to inspire and elevate sordid existence, reveals an important fact about the capacities of human nature. If groping lives seek something greater to complete their painful partiality this exposes an urgent human need that is not to be denied. If man remaining unsatisfied by lesser goods hungers persistently for something to worship, this becomes a vital concern to every true seeker of the good life. For herein will be found the lost secret of happiness. Historical investigation reveals the nature of this quest.

The Egyptian civilization which flourished along the Nile six thousand years ago was concerned with the search for God. Kingdoms were known by their gods; dynasties and rulers assumed names compounded with the names of their deities. The obelisks were called

"Fingers of God" pointing man upward; the pyramids were constructed as "Favourite Abodes" inviting the presence of God with men. Entering these ancient tombs we find the walls of chambers and passages inscribed with hieroglyphic text, preserving such prayers as this:—

Hail to thee great God, Lord of truth. I have come to thee my Lord, and am led hither by thy beauty . . . Behold I come to thee. I bring righteousness and expel for thee sin . . . Thy son comes to thee, enfold thou him in thine embrace. He is thy bodily son forever.

When the multiplication of deities and the strife of mythologies became unbearable in the Imperial Age, Ikhnaton moved away from Thebes and established a pure monotheistic faith at his new capital. Fragments of hymns found here reveal something of the rare beauty, universalism, and inspiring discernment which affirm "Thou art the father and mother of all that thou hast made."

In the Euphrates Valley, another civilization flowered and perished. Cities built five thousand years ago filled up with debris after the Babylonians departed, were overlaid with the accumulated dust of ages. Modern excavations have uncovered a number of these buried cities, and reveal their streets converging like the spokes of a wheel upon the central point where stands the temple. Around these temples gathered the important functions of their culture, shrines for worship, courts for administration of government, schools and libraries for education. Clay tablets found in the city libraries record, in cuneiform text, religious narratives and litanies current in those times. The following excerpt from a penitential psalm indicates the earnestness of this ancient search for God:—

O Lord, my sins are many, great are my misdeeds...I have sought for help, but none took me by the hand; I wept, but no one came to my side. I cry aloud, but no one hears me. In anguish I lie upon the ground and look not up. To my compassionate God I turn, I sigh aloud...O Lord, look upon me, accept my prayer...O Lord, thy servant, cast me not down. In the miry waters take me by the hand. My God, my sins are seven times seven. Forgive my sins! Forgive my sins! I will bow humbly before thee. May thy heart like the heart of a mother be glad; like the heart of a father to whom a child is born, may the heart be glad!

Four thousand years ago, the sons of Han were tilling the soil, irrigating the fields, and plying their boats along the Huang Ho and Yangtze rivers. Heaven loomed large in Chinese destinies, from the legendary period to the twentieth century. The ruler of China was traditionally known as "Son of Heaven." He was chosen and permitted by Heaven on good behaviour as the representative of Heaven on earth. It was he who cast up the first furrow each Spring, at the signal of the heavenly seasons. It was he who purified himself in the Hall of Fasting and, standing upon the marble Altar of Heaven, lifted his arms in supplication for his people. The following prayer from the oldest literary record of China (Shih King), gives some hint of the religious hope that rises out of despair:—

O great God Almighty,
Why has thy mercy been withheld?
Why send down death and famine

Destroying all through the kingdom ?

. . . . .

O thou far-off Almighty God,
Who art called our father and mother.

Soon thereafter came hordes of Aryan settlers down across the steppes of Asia to find a new home along the Indus. They were simple agriculturists, yet to them nature spoke a divine language. They and their descendants lived constantly in the presence of the divine, until they became the most religious of peoples. The religious quest of India began simply, without temples or priesthood, in spontaneous outreaching to the wonderful forces interplaying around them. The earliest literature of India records some of the hymns of that Vedic period, revealing the aspirations of these seekers.

Thou art our guardian, advocate, and friend,
A brother, father, mother—all combined.
Most fatherly of fathers, we are thine,
And thou art ours. Oh ! let thy pitying soul
Turn to us in compassion when we praise thee,
And slay us not for one sin or many.
Deliver us to-day, to-morrow, every day.

About this time another line of seekers takes up the march. There are no more dramatic scenes in the whole course of this planet than the history of the Hebrews. A band of nomadic wanderers come out of the wilderness, enter the land of Canaan, settle down to pastoral and agricultural life, make a covenant with their God, pass through recurring cycles of sinning and repenting, honouring and rejecting their prophets, winning and losing kingdoms. Hurled into captivity, scattered over the face of the earth, persecuted unto this day, they yet hold undaunted faith in the One God and his chosen people. Their literature is eloquent with the joys and sorrows —the gains and losses, the blessed visions and cruel mockeries of their quest:—

As the hart panteth for the water brooks,
So panteth my soul after thee, O God.
My soul thirsteth for God,
For the living God ;
When shall I come and appear before God ?
Why art thou cast down, O my soul ?
Why art thou disquieted within me ?
Hope thou in God ; for I shall yet praise him ;
His presence is salvation.

These glimpses from different cultures may indicate something of the romance of religion. The records of religion bear more than literary or historical interest. They present the mystery of invisible power, the adventure of human search for divine treasure, the drama of man wrestling with his destiny. Many religions have passed off the stage of active affairs and gone down to oblivion in the ruins of extinct culture. And still the search goes on. From these ancient sources arise the eleven living religions which claim in their communions seven-eighths of the world's population. Without ignoring the multiple differences that separate these religions one from another, we must see how they labour in a common cause. When viewed in perspective, all religions are one in their human search for divine good. Every genuine religion shares in the mystery of power, the adventure of treasure, and the wrestle with destiny. In the religions of the world meet the highest aspirations of men across the ages of time and deserts of space.

The dramatic suspense lies in the uncertainty of this quest. Man plays for infinite stakes, with his eternal destiny in the balance, and the out-

come is shrouded in mist. Deceived by a false show of illusory appearance, man persistently demands a pathway from the unreal to the real. Distressed by cruel mockeries of insatiable desire, he hungers desperately for that which can truly satisfy his needs. Fear mingles with hope as he skirts the rim of failure and success, tasting the bitterness of defeat and the stimulant of victory. Can mortal toilers win a life worth living, or must the prize forever just elude our grasp? The urgent fact is that we are in imminent danger of failing. The search for God appears to be man's greatest failure. "O, if I knew where I might find him" is not the faint cry of a lonely shepherd on Judean hills; it is the chorus that echoes down the valleys of history.

Shall we then give up the quest? Shall we renounce forever the hopes that rise within us? Shall we accept our fate as sealed, our defeat as final, our quest as futile? We might curse God and die, or fly into a rage of destruction, or live in an endless depression of despair. But what of it? Only the terrible madness of sadistic delight. What is the use of self-torture and self-pity? Are not the ashes of bitterness antidote enough without becoming addicted to the poison? If there is a way out it is worth any cost. If there is a gleam of light through this gloom it is worth following. If any one has a way of life that works in these times let it be explored exhaustively. If any one honestly finds hope in a God of salvation, that hope is a pole star to orient and guide life by. And even as many mariners have by the light of a star located their position correctly and held their course truly to a desired haven, so have adventurous seekers for God found "a more excellent way" and held a steady course through lashing storms to their destination. In every age there have been great discoverers who have sought not in vain, but who have found that reality they called God. And finding, they have come to life worth living—life marvellous in beauty, harmony and peace. This is evidence enough to continue the quest for God, hope enough to renew hope, success enough to invite enlarging success to the true seeker.

PAUL E. JOHNSON

THE SONG OF THE HIGHER LIFE

VI.—THE YOGA OF RENUNCIATION

[Below we publish the sixth of a series of essays founded on the great textbook of Practical Occultism, the *Bhagavad-Gita*. Each of these will discuss a title of one of the eighteen chapters of the Song Celestial. The writer calls them "Notes on the Chapter Titles of the Gita"—but they are more than notes. They bring a practical message born of study and experience.

This particular study is on the fifth chapter, entitled Sanyasa Yoga.

Sri Krishna Prem was the name taken in the old traditional manner prevailing in India by a young English gentleman when he resolved to enter the Path of Vairagya, renouncing his all, including the name given to him at birth. He took his tripos at Cambridge in Mental and Moral Sciences and is a deep student of Indian philosophy. Away from the world but serving it with faith he lives in the Himalayas, and is esteemed highly for his sincerity, earnestness and devotion.—EDS.]

Renunciation of actions Thou praisest, O Krishna, and then also (karma) yoga. Tell me decisively which of the two is better.

The Wisdom which is now filtering into the consciousness of the disciple is not the intellectual knowledge of the schools, the knowledge which holds firm to the part as if that were the whole, but a unifying wisdom which fuses the broken lights of the mind into a living unity which the unaided intellect cannot reach. No one who has reached this stage can view the seated majesty of the Buddha without *knowing* in his soul that renunciation alone gives peace. But neither, when he contemplates the many-faceted figure of Krishna, warrior, statesman, lover, friend, can he refuse his soul's assent to that marvellous symbol of the Divine action, free and unfettered in the very midst of the cosmic whirl.

The interpreting mind asserts that these are incompatible ideals and with facile logic seeks to lead the disciple to one side or the other; but he must cling, instead, to the inner wisdom of his soul which will teach him how these seeming irreconcilables are in reality two aspects of the same truth. He truly sees who sees that the true meaning of the renunciation of actions that is taught by the *Sānkhya* is the same as that of the action taught by the *karma yogis*. For, in truth, words are but fingers pointing to the moon and, though the mind clings desperately to its analytic hold upon the finger, the Soul reaches out intuitively to That which lies beyond.

True renunciation cannot be attained by any sudden wrench of the will, even though, when it does come, it may seem to appear with all the swift glory of the lightning. "Without yoga, renunciation is hard to attain to." As long as there is the feeling of a separate self, so long true renunciation is impossible, for it is the personal self which is the seat of attachment, being but the hypothetical or illusory centre of the bundle of attachments, likes and dislikes that make up the so-called

self of man.

Psychologists can tell us how this "self" is gradually built up in the originally "selfless" infant, how it expands and becomes more complex with experience, how strains in the imperfectly integrated experience may sometimes distort and split it into two or more separate "personalities," and how these may be welded into one again by harmonising the conflicting stresses. Truly do they teach, as the Buddha taught long before, that in all this there is nothing immortal, nothing permanent, no hard changeless centre in the ever-changing flux of experience which could in truth be called a self. This self that we prize so dearly and to which we subordinate all is a mere emptiness, the empty heart of a whirlpool, a mathematical point which changes its position, not only from year to year, but even from hour to hour, as a man shifts from his "business" integration to that which is manifested at his home or his club.

Therefore does Sri Krishna teach that the disciple must utterly destroy the false sense of self, realising in all that he does, "speaking, giving, grasping," no self is involved; only "the senses moving among the objects of the senses."

But a whirlpool is real even though its centre be empty, and Life is real though lives are devoid of permanent selves. There is a Life that is the Light of men, "a Light that shineth in darkness though the darkness comprehendeth it not." That Life, the *Atman*, is the Self of all beings, the very Breath of the Eternal of which the *Rig Veda* says: "the Only One, the breathless, breathed by Its own nature; apart from It was nothing whatsoever."

It is that One Life which is the life of all beings, that One Self, if it may be called a "self," which is the inmost heart of all. In that Life alone can immortality be achieved, and only when it is realised that it is in the bosom of that Ocean of Light that all these whirlpools of activity have their being, only then can the disciple "place his actions in the Eternal" (verse 10) and, in renouncing the illusory finite centre, achieve that renunciation of attachment which leaves the actions free and divine.

The disciple must, then, learn to divest himself of egocentricity. He must no longer act for the separate self but for that Self which is in all, which means, in practice, that, seeking neither gain nor fame, he must work for the welfare of his fellow-beings. Body, mind and senses will act as before but their actions must no longer find their meaning solely in the point within them but in that mystic Circle whose centre is everywhere and circumference nowhere.

When he has achieved some success in this yoga of disinterested action the disciple will notice a change taking place within himself. Instead of the elusive personal centre, the empty and featureless point of reference, he will perceive a Light shining where before all was darkness, will hear a Voice where previously all was silence.

Having renounced all (desire-prompted) action with his mind, the Inner Ruler sits blissfully in the nine-

gated city of the body, neither acting nor causing to act.

For the centre within is only illusory when considered as an independent self, a monad separate from all others. In reality the "point" within is a window, a point of view *through* which the Eternal One as subject looks out upon Itself as object. Just as a window, empty in itself, is yet a focus through which the all-pervading sunlight can illumine the world of objects, themselves but other forms of the energy we know as light; so is the self a focus through which can shine the Light of the One Consciousness illumining the objective world which is the other aspect of the Great *Atman* or Universal Mind.

This Light, differing in no way from that which shines through the innumerable foci which constitute the world of beings, is the real Self and, as stated in the text, it dwells blissfully in the body, neither acting nor causing to act. Serene in Itself, It is untouched by the good and evil deeds of the personality and constitutes a fortress in which the disciple can take refuge, unharmed by the tides of battle, and yet in no selfish isolation, for he will be one with all that is.

This inner Self, however, as is shown by the use of the word "*vibhu*," the all-pervading one (verse 15), is not to be regarded as an eternally existing monad, separate for each disciple. In all the worlds there is nothing eternal but the one *Brahman* and to consider the "inner point" as a separate self, even if a "higher" one, is to attempt to repeat on a higher level the unwisdom which sets oneself over against others.

As long as this delusion of separateness exists, so long is "wisdom enveloped by unwisdom." When, however, this clinging to separate existence is abandoned, the disciple is able to pass through the inner door of the heart and to enter a realm in which he is one with all, and in which the wisdom light of the one *Atman* shines forth unobstructedly, revealing the Supreme, the nameless Eternal. All names are based on the discriminating analysis of the mind, and how should names be given to that which is one and indivisible in all? Therefore have the sages referred to It merely as "That," that Reality from which the mind turns back together with the senses, unable to comprehend.

This is not the first knowledge which the disciple has had of "That." Long before, in chapter two, he had his first intuitive glimpse of It, though at that time, It presented Itself to him merely as the Unmanifest, the unchanging background of all that is. Again, at the stage represented by chapter four, he perceived It a little more clearly as the mysterious source of all the action in the world. Thus, circling round in spiral progress, he gets ever nearer to clear vision and, now, peering through the open "inner door," he sees that the Eternal is the same in all, in learned Brahmin and in despised outcaste, in animals as in men. Stainless and equal in all is the Supreme Eternal *Brahman*, and the disciple

who has seen that Light *sees* that it is the merest folly to suppose that It can be affected by the good or evil deeds of men. As the pure sunlight is not affected by the foulness of objects that it falls upon, so the *Brahma* Light is not touched by the differences in the bodies which It illumines. This is a plain fact which all who care to may see for themselves and he who has seen it will of necessity look with a very different eye upon his fellow beings. Behind all the masks, beautiful or repulsive, is the one Clear Light, and no longer can he think of men as beings to be praised, criticised or condemned. His gaze centred on the Light, his one thought will be how to help It shine more clearly through the obstructing bodies and, acting with that in view, he will gradually achieve in practice that abandonment of self-prompted action which constitutes the true renunciation.

On this Path action and vision go hand in hand, and that is why the teachings of the *Gita* alternate between knowledge and action in a way so baffling to the purely intellectual man. Purified and disciplined action opens the inner eye and grants the vision of the highest that the disciple is yet capable of seeing. But that vision must not remain a mere private ecstasy. It must be translated into action and so built into the personality before another range of vision can present itself to the inner eye and the way be opened for yet another cyclic advance.

A casual reading of this section (*e. g.*, verse 17 or 24) might suggest that the full attainment is being described or, at least, that it is now possible for the disciple to go "straight through," as it were, by the longed-for short cut. But it is not so. The disciple at this stage is as one who has got his head through the inner door but whose body is too big to follow. Once again the vision must be translated into practice. His body, the personality, must be so refined by vision-lit action that it will cease to be an obstacle to his passing right through; and, though these verses may describe the condition of attainment, yet are they meant but to encourage the disciple and to help him keep before his mind the Goal to which tend all these weary strivings and disciplinings of the self.

And so, firmly attached to the Light that he has seen behind the phantoms of the senses, he must strive to live in the Eternal, to realise in practice the stainless balance of the Reality and cease to be whirled away by the pleasant or painful "contacts of the senses."

Sensations will still come and go as before but the inner vision he has achieved will give him a new power of withdrawing from them even while experiencing their pleasure and pain. What characterises pleasure and pain is not any quality in the sensations themselves so much as the psychic attraction or revulsion that takes place within. When, through his grasp of the Light of the Eternal, the disciple is able to master this inner revulsion, he finds that the pain sensations, though unchanged in themselves, have, in some quite indescribable way, become "differ-

ent," have lost their power to storm his being or to lead him to blind reaction, though of rational and controlled response he is more capable than ever before. No longer are they masters, smashing their way brutally into the consciousness, demanding instinctive reaction as a right, but mere phenomena to be observed, studied and deliberately attended to at will.

The teaching about the control of desire that was given at the end of the third chapter now begins to bear fruit. Previously the disciple had no means of dealing with unwelcome sensations but stoic endurance of them, and no method of resisting the surging waves of desire but the method of the personal will, a method which must have failed him many times and which is inadequate at best. Now, however, the position is different. He has only to use his will to establish himself in the inner fortress and, for the time being at least, desires will drop dead before his eyes like butterflies killed by frost as they emerge from a warm house. True, they will rise again from the dead, and again have to be faced, but a great gain has been achieved in that, instead of the grim setting of the teeth of the personal will that was before necessary, only that relatively small effort of will is needed which may enable the disciple to take up his position in the fortress, and, once he does so, victory is assured.

But any surging up of personal pride at this stage will ruin all. Great as is the achievement that has been attained, the power of slaying desire at will, much has yet to be accomplished before the *Brahma-Nirvāna*, the utter "blowing out" of personal desire in the calm Light of the Eternal, is reached; before the disciple will become a *Rishi* and be able to echo the triumphant words of the Buddha :—

> Now art thou seen, O Builder. Never again shalt thou build house for me. Broken are all the beams and sundered lies the ridge-pole. My mind is set on the Eternal; extinguished is all desire.

Pride implies duality and all duality must be rooted out forever. Therefore the disciple is reminded (verse 25) that it is not as a personal refuge from the sorrows and pains of life that he must enter the fortress. The Brahman is One and the same in all and only he who has developed the all-embracing compassion of a *Bodhisattva* can attain the Supreme Enlightenment of a *Buddha*.

Nevertheless, great is the achievement of him who has got even so far as this. If only personal pride can be suppressed, the disciple's further progress is assured for "the *Brahma-Nirvāna* lies near to those who know the *Atman*" (verse 26), and who are able, in consequence, by the method outlined, to "disjoin themselves" from desire and anger. The next chapter will indicate a method which will enable the disciple to leap his consciousness across the gap that still separates his conscious mind from the Ocean of Light beyond. Here it should be noted, however, that it is only to him who has reached this point, to him who has seen through the inner door to the Light on the Other Side,

who has mastered his lower self and who is "intent on the welfare of all beings," that the *Brahma-Nirvāna* lies "near at hand."

For him who has not trodden faithfully the Path so far, it is quite useless to attempt to flash the consciousness into Enlightenment by any meditative *yoga* for, if anything at all results from his premature practice, it will only be in the nature of dangerous mediumistic psychisms, neurotic dissociations of the personality, perhaps even insanity itself.

But for the fit disciple, for him who has controlled senses, mind and *buddhi*, who is free from all selfish aims, who has cast away desire, fear and anger, desire for any enjoyment, fear of any consequences and anger against those who obstruct his progress, who has seen, though as yet only through the "door," that eternal Krishna who is the One Self of all, the One for whom the Cosmic Sacrifice was undertaken, the Great Lord of all the worlds, the *Lover of all beings*, for such a one all doors stand open, his further progress is assured and speedily will he attain the Peace, the Peace that only Enlightenment can give.

SRI KRISHNA PREM

But stay, Disciple. . . . Yet one word. Canst thou destroy divine COMPASSION? Compassion is no attribute. It is the Law of LAWS—eternal Harmony, Alaya's SELF; a shoreless universal essence, the light of everlasting right, and fitness of all things, the law of Love eternal.

The more thou dost become at one with it, thy being melted in its BEING, the more thy Soul unites with that which Is the more thou wilt become COMPASSION ABSOLUTE. . . .

Now bend thy head and listen well, O Bodhisattva—Compassion speaks and saith: "Can there be bliss when all that lives must suffer? Shalt thou be saved and hear the whole world cry?"

Now thou hast heard that which was said.

Thou shalt attain the seventh step and cross the gate of final knowledge, but only to wed woe—if thou would'st be Tathagata, follow upon thy predecessor's steps, remain unselfish till the endless end.

Thou art enlightened—choose thy way.

—*The Voice of the Silence*

NEW BOOKS AND OLD

TELEPATHY AND CLAIRVOYANCE*

AN EXPERIMENTAL ENQUIRY

Dr. J. B. Rhine's attempt to investigate, under strict laboratory control, the possibility of *perception through other than the known physiologically recognised channels* of communication with external reality, must be welcomed as an adventure in comparatively new spheres of psychology. A critic is not bound to endorse his conclusions or his mode and method but Dr. Rhine's work reaches the public with striking credentials. William McDougall writes a "Foreword" and Dr. W. Franklin Prince an "Introduction." The Boston Society of Psychical Research accepted it for publication.

Dr. Rhine's work is "Psychical Research" but, to avoid confusion and overlapping, he substitutes the term "Parapsychology"; and to indicate the other branches of knowledge involved, he would have "Parapsycho-physical, Parapsycho-pathological, and Parapsycho-literary fields as well. Parapsychical also is included under the comprehensive generic" Parapsychological."

"Extra-Sensory Perception," abbreviated into E. S. P., is the subject-matter of the work. Two questions are attempted to be answered: "Is there E. S. P. ?"—"What is E. S. P.?" (p. 15) After a survey of the "historical background," Dr. Rhine gives a brief general account of his investigations followed by a description of the "earlier and minor" experiments. Trance-telepathy experiments were the first to be tried. Later trance was dispensed with. Cards on which numerals 0 to 9 had been stamped, and those on which a circle, a rectangle, a plus sign, a star, or wavy lines had been drawn, were given in closed envelopes to members of college classes, and they were asked to guess the marks on the cards. This basic procedure of card-guessing was followed with eight individuals and the points scored are statistically tabulated, and the data are properly evaluated.

The third part is devoted to an explanation of the facts presented and hypotheses suggested. "Chance" and "fraud" must be eliminated in view of the intellectual and scientific integrity of the parties who have conducted the experiments. "Incompetence" also is ruled out. Since sense-contact was eliminated in controlled experiments, the hypothesis of unconscious sensory perception must be rejected, as must the hypothesis of rational inference. A new type of energy is revealed in E. S. P. The Radiation theory of Physics must fail as no decline of intensity with the square of distance is observed as in Miss Turner's Pure telepathy at a distance of 250 miles. E. S. P. is a "spaceless function" (p. 171). E. S. P. is the outcome of concentrated attention. It is a total-response of the organism without a localised sense-organ of reception (p. 178). From the psychological approach, E. S. P. resembles sensory response rather than rational, yet not restricted to a localized sensory apparatus; it seems to suggest the mind's independence of material conditions (p. 198). Dr. Rhine finds that E. S. P. may be a basic capacity for any parapsychological occurrence. In relation to biology, he seems to view E. S. P. as an innate capacity having survival value (pp. 218–220). The most important conclusions are that E. S. P. can be demonstrated under laboratory conditions and that it seems to indicate "dematerialization of the mind" under specific conditions.

To do the fullest possible justice to Dr. Rhine's investigations, within the

* *Extra-Sensory Perception.* By J. B. Rhine. (Faber and Faber, London. 12*s.* 6*d.*)

obvious limits of a critical review, I have epitomized the data collected, the method employed, and the conclusions reached. I shall now subject the main argument of the work to critical examination from the standpoint of Indian Psychology, the methods and conclusions of which are embodied in Sanskrit texts which are as yet a *terra incognita* to most Indian workers and to practically all Western investigators. Their systematic study has yet to be attempted.

I

Dr. Rhine believes that E. S. P. is an actual and demonstrable occurrence. In all the experiments the numerals and symbols stamped on the cards must have been familiar to the agent and to the subjects that participated. It is not difficult to see that when conditions of E. S. P. are controlled, sensory and telepathic forces may be eliminated; but it is extremely doubtful if rational reflection and the concomitant of disciplined or random guess-work have been eliminated. The boundaries marked are known to the agent and the subject. Dr. Rhine says that rational reflection actually interferes with the positive scores in E. S. P. Still the stock of data from amidst which the subject is to identify a called card, being limited to certain figures and symbols within the cognisance of the agent and the subject, even assuming that telepathic conditions have been eliminated, reflection in an electric-flash manner may not have been successfully eliminated. Introspective testimony has not been advanced. If the subjects with high scores had indicated whether rational reflection had preceded their responses, there might be some evidence in support of the existence of it. It seems they could give nothing enlightening (p. 235).

Experimental procedure has been limited to card calling and guessing with eight major subjects. Subjects show preferences for agents. Zirkle did very well at once with Miss Ownbey, his fiancée; Pearce did best with young lady agents (p. 135). E. S. P. scores diminish with the disintegrating influence of sodium amytal and rise with the integrating influence of caffeine. These facts contribute to the lingering "impression" —I use the term as guardedly as Dr. Rhine does—that rational reflection is not yet completely eliminated. The subjects must have been anxious to maintain their reputation for high scoring with young ladies as agents, and this anxiety may well have quickened, in successful cases, rational reflection leading to correct guessing. I can equally well understand that for some subjects the agency of ladies might be inhibitory.

Experimental demonstration under laboratory conditions, which has such a fascination for European and American investigators, has its characteristic subject-matter in the handling of which alone it is successful. If extended beyond its legitimate boundaries, experimental investigation is weariness of flesh. Dr. Rhine refers to well-known parapsychological experiences reported by certain types of individuals, but none have been reproduced in the laboratory under controlled conditions. I take it Dr. Rhine and his collaborators hope to do so yet. As far as the present report is concerned, Dr. Rhine has not been able to reproduce in the laboratory any parapsychological phenomena other than card-guessing. Granting all that he claims for the 250-mile distance Pure telepathy experiments done with Miss Ownbey as agent and Miss Turner as subject, the difference between card-guessing and parapsychological phenomena, as premonition of approaching death, is so striking that doubts may well be held as to whether experimental investigation can account for such phenomena.

II

Practically no Indian University boasts of facilities for psychical research, and no Indian critic has any right to question the validity of Dr. Rhine's experiments at Duke University. But to students of ancient Indian Sanskrit literature, Dr. Rhine must seem to be carrying coals to Newcastle. He emphasizes two major conclusions: One—E.S.P. is a demonstrable phenomenon; the other —in E.S.P. the mind appears to "go

out" in apparent defiance of the laws of physics and physiology (p. 197). According to Indian psychology, perception is the outcome of contact operating in the following manner. Atma, the percipient or the subject, comes into contact with Manas—the mind. The mind comes into contact with Indriyas—sense-organs. The sense-organs come into contact with objects. The perceptual act involves a *rapprochement* among percipient, mind, sense-organ or specialized sensory structure and object. The contact is technically styled "Sannikarsha." When perception involves *rapprochement* among the constituents analysed, the contact (Sannikarsha) is what occurs in the ordinary course (Laukika). On the other hand, contact established through the operation of mind independent of the known channels of communication with external reality, is known as unusual, or extra-sensory, to adopt Dr. Rhine's term (A-laukika). Memory, productive and re-productive imagination also operate without the activating aid of sense-organs, but these have to work with material from previous sensory experience (Samskara). But the extraordinary perception *par excellence* is Yogic perception—developed through practices of sense control. In accordance with the degree of efficiency achieved in purified or rectified perception, Yogic, extra-sensory perception is divided into two types—Tattvika-Yogi-Jnyana and A-tatvika-yogi-jnyana. In the "Vibhooti-Pada" of the Yoga-Sutras mention is made of the phenomena of clairvoyance, telepathy and methods of developing extra-sensory perception.

III

I must immediately add that there is no evidence in Yoga literature of any experiments with card-calling on the lines adopted by Dr. Rhine, nor is there any in support of Dr. Rhine's observation that the capacity for extra-sensory perception "is not learned or developed" (p. 195). Every human being is *entitled in theory* to enjoy the benefits of extra-sensory perception. The capacity is congenital. It can be developed to remarkable degrees of perfection. The difficulty is that the methods of developing it are known only to a microscopic minority from among whom choice of the proper teacher (Guru) is to be made. So far the methods have been examined neither in Indian nor in European Universities under laboratory control. Indian Psychology maintains that the mind is overweighted with encrustations of countless past lives, and that the weight must be removed if the "going out" of the mind (p. 197) in defiance of the law of decline of intensity with the square of distance, is to be turned to advantage. Sensory structures limited to interception of stimuli within limited ranges are themselves a weight. The flow of mental energy through them secures work-a-day knowledge just sufficient for adjustment to environment. The weight should be lifted, the flow of mental energy directed inwards, and, the outward flow arrested by voluntary effort. (Chitta-writti-nirodha). Relaxation and concentration of attention are mentioned, but from these to Yogic methods of developing extra-sensory perception is indeed a far cry.

IV

I desire to comment on Dr. Rhine's use of the expression "percipient's mind." Western psychology as developed on both sides of the Atlantic is completely unaware of the existence of "mind," as an independent entity. Who is the percipient? What is his "mind" which is said to be "going out" in parapsychological phenomena? What is the relation between the percipient and the mind? The jocular remark even to-day applies to Western Psychology that it lost first its soul, then mind, then consciousness, but has behaviour of a kind. If no laboratory evidence has been furnished in support of the independent existence of the mind it is unwarranted to speak of the "percipient's mind going out." Indian Psychology postulates the existence of mind as inner sense—Antah-karana) in its four-fold aspect—Manas, Buddhi, Ahamkara and Chitta. The psychology dealing

with conditioned reflexes is hardly competent to isolate the mind and determine its contribution in relation to parapsychological data.

V

" To the hunter, the warrior, the seaman . . . . . E.S.P., might serve in many ways to give man an important margin of advantage over his enemies . . . . " (p. 220). If the development of E.S.P. had formed part of military training, the fate and the fortunes of the War of 1914 would have been different. The observation is naïve. Our enemies may be expected to endeavour to cultivate their own E.S.P., as it is no monopoly of individuals or communities! Those who participated in the Mahabharata War did not use E.S.P.—this from internal evidence. Is Dr. Rhine's ambition to harness E.S.P. for the enrichment of the hedonic standards of existence?

Indian Psychology advocates systematic development of Yogic vision, extra-sensory perception for securing riddance of evil in the shape of an apparently endless series of births and deaths. I do not for a moment suggest that the claims and conclusions of Indian Psychology have been brought before the bar of laboratory investigation, mathematical probabilities and anti-chance index. Indian Psychology has hitched its wagon to a star, and *provided* (a tremendously significant proviso) Yogic methods are learnt and practised with the help and guidance of a systematic preceptor, E.S.P. can enable a person to become a blessed spectator of all time and existence, free from the sickening routine of metempsychosis.

VI

Reduced to quintessentials Dr. Rhine's work shows that (1) E.S.P. can be or has been demonstrated under laboratory conditions in reference to Pure clairvoyance and Pure telepathy. (2) In this demonstration *eight* subjects co-operated, some of whom acted as agents as well. (3) The demonstration was on the basis of card-calling tests. (4) The scoring reveals a high anti-chance value determined by mathematical calculation of probability grounded on statistical computation. (5) Finally, E.S.P., which is an instance of energy after all, constitutes a challenge to modern physics, physiology and psychology, in that it defies the laws of wave mechanics, those of specialised sensory structures and their adequate stimuli, and those again of conditioned reflexes.

Valuable and excellent as these data and conclusions are, they must leave many an Indian Psychologist cold. E. S. P. is not merely the parapsychological birthright of every rational individual, but there is a sacred obligation on all to develop E.S.P. as leading to freedom from metempsychosis. I observed that Dr. Rhine would be carrying coals to Newcastle if his investigations were evaluated in the light of the postulates of Indian Psychology. I must admit however, there is a famine of coals in Newcastle just now. An average Indian philosopher or University man or even a writer of volumes on Indian Philosophy is blissfully ignorant of the truths, theories, and technique of Yoga relating to the development of E.S.P. (Alaukika sannikarsha-janya-Yogijnyana). Contact with the values and methods of the West has generated indifference to and scorn of ancient Indian ideals of Yoga.

Laboratory demonstration is demanded for the acceptance of everything. An ancient Indian truth presented under conditions of laboratory verification reinforced by mathematical probability and anti-chance value may have greater chance of acceptance by Westernised Indians than in its indigenous setting. From such considerations I welcome Dr. Rhine's work. Western experimental psychology is bound to be a barren pursuit if its investigations are confined to guinea-pigs, apes, rats, etc. And if Indian psychologists repeat the jejune and stereotyped experiments with psycho-galvanometers, plethysmographs, etc., ignoring the fact that after all *not* animals but the mental constitution of *homo sapiens* is the fittest subject-matter for psychology proper,

they will be making no contribution to a solution of the many baffling problems of mental science. Profitable research in applied psychology should be directed to an investigation of E.S.P. and the technique of developing it explained in the literature on Yoga. I reject, as every rational inquirer would, spurious Yoga and pinchbeck Yogis. It will not after all be very difficult to sift the grain from the chaff. We are told by Dr. Rhine that E.S.P. scores rose high when Zirkle did very well with his fiancée, Miss Ownbey (p. 135). Yoga discountenances matrimony. Emphasis is laid on celibacy (Brahmacharya). When a kind and sympathetic Guru instructs an energetic and enthusiastic pupil, E.S.P. will develop better, according to Indian Psychology.

Dr. Rhine is careful to emphasise that he claims no finality for his work and that he just hopes to "interest, stimulate and challenge" his readers (p. 234). The task of a critical reviewer is considerably lightened by that emphasis. I cannot speak for the West. I am sure Dr. Rhine's work will have a good reception in India as it seeks to afford experimental demonstration or verification of a basic and fundamental phenomenon of Indian Psychology—E.S.P.—which when developed and perfected effloresces into Yogic vision (Yogi-Jnyana or Yoga-Aparokshya).

R. NAGA RAJA SARMA

The Prophet Child. BY GWENDOLEN PLUNKET GREENE (Longmans, Green and Co., London. 6s.)

This book is written with a real sympathy for, and understanding of, children, who according to the author best embody the doctrine of Jesus Christ, in which she finds inspiration. One is reminded of the statement in *The Voice of the Silence* that "the pupil must regain *the child-state he has lost* ere the first sound can fall upon his ear." The author remarks, apropos of children's simplicity of vision, so rare in later life, that "they truly seem still in contact with some different order.....We check and cut back these shoots of reality in the child, as though we feared the sight which searches through the appearance."

Tne book is very well written; there are passages of real beauty, sections of penetrating analysis. In many directions the author's naturally clear vision is allowed free sweep and the result is not only spontaneous but stimulating. The religious tone of the book, however, is typically that of the mystically inclined Westerner who has always regarded the four walls of orthodoxy as enclosing the whole of truth. A beautiful description of the interdependence of all souls is marred by the amazing assertion that Christianity alone stresses this unity. And yet this seems less a wilful flouting of other faiths than a quiet ignoring of spiritual possibilities outside the Christian fold. We cannot support the writer's eloquent praise of the organized Churches, which are as numerous as castes in India.

Mrs. Greene deplores forcing children "into some kind of strait-jacket which pinions all that is vital in them," but fails to see that her own orthodoxy serves as just such a handicap to her otherwise clear thinking. She really does think, in spite of her sectarian strait-jacket ; but the pattern of theology so dominates her thought that in spite of the stirring of the Divine in her own consciousness, which she describes so eloquently on pages 69 and 70, she yet clings to the fiction of a Personal God. The concept of imperfect man accepting and "enduring with patience" his weaknesses and sins is a degrading one. An unbiased study of Eastern scriptures, the *Bhagavad-Gita*, for example, the *Dhammapada*, *The Voice of the Silence*, the *Sayings* of Lao-tze and of Confucius, would make Mrs. Greene's next book more meaningful, but could she bring to them an open mind?

DAENA

Irish Literary Portraits. By JOHN EGLINTON (Macmillan and Co., Ltd., London. 5*s.*)

To Theosophists and mystics generally the Irish Literary Revival, which ran its course between the years 1886 and 1894, is an episode of keen, and even personal, interest; for the Dublin Lodge of the original Theosophical Society, which gave us so many writers of merit, was without doubt the chief fountain and focus of all that was spiritual and mystical in the Irish Renaissance, while the value of its contribution to the intellectual output of the day may be estimated from the statement of Mr. W. B. Yeats that it (the Dublin Lodge) " had produced more literature than Trinity College."

Mr. Eglinton—himself a writer of note—was closely associated with the Theosophical group in Dublin in its early days, and was also intimate with most of the writers whose work made the Irish Renaissance world famous. In the present little volume he records his memories and impressions of W. B. Yeats, George W. Russell (Æ), Edward Dowden and George Moore.

In an essay on " Yeats and His Story " Mr. Eglinton describes the genesis of the mystical revival in Ireland. He writes :—

> When Yeats left us at the High School, we did not quite lose sight of him . . . . The loan of a book by him to one of the boys at the top of the school was an event, as it turned out, of some importance in certain developments in Irish literature: this was Sinnett's *Esoteric Buddhism*, a book which captured the intelligence of half a dozen youths who were preparing to enter Trinity College . . . . I am quite sure that the Dionysiac spark was kindled about this time in Irish literature . . . . It was Yeats who, without knowing a word of Gaelic, penetrated to the esoteric world of Druidic magic . . . . It was from the East that Yeats snatched the clue to the interpretation of the Druidic culture; it was Theosophy which was able to supplement the scanty hints of the Druidic mysteries vouchsafed by Julius Cæsar, and to furnish a living system of arcane teaching. Yeats' early poems are in fact as full of Hinduism as of Celticism.

Even more interesting still is the essay in which Mr. Eglinton tells us about his association with Æ, whose biography he is, we understand, now engaged in compiling. When Yeats introduced the youthful Æ to Theosophy and the wisdom of the East, the effect was like that of a spark falling upon tinder. Æ's latent mystic knowledge, obscured but not lost in his passage through the gates of rebirth, was at once reawakened. He became a member of the Dublin Lodge where "he soon became the life and soul of the little community." Æ had wonderful powers of expression and could talk as well as he could write and paint. We are given a vivid account of one memorable occasion when he and Eglinton sat till midnight on a tombstone in a little cemetery near Dublin, Æ narrating his visions and speaking of " the august world reached in meditation" while he smoked " pipe after pipe or twopenny cigars."

> With his powerful and athletic memory he could fetch up the complete story of any novel he had ever read, and could repeat any poetry which had impressed him . . . . Literature was only one of his activities, and everyone agreed that he had it in his power to become a great painter . . . .

Of Æ's poetry, Mr. Eglinton writes :—

> As a poet of ideas there is no poet of his time quite like Russell. Sometimes his verses are the expression, almost crude, of the beliefs which have rooted themselves in him: the best of them are the embodiment and often perfect expression of moral intuitions . . . . The poems tell of spiritual agonies and triumphant spiritual perceptions, and often the impression one receives is of a terrible sadness, for the attitude with which this proud soul confronts the universe has not infrequently drawn upon him a response, or laid bare an irresponsiveness, which would have crushed any but the most pertinacious conviction.

Mr. Eglinton has much of deep interest to tell us about Æ's activities as an economist and in Irish public life generally :—How he began by contemplating for Ireland " a resurgence of the old heroic spirit which would overthrow amongst other things the dogmatic religion now in possession of the Irish intelligence"; how later, as the result of direct contact with the practical problems of Irish life, his views were modified and matured into the politico-economic doctrine embodied in his books, *The National Being* and *The Interpreters;* and how, at last,

in his seventh decade, the trend of public affairs in his country was such that he

> yielded to the instinct which has impelled most of Ireland's most hopeful sons to go forth from it—to begin life again as a poet and artist.

But, alas, since these words were written, death has intervened to prevent or, may we say, to postpone this looked-for new beginning.

The last two of Mr. Eglinton's essays are concerned with Edward Dowden and George Moore, whose parts in the Irish Literary Revival were but secondary, not direct and creative like those of Yeats and Æ.

R. A. V. M

Naskapi: The Savage Hunters of the Labrador Peninsula. By FRANK G. SPECK (University of Oklahoma Press. $ 3.50)

This is an interesting, even a sympathetic, study of the religious beliefs of an unimportant tribe of American Indians of the Far North. Except for the admittedly unproductive proselytising efforts of Jesuit missionaries, and contacts with white "civilized" fur traders, these Naskapi Indians for centuries at least have led an isolated existence. Curiously, though, they cling tenaciously, albeit without much apparent understanding, to such highly philosophical concepts as the impersonality of Deity, reincarnation, the possibility of communication with one's soul, the means thereto, and the significance of dreams.

Because these isolated people are now primitive, unprogressive and degraded, our scholarly author concludes that their spiritual beliefs must be judged accordingly. This is in harmony with the widespread but fallacious theory that civilization progresses only ever onward and upward. The possibility of "descent into savagery" of a formerly civilized people is seldom given consideration, and yet who would expect the ignorant fellaheen of Egypt to-day to exceed or even to duplicate the glorious achievements of their forefathers?

The very fact that the Naskapi Indians hold to universal and highly philosophical concepts is almost certain proof that they are degraded remnants of some mightier race. Their isolation has to some extent protected their heritage of spiritual ideas, and it would be entirely wrong to consider the fundamentals of their conceptions as the result of merely the untutored gropings of savage minds. The author shows in an interesting manner the marked acceleration towards further degeneration since the attempts to infuse Jesuitical Christianity into the people. Disease, diminution in numbers, and chronic alcoholism are but some of the evil fruits of the Naskapis' contact with modern civilization.

W. D. T.

ALLAN N. MONKHOUSE

We regret very sincerely the death of one of our most valued contributors, Allan N. Monkhouse. His first contribution to our pages, "Where East and West Meet," appeared in the second number of our first volume; and his last, "The Hero in Fiction," only in January of this year. He always took a most kindly interest in our magazine and wrote us very friendly letters. Allan Monkhouse seems to have united in no small degree business ability and literary excellence. He wrote us once that for nearly thirty years he had been engaged in the Manchester cotton trade, and his work for an equal number of years on the editorial staff of *The Manchester Guardian* is too well known to require comment here. He was the author of several novels, and also a play wright. As a writer, he was singularly direct and lucid, and his death will leave a marked gap in the English literary world.

THE LAND OF PSYCHE AND OF NOUS

Charles Richet passes through the Gate of Death—Materializations and Spirits—Clairvoyance gains Scientific Support—"Lead the Life Necessary...."

At the age of eighty-five the great experimentalist Charles Richet passed from mundane life, at Paris, on December 3rd, 1935. It has been said of him that he was distinguished, not alone as a biologist and psychologist but as a novelist and a poet also.* Few of us may know him at first hand in the last two branches of achievement; but he is world-famous as the discoverer of Anaphylaxis, marking "a decisive advance in modern medicine";† while his thirty years' work in Psychical Research has its enduring record in a *Traité de Métapsychique*, of which more than one competent investigator would say with Mr. Stanley de Brath, his translator, that it has "established the claim" of its subject to "scientific status." These are weighty words, and that they have been weighed well beforehand by their user we may rest assured; for no man perhaps knows better than Mr. de Brath about the long range of evidence behind the findings of the French scientist. We know also that Richet termed Sir William Crookes and F. W. H. Myers his "illustrious friends and masters," affirming that they were "the first to trace the outline of the new science." But in 1920, when the epoch-making "Treatise" appeared, these pioneer witnesses had done their work and left it to the records of the past. Richet—not alone but of singular eminence among many—led on the work and has left it now in the position which is claimed concerning it, by those entitled to speak. Having directed attention to one important point, there is another that is of no less consequence. It is well to establish Richet as first among peers in the "foremost files" of research and to remember in so doing those more than sixty years of earnest and productive inquiry which lie behind him; but as great a question is that for which he stands personally in the metapsychical subject, otherwise, the limits of its attained scientific status in his own view.

Mr. de Brath tells us that after "thirty years of experimental investigation" Richet "laid down as incontrovertible" the following "fundamental phenomena" of psychical science: (1) Cryptesthesia, being the faculty of supernormal cognition; (2) Telekinesis, or "mechanical action exerted at a distance and without contact" on persons or things; (3) Ectoplasm, defined as the formation of various objects—"clothing, veils and living bodies"—having "the semblance of material realities," and seeming in most cases to emerge from a human being. In other words the third division includes material-

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* *Light*, Dec. 12, 1935, p. 789.

† *Ibid.*

isations among undeniable scientific facts. It is proved therefore evidentially—the words are, "abundantly proven"—that at some *séances*, to use the familiar term, a living body, not that of the medium, issuing perhaps from behind a curtain, has manifested supernormally. There were, let us say, seven "living bodies" met together at a certain place and time, and presently there became a seeming eighth among them, which had not entered through any door or window, through any trap in ceiling or in floor. If these are authentic implicits concerning the third class of psychic phenomena, are we not face to face with a most amazing fact of the age? What or who is the eighth that has thus appeared among us? Now, the man who affirmed the authenticity of materialisations as his considered decision denied, to his very end, that doctrine of Spiritism which testifies, on the basis of the same alleged facts, that the human soul survives the mortal body, and that—under certain circumstances—the soul comes back. His proffered reasons not only may but must produce within us a profound dissatisfaction. Their unconditional dogmatism seems unworthy of him who was—as we are told—"resolute in refusing all unproven hypotheses." (1) "The self" depends upon a brain which is reduced by death to dust. Who knows? Not even Richet, though he thought he knew. (2) After death, "man is no longer man." Again, who knows, who knows? Not one of all—if any—who have voiced this dictum previously. Prithee, Master of Experiment, what then is man? It happens that the Master answers, with yet another dogma. (3) "The reasonable soul and man are one flesh." The earth may be flat after all, and the sun may circle round it: in the last resource, who cares? But if anything be false in all the range of affirmation, then that is this. What is man, once more, O Richet? That which can say unto itself: Out of my flesh I shall see God. That which is sphered in time and yet can contemplate *sub specie aeternitatis*. That which is learning to realise, since Richet wrote, (1) "that the soul belongs to the realm of Energy"; (2) that its "inanimate congeners are electricity, magnetism, heat, light," and so forth; (3) that the soul draws vital being from the spirit, "which is potentially akin to the Divine Life"; (4) that body, including brain, is only "the soul's material instrument in a material world."* In fine, there is that faith which is not apart from experience and has testified from time immemorial in many lands and tongues that "our birth is but a sleep and a forgetting"; that the soul "cometh from afar"; and that death is a door which opens into a great awakening. From this point of view it belongs a little to the accidents of things that Richet, once upon a day, wrote a great experimental tract on metapsychical subjects, in the course of which he testified to materialisations taking place at séances. We are not bearing testimony on our own part, or offering a thesis

* *Light, loc. cit.*, quoting Sir Oliver Lodge.

in defence of Spiritism. With us it may be an open question whether from time to time, the dead return at séances. Whether they do or do not, Professor Richet made on December 3rd, 1935, his last and greatest experiment: and now he also knows.

Sir Lawrence Jones is not unfamiliar among us in the field of Psychical Research, and in other directions. He is also, and has been, a personal friend of Richet for something like forty years. In the course of a lecture delivered a few days after the French biologist's death, it was inevitable that he should refer thereto, more especially as he was speaking at the London Spiritualist Alliance to a large congregation of Spiritists and inquiring minds. They will have learned with no common interest that, after all the dogmas and denials, Richet—at least in the lecturer's view—believed in survival, and stressed it also when among "sympathetic people." It is suggested that he reacted to these after one manner, and after another to his colleagues, "the critical French doctors and scientists." An anxious desire on the part of Sir Lawrence Jones may not be entirely father to this interpretation; but it has almost certainly led him to formulate the position in too express terms. It is clear from the *Traité* that "spirit-return" was or would have been for Richet the most simple explanatory hypothesis of many psychic happenings; but the irremovable difficulty was that "there are no spirits." Richet, however, was a rather frequent contributor in old days to the most important of French psychical journals;* and it has to be admitted that from time to time therein the will to believe was present in his articles, not the belief itself. The situation is cleared up in this manner, and the departed scientist is exonerated also respecting an unintended charge of insincerity.

For the rest, the tenor of the time is changing, ever and continually. Dr. Alexis Carrel is another biologist, a Member of the Rockefeller Institute for Medical Research, and one who, like Richet, has been awarded the Nobel Prize. He has maintained all recently (1) that clairvoyance brings to those who possess it "a more certain knowledge than that gained through the sense organs"; (2) that thought may be transmitted from one person to another; (3) that it is not confined within time and space; (4) that a peculiar "psychical element" in certain individuals is "capable of travelling in time"; (5) that "clairvoyants perceive not only events spatially remote but also past and future events"; and lastly (6) that prayer is the sole condition indispensable to the healing recorded by the Medical Bureau of Lourdes.† Between Richet and Carrel it would seem that Psychical Research secures a full measure of its manifold demands. But the Spiritists

* *Revue Métapsychique*. His account of recent experiments with Pascal Forthuny appeared in March-April, 1935.

† *Journal* of the A. S. P. R., Sept., 1935, pp. 255–258.

long since have enjoyed the experimental faith of Lodge, as great a name as either. The walls of the materialistic Jericho are surely falling. There are some of us who are neither Psychical Researchers nor Spiritists and who look unto a later day when it may be a matter of speculative wonder as to all this pother and toil about scientific opinion on metapsychical subjects.

In all these psychic connections, it is not uninstructive to note certain findings of an Emeritus Professor of Zoology at the Imperial College of Science, E. W. MacBride.* On the basis of "cogent reasons," which cannot be cited here, he tends to hold that an Intelligent Power abides behind the Universe, and on the basis of Psychical Research he is disposed to maintain the immortality of the Soul in Man. It is presumably for these reasons that he searches Gospel Records and the teachings of Jesus Christ for something that belongs to Reality. We are left at the end, however, with certain unspecified precepts of Jesus as "the only cement which will hold society together." Few will believe in the binding power of this pallid residuum; but Prof. MacBride reaches his personal *terminus ad quem* and "most glorious conception of the Kingdom of God, so far enunciated," in a sentence of MacTaggart, the "Cambridge Philosopher":—

> It may be that there is nothing in the Universe but love and lovers, and God is the love which unites them.

It follows that the end of all our quests and all our crosses is: "Thou and I together." He who can say, in his heart of hearts, *Tuus sum ego,* stands at the threshold of the Kingdom; but *est una sola Res* is that which gives the freedom.

The path to this inward realisation is mapped by the Theosophical dictum: "Those who lead the Life shall know of the Doctrine." it is true, beyond contradiction, of all truth, and always. *The Sola Res* is a touchstone also for many fashions of thought which seethe about us. We are not misled when Prof. MacBride talks about "the structure and laws" of an underlined *Reality,* applied to the government and welfare of the body politic. The Reality of *Sola Res* is not "confronted with dreadful biological problems" concerning "population and race." We may agree with Prof. Watkin Davies† that the "absence of universally recognised authority" lies at the root of the present chaos in the "contemporary world"; but we shall rest convinced that his suggested "impartial tribunal" could guarantee nothing, if only because those who are impartial are not of necessity, and for such reason, right. In fine, we shall not be deceived by the false title of René Fülöp-Miller's picturesque story of a "New Revolt against Reason."‡ It has been with us in protean forms through the Christian centuries. As regards its latest developments, the extravaganzas of Ricarda Huch, for whom reason "does but monkey

* *The Hibbert Journal,* Jan., 1936, pp. 206–218.
† *Ibid,* pp. 194–205.
‡ *Ibid,* pp. 178–193.

God" and of Ludwig Klages, who calls it the "adversary of the soul," our answer is that scientific reason, and no other faculty, is beginning to discover its own limits. "It has become plain," says Fülöp-Miller, on his own part, "that the laws of reason do not run everywhere, and that beyond certain bounds other methods of cognition must be found." What they are, and whether he has views concerning them, are other questions. There is of course the "intuition" of Bergson, and there are—or may be—those "most valuable cognitions" which are held to arise therefrom. Whether they will help us to formulate "valid laws" for the world of atoms and electrons is open to doubt.

A. E. WAITE

CORRESPONDENCE

SOCIAL REFORM BY LEGISLATION

I have read Mr. V. R. Ramachandra Dikshitar's interesting article on "Social Reform and Legislation" in the December ARYAN PATH. While I agree with the writer's main thesis that "religious and social reform, in order to be effective, must come from within as a spontaneous and natural growth, and not be forced from without," I am unable to understand his defence of the caste system which he describes as "the warp and woof of Hindu society." One curious thing about the caste system is that it lends itself to defence by any one clever enough to disentangle its pristine virtues from its present-day illogicalities. To refer to a past when caste was just a social device based on the principle of "division of labour," or to say that in ancient India caste was not incompatible with democracy, is sophistry, and argues not merely confusion of thought, but also a wrong perspective of Indian history.

Our knowledge of the working of the caste system in ancient India is very hazy. We can at best guess; and no educated person in India should, therefore, waste his time in defending a system of whose working in a remote past he knows very little, but to whose disastrous effects on the wider national life of India to-day, no patriotic Indian can remain blind. All that modern research has been able to prove about the working of democratic institutions in our country in the past is that ancient India had evolved an extremely workable system of community government, with the village as the unit. It was a social technique based on what Mr. Dikshitar rightly calls "a harmonious interdependence of different classes and sections of society." My contention is that such a harmonious interdependence was possible either because caste did not imply then, as it does now, any idea of congenital inferiority or superiority; or even if it did, the majority of people accepted its inequalities as a divine dispensation against which it was sinful to rebel or even to protest. A state of mere economic interdependence, however harmonious, is not democracy as the term is understood to-day. Democracy is something more than mere social or economic harmony. Democracy recognises no barriers of birth. It tries to secure for each man, whatever his birth, the maximum opportunities in life for the highest fulfilment of his earthly destiny. A large degree of harmonious political or economic life is still possible without

our recognising that all men are born equal, that " a man's a man for a' that." Where this fundamental postulate of democracy is not recognised and acted upon, we may have at best a glorified co-operative society, for democracy is not merely a technique for achieving social or economic harmony, but a technique of free, equitable, creative human fellowship in all departments of life. That modern democracy has not achieved this ideal or that there are inequalities even in a " casteless " society, is no justification for the caste system. Mere political equality does not necessarily secure human equality, and it is the latter which the caste system denies. Mr. Dikshitar has no doubt proved that we had a fine system of representative government in ancient India. Even to-day we may be said to have a large measure of harmonious economic interdependence of different classes and castes; but can that be an argument for the caste system ?

Mr. Dikshitar has repeated the platitudes about the necessity for helping the so-called untouchables by improving their economic status, etc. This patronising philanthropy towards the Harijans reminds me of the attitude of the old type of Christian missionary towards the so-called heathen. I do not deny that the orthodox Hindu is sincere in his desire to help the untouchables ; so also is the Christian missionary. But in both cases there is an impenetrable wall which keeps apart the one who serves and the one who is served. I do not believe such patronising service has ever given that fine spiritual thrill and satisfaction which real human service untrammelled by caste, social or religious inhibitions, always gives. I know of orthodox Hindus who have given substantial contributions to work among the Harijans, but nothing could persuade them even to visit the village for fear of " pollution." I do not want any one to mistake what is mere impersonal humanity for a sense of human equality which the Hindu caste system denies. What the social reformer is up against is not specific instances of social injustice, but the " caste mentality " which influences subtly and irritatingly the conduct of most of us towards one another. We all know, if we search our hearts, how many twists, complexes and inhibitions have gathered round the idea of caste and have a firm hold upon us. In South India this has given rise to social and political antagonisms which have poisoned the springs of organised life to an extent some hardly realise.

India is coming to the realisation of the futility and danger of the caste system as it operates to-day. Since we cannot restore it to its pristine purity, the caste system with its present excrescences must go. Any attempt to rationalise it will only weaken the forces of progress. The Hindu social structure has so changed that to reduce it to the simplicity of the ancient past is inconceivable. The caste system as a social or economic technique can work well only under conditions which it will be folly for us in the twentieth century to attempt to revive. The caste system represented ancient India's organised response to the needs of the age. But as needs and circumstances change, so should our institutions. There is something narrow and inelastic in a society honeycombed with water-tight compartments of social or economic vocations.

It is significant that nearly all the sophisticated defence and rationalisation of the caste system should come, at least in South India, from the Brahmins. Dr. Krishnaswami Iyengar's pronouncement on the caste system at the recent Oriental Conference held at Mysore is one more instance of this. To philosophise over the beauty of the ancient caste system and to discover in it the highest organised attempt of humanity to solve its social problems, is becoming the fashion; perhaps it is a natural reaction against the wholesale condemnation of our past which was common a generation ago. But these philosophical rhapsodies on caste have little value as sober contributions to either our knowledge of the past or our understanding of the present crisis in Hindu society. If we Brahmins put ourselves into the

psychological position of the masses of our non-Brahmin fellowmen to whose awakened consciousness the doctrine of Brahmin superiority must cause vexation or humility, then perhaps we can realise something of the anger and despair which recently made Dr. Ambedkar announce his desire to forsake Hinduism. It is difficult for the higher castes to understand this. As long as a social practice confers upon a group certain advantages and privileges, there will always be a tendency for that group, especially if it be enlightened and influential, to regard that practice as necessary to social good. It would have been difficult to convince the Roman citizen of the immorality of slavery; it will be equally difficult to bring home to the modern capitalist the evils of the industrial system.

As to Mr. Dikshitar's statement about social legislation, I am in general agreement with his views regarding the necessity for caution. But I cannot accept his implication that social reform is entirely the business of the people and not of the government. If that were so, even the few reforms enforced by past legislation, such as the abolition of *sati*, etc., would not have been possible. It is dangerous to generalise on such matters. It is always difficult to decide whether any contemplated social reform is necessary; and in a country like ours, where large masses are not articulate, it is difficult to know whether public opinion is for or against any measure. But there is a limit to the policy of negative neutrality which we want the Government to adopt towards social reform. The State has as much responsibility as any of its citizens for the collective social welfare, and it is sometimes necessary to go in advance of "public opinion." A radical process of reform has become absolutely necessary again and again, "lest one good custom should corrupt the world." A powerful section in England thought the Reform Act of 1832 an outrage; vested interests in America opposed the abolition of slavery; and if a powerful minority (or even a majority) to-day persuades itself to see nothing radically wrong in the caste system, that is no reason why it should not be challenged by its age-long victims, whom a bigoted orthodoxy has always treated with unconcealed contempt, extending even to physical dislike and exclusion, or at best with patronising condescension. Of course no radical change can ever come about unless large masses desire it intensely and courageously. In that sense perhaps the time has not come for the State in India to undertake far-reaching social legislation. But in the meantime such of us as claim to be enlightened can serve the evolution better by not trying to rationalise social patterns that have outlived their utility.

Madanapalle,
South India.
H. SUNDER RAO

ENDS AND SAYINGS

"..... ends of verse
And sayings of philosophers."

The Presidential Address of Sir Herbert Samuel to the British Institute of Philosophy will surely be read (*Philosophy*, January, 1936) with some enthusiasm by the student of Eastern Esoteric Science. Sir Herbert examines the "oldest of philosophical problems"—Reality—in the light of modern science, and he hopes that—

it may be that Science, Religion, and Philosophy—knowledge, spirit, reason—all three together, shall redeem and raise mankind.

Knowledge, spirit and reason are not happy terms; we would suggest sense, spirit and mind to be paired with science, religion and philosophy. In any case, "a synthesis of science, religion and philosophy" has been magnificently attempted by Madame H. P. Blavatsky who gave that as sub-title to her two volumes named *The Secret Doctrine*. The spirit of religion manifests itself allegorically in mythology, and as intimate, incommunicable experience to the mystic who, once again, has to resort to analogies and emblems to convey some idea of what he has realized. The study of both mythology and mysticism has been very partial and also, when undertaken, it has been from the materialistic standpoint. The fact that a man of the calibre of Sir Herbert Samuel did not, or could not, use the findings of modern knowledge in these branches is indicative of the fact that they are far from correct and fail to enlighten or to inspire. Sir Herbert confines himself to synthesizing two instead of three departments of living culture.

The address examines Reality from the point of view of the senses: there is the universe of objects—of the red rose and the green grass, of hot fire and cold ice. These are real, but science has revealed another aspect of this universe: these very objects are but a combination of atoms which are in their turn composed of protons, electrons, positrons and neutrons; yet more—that "universe is full of electromagnetic waves." This second aspect of the universe of objects does not make the first unreal. Furthermore, in this universe we come upon objects in which take place certain phenomena about which Prof. Haldane says that "No degree of physical and chemical complication brings us in any way nearer to the phenomena of life or conscious experience." Sir Herbert also quotes Professor Wildon Carr:—

The most exhaustive description of the constituent molecules, atoms, electrons, and the completest history of their assemblage, will not express the reality of the acorn. The chemist in his laboratory might conceivably assemble and fit into their exact order all the actual constituents of the acorn, but to synthesize

a real acorn he would need to create its past and endow that past with a directing power to determine its future.

Though science cannot explain—for it does not know—the phenomena of life or conscious experience, they are as real as the objects or their ultimate constituents. This "third aspect of the universe is a vital, mental, psychic aspect—call it what you will." This third aspect does not deprive the first two of their own reality.

"All these aspects of the universe equally present reality. But this has by no means been the conclusion generally accepted by philosophers." Sir Herbert says that "reality is also relative." H. P. Blavatsky explained this very view, clarifying the mystery of the doctrine of Maya or Illusion, half a century ago. In 1888 she wrote :—

The Universe is called, with everything in it, MAYA, because all is temporary therein, from the ephemeral life of a fire-fly to that of the Sun. Compared to the eternal immutability of the ONE, and the changelessness of that Principle, the Universe, with its evanescent ever-changing forms, must be necessarily, in the mind of a philosopher, no better than a will-o'-the-wisp. Yet, the Universe is real enough to the conscious beings in it, which are as unreal as it is itself. (*S. D.* I. 274)

Maya or illusion is an element which enters into all finite things, for everything that exists has only a relative, not an absolute, reality, since the appearance which the hidden noumenon assumes for any observer depends upon his power of cognition. To the untrained eye of the savage, a painting is at first an unmeaning confusion of streaks and daubs of colour, while an educated eye sees instantly a face or a landscape. . . . Whatever reality things possess must be looked for in them before or after they have passed like a flash through the material world; but we cannot cognise any such existence directly, so long as we have sense-instruments which bring only material existence into the field of our consciousness. Whatever plane our consciousness may be acting in, both we and the things belonging to that plane are, for the time being, our only realities. As we rise in the scale of development we perceive that during the stages through which we have passed we mistook shadows for realities, and the upward progress of the Ego is a series of progressive awakenings, each advance bringing with it the idea that now, at last, we have reached "reality;" but only when we shall have reached the absolute Consciousness, and blended our own with it, shall we be free from the delusions produced by Maya (*S. D.* I. 39,40).

Everything is relative in this Universe, everything is an illusion. But the experience of any plane is an actuality for the percipient being, whose consciousness is on that plane; though the said experience, regarded from the purely metaphysical standpoint, may be conceived to have no objective reality. (*S. D.* I. 295, 296.)

Esoteric philosophy, teaching an *objective* Idealism—though it regards the objective Universe and all in it as *Maya*, temporary illusion—draws a practical distinction between collective illusion, *Mahamaya*, from the purely metaphysical stand-point, and the objective relations in it between various conscious *Egos* so long as this illusion lasts. (*S. D.* I. 631)

In the same context Sir Herbert Samuel examines the concepts of Space-Time and Motion-Causation, wherein also he approximates the views of Eastern Psycho-Philosophy.

We have space only for the following which are the words of a Great Sage quoted by H. P. Blavatsky :—

The Present is the Child of the Past; the Future, the begotten of the Present. And yet, O present moment! Knowest

thou not that thou hast no parent, nor canst thou have a child; that thou art ever begetting but thyself? Before thou hast even begun to say "I am the progeny of the departed moment, the child of the past," thou hast become that past itself. Before thou utterest the last syllable, behold! thou art no more the Present but verily that Future. Thus, are the Past, the Present, and the Future, the ever-living trinity in one—the Mahamaya of the Absolute IS. (*S. D.* II. 446)

Sir Herbert says that "the world in this generation is crying out for a philosophic basis for its thought. It will not find it except in a philosophy which builds with the materials brought to it by science," but he includes psychic science and instances telepathy, hypnotism, water-divining:—

Apart from the impressions of familiar experience, philosophy must accept its materials from science, and as yet the materials dealing with the physical aspect of the universe are much more abundant than the materials dealing with the psychic aspect. Our present knowledge of the world of mind, and of life also, is perhaps comparable to man's knowledge of the world of matter in the sixteenth and seventeenth centuries. It is seen that there is a vast territory to be explored. Some pioneers have crossed the boundary and have brought back exciting accounts of what they have found. But the task of methodical exploration is only at its beginning.

All our present knowledge, all our present lines of inquiry, pushed to their furthest point, would still leave unexplained the fact of existence.

Now we await some discovery in the psychic sphere which may enable a number of confused and apparently discrepant phenomena to fall, quite simply, into their places in an ordered scheme.

If "the universe is full of electro-magnetic waves" and if "every sensation that we have is transmitted electrically," then within the human constitution there must be a consubstantial body to act as a basis for perception of those waves. Our age sees the distant sun but not the air closer than hands and feet because of the consubstantiality of the eye and the sun and its absence between the eye and the air. Similarly, must not human consciousness have an instrument or vehicle to contact the electro-magnetic waves? Ordinary human senses are unable to see electrons; may there not be within the human constitution a kind of apparatus which would enable human consciousness to sense directly the world of electro-magnetic waves? Esoteric Philosophy or Wisdom Religion or Occult Science teaches the existence of such an apparatus, and in *The Secret Doctrine* it is named the Astral Body. The matter of which it is composed is electrical and magnetic in its essence. It is "contained and confined within the physical body as magnetism in magnetized iron." H. P. Blavatsky wrote:—

The whole issue of the quarrel between the profane and the esoteric sciences depends upon the belief in, and demonstration of, the existence of an astral body within the physical, the former independent of the latter.

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Point out the "Way"—however dimly,
and lost among the host—as does the evening
star to those who tread their path in darkness.
—*The Voice of the Silence*

THE ARYAN PATH

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"A LOVELIER WORLD"

We live in an atmosphere of gloom and despair, but this is because our eyes are downcast and rivetted to the earth, with all its physical and grossly material manifestations. If, instead of that, man proceeding on his life-journey looked—not heavenward, which is but a figure of speech—but *within himself* and centred his point of observation on the *inner* man, he would soon escape from the coils of the great serpent of illusion. From the cradle to the grave, his life would then become supportable and worth living, even in its worst phases.—H. P. BLAVATSKY.

Every one agrees that at the moment our world is a very ugly one. Perhaps its ugliest feature is the rise of autocracy blatant and unashamed. As our world, especially in the West, has received in full the blessings of education, materialistic, mechanistic and soulless, the tyranny of one mind over another mind is practised. The autocrat of to-day knows the value of mind, hence publicity departments are not only organized but also officialized. Thus the menace of mass-thinking is growing. This is the theme of the article we print below; it is by our esteemed friend, Mr. Leslie J. Belton, the well-known Editor of *The Inquirer*, the weekly organ of the Unitarians of England.

With his views we find ourselves in full agreement: men will succeed in building a lovelier world only when they have learnt "to find in themselves the only saviour."

We should however like to point out that the birth of dictatorships in Italy and Germany which Mr. Belton deplores is but an effect. In the general discussion about the new post-war world the truth that it is the legitimate child of the pre-war years is forgotten. The western world was only outwardly democratic; autocracy was energetic behind the scenes. Further, that western world practised autocracy openly in Asia and Africa under the guise of superior peoples civilizing backward races. In State as in Church,

democracy in name but autocracy *in actu* flourished.

Great Britain, to which Mr. Belton refers, has been in some respects the greatest culprit. In India, for example, the British held the opinion, referred to by Mr. Belton, that "the masses must be trained in the art of submission and tradition."

All patriotic Indians resent the flourishing existence of autocracy—mind-killing and soul-killing. Since, however, it is but an effect, this autocracy has to be traced to its cause. Degrading autocracy, religious and social, has been corrupting and debasing and enslaving the millions in this land for a long time. Even to-day side by side with the political dominance of the ruler over the ruled thrives religious and social, caste and class tyranny.

Mr. Belton does not name what the root of autocracy is. People will not learn the real nature of its evil until they learn of that root. It is the rejection of the existence of Divinity presiding in the heart of every human being. When a man rejects the divinity of his own being, he is ready to enslave and to be enslaved. He loses his integrity by such a denial, and, true faith abandoned, he falls prey to several beliefs blindly held.

A man's real religion is rarely that of his parents. It is not the one into which he is born. There are few Christians in Christendom. How many Parsis can be called Mazdiasnans, the practitioners of that Wisdom the basis of which is the triad of Good Thoughts, Good Words, Good Deeds? India is devoid of Brahmanas, if to modern cooks or lawyers born in that caste has to be applied the test of the qualities which form the caste-mark according the *Gita*. Everywhere the religion of the man is different from the religion he publicly professes. Even in the fold of Materialism —how many are thoroughgoing materialists? Nor is the Rationalist Society free from irrationality any more than the Spiritualistic Movement is free from crass and unphilosophical materialism. Among those who call themselves Theosophists there are the blind believers, there are the mentally lazy and there are the sectarians. Everywhere there is confusion of caste, the natural mark of the age which in Brahmanical chronology is named Dark, *Kali Yuga*.

This distinction between the true and inner religion of a person and the outer one which he professes is not fully recognized. Consequently a great deal of hypocrisy envelops modern society—every stratum of it; perhaps a greater hypocrisy prevails mong the "cultured" and the "rich" than among the "illiterate" and the "poor." And what is most objectionable and alarming is that this hypocrisy prevails among the leaders, especially the political leaders, to whom the masses look for guidance. At present Nationalism is the religion of large numbers in every country. Its priests are the political leaders who exploit the psychical nature of their followers as their forbears once did (and even now do) in the sphere of religions.

This phenomenon is disintegrating—and to a greater extent than

would be generally conceded. Those individuals who have freed themselves from religious orthodoxy are to that extent the better off. For having discarded that fecund source of hypocrisy, they are learning more and more to think for themselves and to live by the religion of their own conscience. The individual in countries like England is really clean and sound at heart (perhaps also in Italy and Germany, even with their dictators) in spite of dangerous false knowledge which is spread under the names of science and social reform. But in several respects he is blinded by his loyalties—to leaders, political parties, caucuses. The Britisher in the street is not so much bothered by the creed of the Church as by that of the State. In political idealism he is in advance of his Parliament, but he is outwitted by it. For example, he wants to abolish war; his political leaders in Parliament spend their time talking about it; while *he* is sincere, are the leaders as sincere and doing everything possible to attain the goal?

In the last century the politician spoke of educating his masters—the voters. In this century it is the man in the street who has to educate his bosses in Downing street and the Quai d'Orsay. The first step is for the educator to free himself from his own autocracy born of his doubt in his own divinity. Then only can he fight organized autocracy, which is maintained by hypocrisy.

Modern political philosophy lacks the spiritual element. It looks upon the citizen as a social animal. It should look upon him as a human divinity unfolding its powers to master nature through self-control, to serve nature by soul-intelligence.

THE MENACE OF MASS-THINKING

The rise in Europe of tyrannical governments raises some disturbing questions. No sane and enlightened person can have any doubt about the worst features of these dictatorships; he condemns them as organised barbarisms sustained by an irrational, emotional "drive"; he perceives in the apotheosis of nationhood and race, and the practices to which it gives rise (anti-Semitism, persecution, secret trials and the like), a betrayal of man's noblest achievements, and a reversion to tribalism which is the more dangerous because it is mechanised tribalism replete with every weapon of destruction man's ingenuity has yet devised. Justice, Liberty and Mercy are become of no account, and humanitarian culture is rejected and despised. All is subordinate to the doctrine of Might, enforced by an overweening pride of Race; and who can doubt that this doctrine will encompass the downfall of Western civilisation unless sanity returns and men learn how to find in themselves the only saviour with power to save and to build a lovelier world?

Against the worst iniquities of dictatorships humane thinkers of our

time have not ceased to protest—and there is hope in that. But against the less spectacular and more widespread evil of mass-thinking and subjection of the human spirit, the voice of protest is too seldom heard.

In the original edition of Herr Hitler's autobiography, *Mein Kampf*, there stood a revealing sentence (expunged from later editions):—

> The German has not the slightest notion how a people must be misled if the adherence of the masses is sought.

Such words reveal the avowed and necessary policy of autocratic government in modern times; but more than that, they reveal the utter degradation to which the human mind is subject under any political or religious system which exalts an institutionalised authority over the human soul. Whether that institution be the State or the Church the same principle is involved, and in the end the same abject submission of the individual conscience and reason is required. The pursuit of truth for its own sake becomes, instead of a virtue, a vice. Mass-thinking becomes the order of the day. Emotionalised mass-thinking is one of the most insidious dangers of our time. To foster independence of judgment—the ability to think clearly and dispassionately regardless of propaganda or the "pull" of tradition—should be, though it is not, a primary aim of education in every civilised community. In some countries this classic ideal has been all but forgotten, while in others it is openly despised as savouring of a "soft," impractical Liberalism. The school child is regarded not as a being who, under proper guidance, should be allowed to develop spontaneously, but as a piece of malleable clay to be wrought upon and duly forced into the body politic. The masses must be trained in the art of submission and tradition; propaganda and high command combine to crush any manifestation of uniqueness or wayward desire to rebel against the system of rigid taboo.

How this system works on a small scale is shown in *Ariel*, André Maurois's romantic biography of the English poet, Percy Bysshe Shelley. The author describes the disastrous effect of the harsh educational system then prevailing at Eton upon this young and sensitive poet. The headmaster's aim was—

> to form "hard faced men," all run in the same mould . . . . . any originality of thought, of dress, or of language, was the most heinous of crimes. To betray the smallest interest in ideas or books was a bit of disgusting affectation to be forcibly pulled up by the roots.

In religion "doubt was held to be a crime," and by religion was meant, of course, Christianity according to the Church of England. The method worked—just as Prussianism worked, but it drove to despair the Schillers and, still more, the Shelleys whose misfortune it was to become victims of this depressive system. Boys must be disciplined and hardened, drilled into uniformity, and such scarcely respectable idiosyncrasies as an artistic or a mystic temperament must take their chance of surviving the hideous process. That is a picture of an educational ideal which recent decades

have considerably modified. But it is a system which lingers still in certain schools and, what is more menacing, is being revived on a larger scale and with all the false glory of militarism in Germany and Italy to-day.

But not in the schools alone does this practice of subjecting the human mind to authority still obtain. It is a common practice hallowed by the custom of centuries. Wherever it is in force it gives rise to traditionalism, mass-prejudice, collectivism, the crowd-mind, name it how we will. And everywhere it induces servility of mind at the cost of personal uniqueness and freedom of thought. In social life it leads to class-consciousness, to subservience to artificial conventions and the maintenance of rigid, meaningless taboos. (Such and such a thing "is not done"!) In religion it leads sometimes to subjection to a priestly caste, invariably to sectarianism and bigotry. "A sect or party is an elegant incognito devised to save a man from the vexation of thinking," said Emerson in one of his journals.

Groups and societies have—probably they always will have—a rightful place in social life; but as soon as groups, churches or societies arrogate to themselves authority and power over the human mind they have ceased to serve any useful end. They then become substitutes for personal effort—ends in themselves instead of a means of stimulating the personal effort and fostering the welfare of the members composing them. Once a society or a church has hardened into a traditional mould, it is time for the rebel or the prophet to arise, to smash the idols which men's minds or hands have made. Tradition is made for man, not man for tradition. A religion of tradition which exists on the intellectual submission of its followers is better swept away because it holds man's mind in thrall to a rule and a creed; it perpetuates frozen thoughts and stultifies personal effort.

Its effect can be shown by an analogy. If you bring up a child to be dependent on you for his every want, and that child, on reaching manhood, is still dependent on you and submissive to your will, have you succeeded in your duty as a parent? Clearly you have failed. It is your parental duty to teach your child self-reliance and responsibility. So it is in the larger world. Any organisation which treats men and women as minors and requires their submission to authority is undermining the foundations of selfhood and usurping a responsibility which should belong to the individual man alone. The end of true education is not conformity but emancipation. That does not mean that the emancipated man will be so foolish as to imagine that he will be able to stand alone, like a Robinson Crusoe on an island of his own making, uninfluenced by the thoughts of other men, unaided by master-minds. He will gladly acknowledge his debt to countless thinkers and exemplars of the past and of his own time, and some among them may become his beloved teachers. But he will guard himself against too readily assimi-

lating the thought-habits of the people around him and likewise against uncritically adopting any system of thought which comes to him ready-made. And finally he will repay his debt, not by reliance upon any external help but by learning to walk without "crutches" as becomes a man of discernment and poise.

Is this egoism? Then egoism let it be. One must *be* oneself in order to *give* oneself. But one truly becomes oneself in giving oneself. The "spiritual" miser shrivels up and dies in a paradise-prison of his own, whereas the emancipated man discovers himself, far beyond the bounds of personality, in unutterable sympathy with all that lives.

> All are one brotherhood;
> I and all creatures, plants and trees,
> The living limbs of God.

He finds salvation not as a misanthrope in isolation but as one who loves and serves mankind.

For inspiration he can draw upon every fount of wisdom accessible to him. He can discover pearls of great price in the spiritual heritage of every age and race. In this sense he may avow himself an eclectic. But his eclecticism is no new "system," which others may take from him and adopt as their own. It is a philosophy of life and of action; but a philosophy capable of ceaseless enrichment as insight grows and knowledge expands. It is a discoverer's philosophy and, because it is that, he will never seek to impose on others the truth he has won. Not everybody will follow this path. But every seeker for truth, whichever path he takes, has some time to learn that knowledge is the reward of the striving mind, not of submission to a system.

In conclusion, we suggest that to foster independence of judgment, to guard against mass-thinking and the servile mind, is one of the noblest tasks to which educationists, writers, speakers, religious leaders and, dare we add, statesmen, can devote their talents in these days of need. To render the masses immune to mass-suggestion is a primary educational aim, and never was the need greater than it is today.

LESLIE J. BELTON

THE WORLD IS ONE

THE BOND OF LETTERS

[**Clifford Bax** is distinguished as a writer of prose, of poetry and of plays. As early as 1910 he published a delightful little volume, *Twenty-five Chinese Poems*, and his first play to be produced in the commercial theatre was *The Poetasters of Ispahan*, in 1912.—EDS.]

If civilisation is not to collapse, the nations of the world will need to pull together. "Patriotism," though good, "is not enough," and if we foment a mere spirit of "my country, right or wrong," we may plunge our descendants into a Dark Age. Ploss and Bartels, in their monumental work on "Woman," affirm that "primitive instinct is to kill the stranger"; and a contempt or hatred of all foreigners was common everywhere until two or three generations ago. Then, little by little, we began to perceive that our national neighbours were very much like ourselves,—in spite of their regrettable taste for garlic, frogs, vodka, goat-cheese or sauerkraut. We began, even, to appreciate some of their accomplishments—their science, their painting, their music and, perhaps above all, their literature. This "peaceful penetration" might have steadily civilised the world had we not been unduly hurried by certain scientific and mechanical discoveries.

Aeroplanes and wireless, for example, have telescoped geography. Nations have been too quickly thrown together, like a crowd of strangers trying to get into a football-ground; and because they do not know each other well enough, they revert to the old instinct of alarm, of self-assertion, of "kill the stranger." Aeroplanes and wireless may very well prove in the end, if we give them time, more effective internationalisers than any other human forces: but they have taken us unawares, have come into our possession while we are still emerging from the mentality of the nineteenth century, and therefore are not at present benefiting the world so much as they could and probably will. The greatest of the other internationalising forces in society is slow, sure and devoid of all dangers: that other force is what Matthew Arnold termed "culture."

"The Parliament of Man, the Federation of the World" is a mighty conception which only foolish idealists can suppose will be realised before many generations have lived and died. If France and Germany, old neighbours, cannot accommodate their differences, we should not expect the Mexicans and the Cochin-Chinese to make common cause for a very long time to come. The extent, however, to which we have already outgrown the instinct of killing a stranger is mostly due to culture. And what do we mean by this word? We mean, I suggest, an interest in art, science and history; using the word "art," of course, in a sense that includes drama, literature and music. Now these are interests which inevitably

expand. To love the literature of our own country is to become curious concerning the literature of other countries; and if a man is able to appreciate the best work of his home writers he will assuredly find that he can appreciate the best work of most foreigners. What, then, is the result? Not only a richer life but also a widening knowledge of humanity and a widening admiration for the achievements of other people.

Suppose that an Englishman becomes acquainted with the work of, among many others, Lenormand, Couperus, Maeterlinck, Dehmel, Pirandello, Sierra, Hamsun and Sinclair Lewis,—he will not believe any longer that he could never associate happily with a Frenchman, a Dutchman, a Belgian, a German, an Italian, a Spaniard, a Norwegian or an American. And suppose, furthermore, that, deriving pleasure from the literary work of all these countries, he should decide, like a venturesome traveller, to find out what the Orient has written. I know very well that—thanks largely to Mr. Arthur Waley—he would quickly discover that there is for him yet another beauty to be savoured in the literature of Japan and that it is doubtful whether any poetry, the world over, is more civilised and finer than the lyrics of the old Chinese poets. How could such a man retain intact the primitive instinct of killing a stranger? Why, he will wonder, and justly, whether any man of any nation would prove to be wholly a stranger for very long: and he will know that if he should meet with a foreigner whose reading had been equally various he would actually have found a new friend.

I doubt if I could hobnob with a Chicago gangster—though even this might be possible if the gangster and I were wrecked upon the proverbial desert-island; but I am confident that men who love literature, no matter from what countries they might come, would soon find it difficult to be enemies. Think only of the friendship that sprang up, in an age more nationally suspicious than our own, between Sir Thomas More and Erasmus, two humanists who, transcending geography, were linked by their common aspirations and their culture. The truth is, I suspect, that any two men who do the same work or who like the same things will more easily become friends than many a pair who have merely been born in the same country. Everybody remembers how some of the British and German soldiers began to fraternise (over a game of football, I think) during the first Christmas of the Great War, and how, in the cause of politics, their mutual liking had to be firmly suppressed. Everybody knows, again, how willingly the seamen of any nation will go to the rescue of seamen who belong to another nation; and how, twenty years ago, there was a spirit of chivalry at least among the aviators. I would wager a good sum that if an Italian and an Abyssinian, both of them being carpenters, were allowed to consort together for three or four days, neither would remain eager to kill the other.

It is not easy to work up a war-

like spirit among people of any culture. Culture will have partially denationalised them. They know too much that is good about the nation which their newspapers and their politicians have declared to be an enemy: and though many of our writers enlisted in 1914, I doubt if one of them forgot the magnificence of German literature. I am quite certain that not one of them would willingly have sent a bullet through the heart of Otto Braun: and to imagine Otto Braun and Rupert Brooke attempting to snipe one another is to see instantly that war is a tragic anachronism and that men of culture in any country must do their utmost to prevent economic rivalries from setting them against each other.

Translators are an ill-paid clan, but they are the best ambassadors in the world. Unlike their more magnificent colleagues, they can make no blunders. Unless we are Russians we cannot learn all languages; and most of us have to be content with reading in three or four. If we wish, as everyone should, to become world-conscious we must rely upon translators. How much would most of us, in England, know about Russian literature had it not been for the enthusiasm and industry of Mrs. Constance Garnett and Mr. Aylmer Maude? But to read the novels of Turgeniev, Tolstoy and Dostoievski is to realise that the novelists of America and of the rest of Europe, whatever their merits, cannot hold a candle to these three Russians: and once a man is familiar with their works, he will not readily be induced to hate their country or their countrymen. Dictators, whether Fascist or Communist, should discourage all culture. It does not cultivate a truculent spirit toward other nations.

Those of us who have loved literature from boyhood can hardly imagine a life without books; nor am I the only man on the earth who, if he looked honestly at his experience, would say that a delight in literature has been the most important part of it. For myself, I feel that to have cared nothing for books would have changed me more profoundly than if I had been born blind. A man may be a good citizen truly—he may even be a philanthropist, a lover of mankind—though he reads nothing but newspapers or even those literary fungi, detective-stories. It is, indeed, possible that Jesus himself was not able to read at all. Nevertheless, the heaviest drag upon the cause of humanity is ignorance—*avidya:* and a good reader (for there are good and bad readers just as there are good and bad writers) is more likely than anyone else to develop a permanent feeling that this complex world, with all its races and all its nations, is merely one little planet. An astronomer should feel that,—and who, if not he! But most astronomers are interested only in doing difficult sums, and few of their tribe inject themselves or us with a salutary sense of the Milky Way. If we wish to become bigger-minded there is no surer means than a taste for good reading. The mind of a nation is not constant in detail, I know—it changes like the limited patterns in a kaleidoscope—but

there must be still in India something of the beauty achieved by Kalidasa, just as in England there is still something of the Shakespearian spirit. Of what use, you may say, to read Plato or Dante? Modern Greeks and Italians have little affinity, you continue, with the ideas of these two great men. It may be so, but their work, flowing through thousands of cultured minds for many hundreds of years, has exercised an incalculable influence upon Europe. The most astonishing quality in Plato is precisely that, though he lived in so small a State and so long ago, his intellect and intuition were so powerful that for the most part he might be writing for us to-day from an apartment in New York City: but there it is—the ancient Athenians, possibly inspired for a few centuries from a super-terrestrial source, constructed the ground-plan of all Western civilisation, and to ignore their work is like ignoring the influence of heredity. All Europeans inherit the thoughts of Plato.

The "intellectuals," among whom I have passed so much of my time, have often many defects. They are prone, for instance, to an intellectual vanity which leads them to extol good work while it is unpopular and to decry it when other people have come to like it: they tend to be priggish—to regard themselves as the only clear-seeing persons in the community: they detest jingoism so heartily that they frequently find good in every country except their own: and they are as subject to intellectual fashions as the crowd, whom they despise, is subject to the fashions of the crowd: but there is one defect which you will not find among them—you will not find that they have any "instinct to kill the stranger."

You may now say to me, "But culture—of which an appreciation of literature is a large part—can be only the possession of the privileged few." So it had to be until very recent days; but there is now no excuse for most people if they do not read or if they prefer to fill their minds with rubbish. Why, a few weeks ago I read that unemployment had caused many Welsh miners to discover in themselves a delight in poetry; and everyone knows that the typical Scot has never been held back by any obstructions. Moreover, so many authorities have told us of late that we are entering upon the Age of Leisure; that the good use of leisure will become a primal concern of any far-seeing statesman; and (like Professor Soddy in the January number of this review) that the world is now a world of plenty and that all should be well if we had the courage and the energy to reform our banking system. The more you read, the more of humanity will you understand; the more you read, the less will you hate; and although the time may be very distant, there will come a time, I am confident, when even the Occident and the Orient will not be hostile to one another. I at least can say already that one of my most valued friends is a Hindu doctor of philosophy, and I know too that to him I do not seem utterly alien.

CLIFFORD BAX

THE NECESSITY OF MYSTICISM

[**Professor Radhakamal Mukerjee,** head of the Department of Economics and Sociology, Lucknow University, is shortly publishing a book on *The Theory and Art of Mysticism* from which the following is an extract.—EDS.]

Mysticism is the art of finding a harmonious relationship to the whole of reality which man envisages. Humanly speaking, man seeks to find peace with self and his universe. Mystical intuition establishes a perfect harmony of being and certainty of the universe. It deepens man's sense of order in the self and expands it into the universe. Thus even in intense action, a calm aloofness becomes possible. Mysticism combines a strenuous moral life with a profound peace of mind and a delicate sense of beauty or order. An intellectual detachment and æsthetic refinement thus become expressions of the poise and balance which the self derives from the heart of the universe. The gulf between man's intrinsic and instrumental ends disappears, and neither the ordinary routine of individual life nor social effort exhibits any longer contradictory motives facing each other in segregated worlds of experience. These are resolved into a harmony that is but the projection of spiritual illumination into the world of human relationships and values.

Mysticism deliberately bases Reality on value, and makes God enter into natural and social experience. Thus mysticism involves a dual movement, first, the development of personality by the integration of the finalities of life and the forces of the universe into a unitary whole, and second, the descent of these finalities of life into the expansive valleys of human values and practice. In true religious experimentation such as that of the mystic, the two processes are recurrent, forming phases of a profound unity and harmony of experience. The course of the mystic's life indeed falls into a normal alternation between what Hocking calls a "world-flight" in which, by way of his negations, the mystic reaches the absolute real and good, and an activism in which he seeks these in human and social intercourse. Among some mystics, at any rate, such alternation of fight and flight, action and communion, is the rhythm of the very breath of life, the ebb and flow of their normal consciousness. Mysticism reconciles the opposition between idealism and pragmatism, between transcendentalism and naturalism, and makes the sense of the unity of all things as realised in the self the basis of all vision and effort. The mystic denies the biological boundaries which separate thing from thing, person from person, subject from self, the outer world from the inner reality.

Modern science and philosophy are gradually setting themselves free from the pernicious habit of seeing an antithesis between things which can be conceived as distinct. The mechanical idea is fading from the realm of science as physics and chemistry come nearer to biology and a similarity between plant and

animal life is established by demonstrating the unity of physiological mechanism in all life. According to J. S. Haldane, "the fundamentally different conceptions which seem to separate biology and physics are being found unnecessary." Jagadish Chander Bose, who is responsible for breaking down many conventional barriers in the sciences, finds that the throb of life, the pulse of growth, the impulse coursing through the nerve and its resulting sensation, thought and emotion—all these are a continuation infinitely evolved, of the thrill in matter.

The difference between the modern scientific and Eastern religious conviction is this—that in the East the ground or essence of life, mind and matter is not neutral, as in the West, but is impregnated with eternal values. Here it is the original Life and Mind Itself, the medium for the intercourse of the mind with itself and with the universe. The Hindu mystical consciousness also conceived this unity which underlies matter, life and mind, and the message proclaimed centuries ago was clear and outspoken. "They who see but one in all the changing manifoldness of the universe, unto them belongs Eternal Truth—unto none else, unto none else!"

The conception which modern science has given, that the world is a hierarchy of existences, easily leads up to Eastern mysticism which fuses all levels, distinctions and relations in the Absolute, the pure and passionless Being which transcends the restless toil of the cosmic life.

In the most living Christianity in Europe we find to-day a sense of mystery and awe and self-abasement before the unsearchable Divine majesty which stands out in sharp relief from the facile anthropomorphism of official Christianity. In Barth, Otto and Brunner alike we find the emphasis of this new note which is bound to raise Christianity from the human and gregarious level to which it has nearly lapsed. For many minds dwelling upon "something in nature beyond what is already known in nature" to which science points, the Infinite and the Inscrutable has and will increasingly have its supreme appeal. Thus the more philosophical schools of Hinduism and Buddhism with their cosmic sweep and inclusiveness, their intense sense of the Transcendent and the manifold variety of their doctrines and symbols, offer a sure guidance to the Real and a source of poise amid the bewildering complexities of modern life and experience.

The mystic's discovery of Reality in this world of many changing things, his reconciliation of the monistic and pluralistic traditions, of immanence, incarnation and transcendence, can alone show the way towards the mutual participation and interpenetration of religion, metaphysics and science. We need an infinite enlargement of the Universe rather than the Finite Universe as presented by Bertrand Russell or Jeans, which hampers our cosmic sense. God transcends the Universe though immanent in it, and we may conceive the beginning, development and ending of the latter like any other series of events as taking place in the order

of spatio-temporal relations; yet the Universe itself stands in its altogetherness an eternal fact in the Divine and other minds which share the knowledge of eternity. Eastern mysticism is something more than anthropomorphic systematisation. It alone can rescue metaphysics from the crippling effects of the invasion of physical science, and save human souls from the laws governing the motion of electrons and protons or the ceaseless flux of the evolutionary process.

The mystic's imagination, freed as it is from all quantitative and relative ideas, soars into heights inaccessible to the ordinary run of mankind who in their concentration on the flux of natural events often lose the inherent value of the world. Above all, the mystic stands for the infinite and intrinsic worth of life. In his profound and persistent absorption with the Real, the mystic easily and unerringly distinguishes between truth and falsehood and his inner certainty endows him with a courage, sense of honour and determination that can rise superior to any bafflement and suffering. Yet though his mind, concentrated on the truth, is as "unyielding as the thunderbolt," his heart is as tender as the "flower-bud." That the mystic has often been an ethical pioneer, a religious reformer, an innovator in every sense of the word, is due not only to his direct apprehension of the Real, his emancipation from the blandishments of sense, and the allurements of social recognition, but also to his strong sense of human brotherhood.

The Mahayana established the ideal of the Buddha in the heart of the work-a-day world, preaching the ideal of the pious and efficient layman, always at the service of others. Not only in the Vedanta and Mahayana Buddhism but also in the Bhakta schools, the central principle of metaphysics and religion is brought into intimate relation with the social process.

There is hardly any religion in the world which has ardently sought the Divinity directly in Man, the most Real, and discovered Him ever-new in the world of human forms and relationships. That discovery is none else but the eternal search for the Essential Man by man in the Paradise of his heart.

The social principle is an aspect of the mystical. The mystic rehabilitates the principle of harmony in all things, in the society in which he lives and moves.

The actual world is reconstructed on the basis of the participation by the entire community in the eternal values of the individual's spiritual life. Thus the realisation of each person in all, and all in each, in the widest and deepest sense of the phrase, becomes the goal of society and religion alike. The mystical justifies the moral and the social and endows them with a new strength and a new assurance.

Between religion and society there is a reciprocity which has no end. The mystic vision eternally sheds its rays upon our life and experience, and the radiation of our love and thought eternally renews with ever-growing brightness the vital flame of vision.

RADHAKAMAL MUKERJEE

MORALITY AND THE SOCIAL STRUCTURE

[**H. N. Brailsford** is very well known as an experienced writer of much distinction. He was at one time Editor of *The New Leader*. In this article may be perceived the idealism he has inherited from Shelley and Voltaire, about whom he has written penetrating studies.—EDS.]

THE ARYAN PATH invites discussion of a thesis which many teachers of religion and morals have maintained in every phase of human history. The thesis, to put it in its broadest and simplest form, is that our existing society can be made tolerable and even happy, without any fundamental change in its structure, if all of us, but more especially the privileged classes, can be induced to follow a high standard of morality in our dealings with our fellows. This was always the teaching of the Roman Catholic Church, though it used to forbid usury, and is still critical of high finance. Mr. Gandhi has preached impressive sermons on these lines to landlords (especially in the United Provinces) and to industrial capitalists. President Roosevelt has put the same idea in a rather naïve way, though he does not rely solely on persuasion. He supports the existing capitalist framework in the United States, but he believes that about ten per cent of American capitalists are evil men, who bring the system into disrepute. These exceptional persons he tried to restrain by the Codes of Fair Competition set up under the National Recovery Act. He applied this same ethical outlook to international affairs in his last Message to Congress. Civilization is in peril, because about ten or possibly fifteen per cent of the world's population is under dictatorships, turning deliberately to aggression. One may pursue this idea indefinitely, and it has even been suggested that a higher standard of personal morality among the heads of armament firms would go far to solve our problems of peace and war.

A socialist is bound to find himself in total opposition to this way of thinking. He can, of course, respect members of a privileged class, be they landlords or industrialists, who try to realise a high social ideal in their daily life. Without such men the world would be an uglier place than it is. But he holds, none the less, that the preacher who relies on an attempt to turn the members of privileged classes into better men, wastes his strength, and hugs an illusion. What is wrong, morally, socially, and in the realm of economics, is not the personal character of these men, but their function, their entire relationship to their fellows. There can be better or worse capitalists or landlords, but a good capitalist or landlord there cannot be. The private ownership of land or industrial capital is fatal to freedom, to morals, to social order and peace. The best of men cannot be moral in a wrong relationship to his fellows.

Let us look first at the simplest of these cases—the landowner. History is clear about the original system under which land was held in most early communities. Ownership was

vested in the whole community, usually the village. Among the European Aryans, the cultivated land was re-distributed periodically, so that each family had its fair share of the better and the poorer soil: some pastures and woods were kept for common use: provision was made for widows and orphans. Again, to this day in Africa the theory and practice of tribal ownership is all but universal—the peasant family enjoys the use of land, but may not alienate it. Broadly one may say that men in this state of society are barely able to understand the idea of privately owned land: when they do grasp it, they think it incredibly wicked. The system had its grave economic defects which certainly called for reform. But it attained some ends of inestimable value for human well-being and dignity. No man, not even the orphan, could be homeless or resourceless. Even if he went off to sea or to the wars, his part in the common heritage awaited him. His share in Nature's resources was guaranteed: he could always gain his bread as a free man with his plough. In other words, he was not a "proletarian," compelled to sell his labour power in order to live. If he did go out to sell his labour to a capitalist, he bargained over wages and conditions with the knowledge that the alternative to a servile existence in a mill was not starvation. He could always go home and till his strips of the common land among his kinsmen.

Space fails me to draw from history the long and intricate tale of the triumph of the idea of property over this early communism in land. Usually it began with violence and conquest. By mere force the land was snatched by a better armed or better drilled group of men, who made themselves a privileged class, and based right on might. Norman Kings and Mogul Emperors behaved in much the same way. More important, perhaps, for our day are the subtler methods by which capitalist societies have broken down the reserves and resources of the peasantry to turn them into proletarians. In Africa the chief device is an oppressive hut tax which forces the natives to quit their reserves to labour for the white man. In England, through the latter part of the eighteenth and early nineteenth centuries, the common lands were simply enclosed for the benefit of the gentry by Acts of a wholly unrepresentative Parliament. Unless the peasants had first been deprived of their land, they would not have endured the slums, the starvation wages and the incredible hours of labour of the early industrial age.

Take such a case as the zemindars of the United Provinces. They were originally the agents of a conqueror, whose whole claim rested on force. I know their villages. The zemindar contributes literally nothing to their economic life. He neither built the insanitary huts, nor made the dirt roads, nor sunk the unscientific wells. Yet he gathers for himself an unearned tribute of half the peasant's land-tax, which is really a rent. To me it seems meaningless to tell this man to be good. His entire claim, every anna of it, is an offence

against morals and society; its origin rests on force and its effect is to keep this whole population in helpless, sub-human misery. To draw tribute for no service cannot be reconciled with any conceivable code of ethics.

The English aristocrat who draws his royalties on every ton of coal, got in hardship and peril by the miners, is in the same case. He too contributes nothing, neither the labour nor the science nor the machines that extract the coal. He draws a tribute for no service, because some ancestor "came over with the Conqueror." One may go on indefinitely. Property raising its rents because others have built a railway or a road: ground landlords whose values rise in proportion as others toil and build and trade in the heart of a great city: they are merely conspicuous members of a vast privileged class, which lives by the co-operative work of the rest of the community. Not only can it live in idleness, and refuse its contribution to the common work; its claim to do what it will with its own frustrates any orderly planning of our economic life. Society no longer owning the land, cannot (unless it buys out the parasites) decide to what social uses it should be put. Private property in land is not merely robbery but anarchy. You cannot make it moral. All that the preacher can do is to induce the landlord to give back, as a humiliating and enslaving charity, some fraction of an income derived from ancestral theft.

It is a consequence of this system by which the few own all the means of life—the land, the minerals and the machines—that freedom is denied to the mass of their neighbours. If, in order to live, I must first secure the possibility of work from a landowner or a mill-owner, I am not free; I cannot determine the basic conditions of my own existence. He with his machine and the law behind him, refuses me work till I accept his terms: without land or mechanical tools I am a weak bargainer, for I shall starve, if I am stubborn. Arrived in his workshop I must make what he commands and as he chooses, even if it be a shoddy or harmful thing that offends my craftsman's conscience. Even outside the daily round of the estate or the workshop, my master, partly because he is wealthy, but chiefly because he can deny me the chance to work, still in great measure controls my life, for he can dismiss me at will. Only if I have first built up, in spite of my poverty and my fears, a powerful trade union, will I dare at an election to vote against him. His class, moreover, owns the press and can hire propagandists. Thus is the promise of democracy frustrated. There can be no true freedom, social, economic or even political, where one man can by this leverage of ownership deny to hundreds of his fellows the chance to work and live.

"But," the reader may say, "the owner may be a just man, who will pay fair wages, and concern himself with the welfare of his workers." To a certain extent such a policy "pays": to that extent it will be followed. Let us look at the realities. The capitalist system aims at

profit: everything else is secondary, from the soundness of the articles it turns out, to the welfare of the workers. The managing director is responsible to shareholders, who judge him solely by the dividends his management yields. The shares of every company are priced solely on this basis: as the expectation of profit rises or falls, so does the prestige of a company fluctuate, and the esteem in which its chiefs are held by the world of business. Now from this standpoint labour is merely one of the costs of production. It is the manager's duty to his shareholders to buy it as cheap as he can, precisely as he buys his fuel, his lubricants and his raw materials. Thus the whole tendency of the system is towards social inequality.

The gross inequality is a great evil, but there is another. Labour, which the manager is bound to regard simply as one of his costs of production, also furnishes his market. It ought to grow as manufacture expands, so that mass-consumption may keep pace with mass production. It never does. Always the pressure of the profit-making system to keep wages low as a cost of production causes a lack of equilibrium between the power of the machines to produce and the power of the masses to buy. Too little has been paid out in wages, too much accumulated in a few hands, which cannot spend it all. So the process of exchange gets blocked, and the capitalist system suffers from the recurrent slumps that come near to ruining us all.

It then tries to save itself in one of two ways. It restricts output: it actually as in America puts hundreds of millions of acres out of cultivation. It makes a scarcity and calls it recovery. Thus it fails and must fail to realise the plenty that science promises. Its other device is Imperialism. Because it has starved its own market at home—the wage-earning masses—it must needs go out and conquer markets abroad. Thus by another road it rushes to ruin, for now it must arm, both to subdue the inhabitants of its conquered dependencies and to fend off rivals. Always this system of the private ownership of the means of life makes for scarcity, inequality and servitude, and always it begins with force and ends in war.

As for the maker of armaments he is bound by the same rule of profit. An honest merchant of death will sell shells that really will burst, and gas that really will poison our lungs. What more will you ask of him? That he should sell arms only to those whose cause is just? Who is he to judge of that? Born a capitalist and an imperialist, will you trust him to judge the cause of revolted workers or rebel "natives"? If the world must have arms, then it is for the organised society of nations to judge to what use they shall be put.

In a society built on wrong relationships the individual cannot be moral. There can be no such thing as morality in a society whose structure, based on the private monopoly of the means of life, denies to the masses freedom, equality and the opportunity to grow to their full mental stature as human beings.

H. N. BRAILSFORD

A COMPARISON OF THE HINDU AND THE SOVIET SYSTEMS OF THE DRAMA

[**Huntly Carter** wrote in our first volume on " Drama the Organic Part of Human Life." He is especially interested, since the War, in reconstruction and recovery movements in Europe and Russia. He is one of those who believe in the theatre as a means of " the redemption of man from evil and the attainment of the ultimate good." His comparison of the Hindu and Soviet systems of Drama is very suggestive.—EDS.]

To the majority of cultured visitors to Russia the Soviet Theatre and its form of drama appear so entirely novel as to defy identification with ancient systems. A few visitors including Indian students have, however, pointed out to me resemblances to the Hindu system of the drama, thus verifying my own observations of the Soviet theatre over a period of fifteen years. As a Soviet system of the drama has now positively emerged and is developing—a system that both resembles and differs from the Hindus'—a comparison of the two may be of interest to the very large number of persons who are watching the Soviet theatre.

The sameness and the essential differences are enough to confirm the theory that great forms of drama of different periods of the world's history have sprung from a common source, and that their key words and terms have common meanings. Definition can bring out some of the similarities and the essential differences. To begin with, Drama has a mystical and metaphysical meaning; it has an absolute nature. It speaks through highly sensitised instruments as in the Bible which, like the *Mahabharata*, is a Divine Comedy. And it truly manifests itself in initiation and unfolding. The drama is the form taken by Drama. There are species of the drama. It has a five-fold unfolding motive—the unfolding of the individual or collective Man at the touch of a supernormal or natural experience. Unfolding takes place in five stages of material birth, fall, struggle, death and resurrection. This is the Biblical order. The terms to denote the stages differ according to the subject-matter. For instance, in social, socialist and sociological plays, such as the Soviet's, the stages of the cycle are described as birth, growth, development, decay, death. But implicit in death is resurrection, as in Ibsen's latest plays where death is associated with disillusion, the death of the Lie and the attainment of the higher level of Truth. In ancient Japanese dramatic writings resurrection is synonymous with transformation. The five-fold birth-resurrection action may be traced in Great Lives, and connecting true dramatic literatures from Hindu to Soviet, in subjects as wide apart as *The Book of Job*, the *Divine Comedy* of Dante, the Life of Jesus the Nazarene, the plays of Kalidasa, especially *Sakuntala*; in the mystical

unfolding motive of the *Mahabharata* and the *Ramayana*; in the human and romantic plays of Shakespeare, especially the high tragedies, like *Lear* and *Hamlet*; in the plays of Ibsen, where it is associated with initiation into Truth; and in the plays of the Soviet, especially those that nowadays apply the great laws and principles of society and citizen-making. In Soviet plays it is associated with revelation, initiation and conversion. The purpose of the early Red and White or Interventionist plays was conversion to the truth of the Soviet cause. The proletarians were shown unfolding at the touch of a revolutionary and militant experience. To-day they are seen unfolding at the touch of the war with nature, or of great construction effort. This latter unfolding may be associated with evolution and transformation. With more settled conditions and a sense of security has come the spirit of "joy," to quote a word recently used by Stalin.

Likewise, similarity may be traced in definition and comparison of System and Idea, and its actuality in Content, Dramaturgy, Form and Staging. The dramatic writings of each momentous period of history tend to come together in a system. This may be described as the concentration, in a relatively small space (the stage) and for a spiritual, social, socialist or sociological purpose, of the dispersive elements of a vast historical or contemporary subject such as the rebirth of Russia or the making of a new civilization. There are many evidences of this system both established and in the making (Soviet).

From this it may be gathered that the Idea systematised is, in its turn, a system of the Life of the Spirit, or of the Life of Man, or a combination of the two. For instance, in the Buddhist world we find "an absorption of all castes into an aristo-democracy of culture, its high moral organisation of life upon a directly human basis, without recourse to supernatural sanctions, and all the other features of the vast historic system." Here is a system of the Life of Man, the great events of which may be systematised for dramatisation. With a few changes it resembles the Soviet system now in course of dramatisation. Let caste and aristo-democracy of culture be replaced by collectivism and egalitarian democracy of culture. Then we have the Soviet world absorbing all classes and all nationalities within the Union into a proletarian democracy shaped by Soviet ideology and cultural education. There is a moral organisation of society upon a directly natural and human basis without recourse to supernatural sanctions. And there is a systematic concentration of the elements of this system for dramatic purpose.

The Idea of a system of thought and action to be dramatised provides the key to dramatic Content. Under sameness of content lie essential differences of ideological content and its æsthetic representation. Thus the Hindu ideological content is one of caste with its four main groups or, simply, a social system built on theism, or a system of divine overlordship, and so on. It

has to do with the experiences, ideas, words and deeds of great gods, saints, heroes, leaders, exalted personages. The Soviet content is one of an economico-industrial-social system bound up with the remaking of society and the remaking of Man upon a basis of Soviet communism, a term that implies a new form of civilisation. The ideological content is materialistic. It embodies the ideas in mental and moral sciences, natural and social sciences, mechanical science (in particular, the Machine), the science of government and so on, that are reshaping Russian society. This content is directly opposite to the old Tsarist content. The Soviet content has to do with the experiences, ideas, words and deeds of "gods," heroes, leaders and other outstanding figures who, although to all appearances new types evolved by new ideas and processes, actually parallel those of the *Mahabharata* and the *Ramayana*. In these the old gods have become anthropomorphised and mythological. In Soviet Russia the ancient gods are revived in human beings having special communal duties and quarters. They appear as administrators, guardians of, and co-workers with the common people. The Soviet "gods" who have passed away are fast becoming legendary and in this form are being dramatised. Lately appeared a remarkable motion picture, "Three Songs On Lenin," drawn from new folk-songs upon his "fabulous" ideas, words and deeds, and having the five-fold motive of the chief events in the life of a great man—birth to resurrection—in actuality, the realisation of his constructive ideas—in the case of Lenin, the liberation of women in the East; electrification and education and enlightenment—the projection of the Will of the People, the Will to liberation.

The Soviet form and its varieties as determined by Soviet content resemble some ancient forms; in particular, the saga, the dramatisation of national life, the heroic, high tragedy, and high and moderate dramatic forms. Both high tragedy and the heroic belong to the militant-play period. Heroism is in fashion to-day, but its plays are peculiar to the present industrial-social or creative-construction period of national unfolding.

Dramaturgy or the organic construction of plays is strongly determined by the element of conflict. This element distinguishes the content of several great dramatic literatures of the past—epics, sagas, high-heroic and high-tragic compositions. In this respect Soviet dramaturgy has much in common with and much that differs from past dramatic literature. Conflict largely determines the choice of classics for the Soviet stage. It is recognised that the great classics are necessary to the dramatic building up of a proletarian culture. This new culture invites a careful study of conflicting past cultures, classes and emotions, as reflected by the classics, in particular the plays of Shakespeare. The struggles are of different kinds according to their different objects and the forms of civilization. The *Mahabharata* is the story of a colossal

battle that took place many centuries B. C. at a critical moment in the history of the Hindus. It furnished material for creative bards for centuries. Some day the Soviet saga will appear as the record of the struggle to build a civilisation. Characterisation varies. The conflicts are concerned mainly with the deeds of heroes, not of the mass of fighting men. Exalted saints, mighty warriors, perfect knights move across the vast canvasses of the ancient Hindu dramatic poems. Heroic leaders appear also in the Soviet forms of drama. But they are mass heroes, images symbolising the heroism of the masses. This conception of mass character differs from the old conception of aristocratic character—the King or Prince or Divine Leader and Ruler of men. But there are fundamental features common to all dramatic characters.

A summary can best be made by a brief comparison between the dramaturgy and stage treatment of the Soviet and of the Hindus. *

There are two classes of Hindu dramatic writings, the principal with ten species, and the minor with eighteen species. The *Nataka*, the first of the principal plays, has the main features of the Hindu plays. The story or plot is of importance. The characters are heroes, divinities (Krishna), demi-gods (Rama), monarchs (Dushyanta), knights and mighty warriors. There are four mental types of heroes—all firm and in addition respectively: (1) high-spirited, (2) haughty, (3) gay, and (4) mild. The plot has five stages: (1) opening, (2) first development (3) actual development and growth of plot, (4) obstacle to be overcome, (5) conclusion (or denouement?). It is simple and consistent. With regard to the unities, those of time and action are preserved; that of place is left to the imagination. In Sanskrit drama forms there is no distinction between tragedy and comedy. Unlike the Greek and Shakespearean plays, Sanskrit plays do not end on a great catastrophe. They appeal to a wide range of emotions, including terror and pity, exhibit utmost emotional confusion and disorder, and end in harmony and order, leaving the mind of the spectator soothed, purified and tranquil. The dramatic arrangement is of the epic order—a narrative of events, story, characters, scenery, etc. The manager or author appears in person, sets the scene and accessories, introduces the actors, and describes the events. The opening is an invocation of a deity in behalf of the audience, and a description of the author's genealogy and attainments. There are one or two other distinguishing features, but, briefly, the arrangement is, a first act introducing the play, the ensuing acts, and a final prayer for plenty and happiness.

The Soviet dramas have neither introduction nor final benediction. Dramatic construction has resemblances to the *Nataka*, but on the whole it follows latter-day European

* The Hindu dramaturgy is a digest of descriptive matter sent to me for Press purposes by a London Indian Drama group before the war. I have never used it, the group has disappeared and I have no particulars of it. So this is the only acknowledgment I can make.

traditions. Plays have a beginning, a middle and an end. The themes are analyses and interpretations of a vast theme—the new organic life of the people. The characters are the new heroes and "reactionary devils" or Reds and Whites. And in later plays there are more of the new social types moved by joy and sorrow, happiness and misery, that is, tragi-comic images that reflect the Soviet concepts of good and evil, right and wrong, truth and falsehood. Tragedy and the high form of drama have an ending in common with the Hindu plays. If there is a catastrophe it is designed to create encouragement, not fear. The principal character is reborn as an exalted hero. The new national mass heroes by their words and deeds make specific contributions to the building of a new country and a new form of civilisation. And each represents the audience's collective capacity for heroism, for each is in fact an aspect of heroism of a social, socialist or sociological order.

The two systems of the drama differ most widely in the matter of stage treatment. The Hindu system follows the natural and premechanical method of representation. The Soviet, which has not yet become highly specialised, is a mixture of the ancient tradition (Japanese), of the modern (since Shakespeare), of formalism and of experiment and innovations (cinematography). Since the beginning of the century there have been two schools of staging: One believes that all within the walls of the conventional theatre should form a whole (Meierhold). The other believes that the stage alone and all it contains should form a world (Stanistavski, Tairov). Both have produced new theatrical systems, systems of training the actor, such as biometrics, and novel forms of setting, such as constructivism designed to give full scope to the movements of the highly physically trained actor. Collectivism has led to the actor being trained as a citizen, and realism, to his expressing the actual sentiments, emotions and thoughts of his unfolding fellow-citizens so as to provoke a feeling in them that they are the figures on the stage. But this kind of intimacy does not arise in the theatre in which the stage is separated from the auditorium, a separate world. Such are the main elements that differentiate the Soviet system of staging from the Hindus'.

I do not intend this article to suggest that the Soviet system of the drama is slavishly imitating the Hindu system in any respect. It is, on the contrary, seeking a spirit, a substance and a style of its own. But there are eternal laws and principles that underlie and bind together the many dramatic systems, and owing to these laws and principles, parallels are inevitable.

HUNTLY CARTER

THE UNCERTAINTY OF SCIENCE

[**J. W. N. Sullivan** is known to our readers—and others—as one of the most lucid exponents in a simple form of the complex theories and discoveries of modern science.—EDS.]

Philosophically regarded, the most important thing that has happened to science of recent times is that it has developed self-consciousness. Science is no longer naïve. It is aware, as never before, of its aims and limitations. It used to believe that its object was to reveal to us the nature of objective reality. The scientific position was that there exists an independent, external world from which divers messages are conveyed to our minds by our senses. These messages, in most cases, require interpretation. Taken literally they are misleading, for in their composition our minds, as well as the external world, have played a part. Science endeavours to distinguish between these elements, the objective and the subjective, and to explore and co-ordinate the objective elements. It is now realised that, whether or not this be the aim that science ought to pursue, it has not, in fact, pursued it. Indeed, it is very gravely doubted whether such an aim can ever be successfully pursued—by science, at any rate.

The aim of science is dictated by the nature of its essential limitations, and it is now realised that scientific knowledge of the physical world is limited to knowledge of its *structure*. This structure, owing to the technique that science has hitherto adopted, is mathematical structure. Although this realisation is the realisation of a limitation, it has also had a great liberating effect. For all that is required of a mathematical representation is that it shall be logically consistent. In the old days a scientific description had to be a good deal more than logically consistent. It had to be a description in terms of concepts made familiar to us by ordinary experience. Lord Kelvin said that he could understand no scientific description of which he could not make a mechanical model. This seems to us now-a-days a singularly arbitrary criterion. Nevertheless, it was very generally accepted, and was responsible for an immense amount of ingenious and fruitless work.

The reaction has gone far. In fact, the mechanical outlook on nature has been completely abolished. And not only the mechanical explanation, but any explanation in familiar terms, has been abandoned. It is realised that knowledge of that degree of intimacy is inaccessible to us. The nature of the ultimate entities dealt with by science is unknown and, so far as scientific methods are concerned, unknowable. All that we know about them is their mathematical specification. And this, in truth, is all that science has ever

known. The more intimate knowledge that seemed to be offered by the old mechanical explanation was quite illusory. The old mechanical terms, mass, force, etc., were never known to science except by their mathematical specifications. We knew nothing about their nature. The old entities and the new, so far as the intimacy of our knowledge is concerned, are on exactly the same footing. It is the realisation of this fact which is one of the great signs that science has reached the stage of self-consciousness. If a scientific man is now asked what *are* his ultimate entities, photons, electrons, protons, etc., he has to say that they are groups of mathematical symbols.

But however abstract and symbolical the scientific description of nature may be, it obviously cannot claim to be knowledge at all unless it be consistent. It must not contain contradictions. It must not violate "necessities of thought." Unfortunately not all men are agreed as to what constitutes a necessity of thought. For something like two thousand years European philosophers regarded the axioms of Euclid's geometry as being necessities of thought. It is now known that they are nothing of the kind, and the result of this discovery has been the creation, during the last hundred years, of the great wealth of non-Euclidean geometries. At the present day there is controversy as to the logical position of the Principle of Causality. Is it a necessity of thought that every event should have a cause, or can there be uncaused happenings? The scientific world is, at the present time, immensely interested in this question. The question has been made acute by the recent scientific discovery that we cannot observe nature without disturbing it. No measurements can be effected without disturbing the objects we are measuring. Usually this disturbance is altogether inappreciable, as when we measure the distance apart of two walls by a tape measure. The two ends of the tape measure, by making contact with the walls, slightly press against them, and therefore disturb them. When we come to bodies as small and light as electrons the matter becomes important, for here the error introduced is of the same order of magnitude as the quantity to be measured. Energy, like matter, exists in atomic form, and in no conceivable measurement can we use less than one atom of energy. When we come to deal with the ultimate constituents of the physical universe, such bodies as electrons, it is impossible, even theoretically, to obtain that precise knowledge about them that is necessary for exact prediction. But the law of causality, strict cause and effect, can only be confirmed if such knowledge can be obtained. Otherwise it is an unverifiable principle. And an unverifiable principle has no place in science. Nevertheless, is the principle a necessity of thought? Science does not, in practice, use it. Must it nevertheless assume it? There is here a great difference of opinion amongst scientific men. Thus the layman must regard the precise

status of the new Principle of Indeterminacy as itself indeterminate. We are left with a doubt as to whether the present scheme of physical science is yet wholly self-consistent.

Another question which throws doubt on the consistency of the present scientific scheme arises out of the Second Law of Thermodynamics. This law, which is one of the best-attested laws in the whole of science, states briefly, that the energy of the universe is running down. The energy is not becoming less in amount; it is becoming less available. Another way of putting it is to say that the energy of the universe is becoming less highly organized. This process will go on until the energy of the Universe reaches the state of least availability or maximum disorganization. No energy interchanges will then be possible, and all forms of life will have long since perished. Such a state will represent, in fact, the final death of the physical universe. This conclusion, as has been said, rests on one of the best attested laws in the whole of science. Nevertheless, the conclusion is not absolutely certain. The law on which the conclusion rests is a statistical law. We are dealing with probabilities, not certainties. But the probability concerned is so overwhelming that the difference between it and certitude is negligible, and does nothing to subtract from our confidence in the conclusion. The second law of thermodynamics and the conclusion it entails must be accepted as an integral part of the present scheme of physics.

And yet there is another consideration which makes it very difficult to accept this law. For if the universe is becoming steadily less organized, it follows that it was more highly organized yesterday than it is to-day. And the farther back we go the more highly organized must the universe have been. There is a limit to this process. Organization cannot mount up and up without limit. There is a definite maximum, and this maximum must have been in existence a finite time ago. This maximum could not have endured indefinitely, nor could it have been worked up to from an inferior state. It follows that the universe, in a perfectly organized form, must have sprung suddenly into existence a finite time ago. The universe originated as a result of a definite act of creation and has been becoming steadily more degraded ever since. This conclusion seems to be incredible; it also seems to be inescapable. It presents itself as a necessary result of the present scheme of physical science. Are we to regard this, then, as testifying to a certain inconsistency in the scientific scheme? If so, the inconsistency is very deep-rooted, since nothing less than the second law of thermodynamics is involved. This is, on the whole, the attitude taken by scientific men. It points, they think, to the fact that the scientific scheme is radically incomplete. Whitehead suggests that some immensely important counteragency has been omitted in the scientific analysis. Another suggestion is that the notion of Time, as it occurs in science, is as yet too

thin an abstraction. But whatever the cause may be, there can be little doubt that we are here in the presence of a breakdown in the scientific scheme.

The fact that the concepts of physical science are not yet adequate to their own field lends additional force to the assertion that they are inadequate to the sciences of life and mind. The old form of materialism has long been given up, of course. It is not now used even in physics itself. But it is still held by many that the entities and laws of physics will prove adequate to the phenomena of life and mind. It is maintained, on the other hand, that these sciences necessitate entirely different concepts, bearing no relation to those of physics. If this be so, the dream of a universal science, embracing matter, life and mind in one great unity, must be given up. But we are not forced to reduce everything to physics in order to preserve this unity. The ultimate entities concerned in material, living and mental phenomena may be the same, but we need not suppose that the investigation of matter will reveal all their properties. As the phenomena in which they are concerned grow more complex, so they reveal themselves more fully. We have examples of this in the case of physics itself. The "atom" which accounted for the properties of gases was altogether too simple and arid a concept to explain the phenomena of spectra. It was "discovered," therefore, that the atom was a far more complex thing than it had been assumed to be. Compared with the atom of early theory the modern atom is a very richly endowed entity indeed. If it is to explain the phenomena of life we may be confident that it will become still more richly endowed. But, in the process, it will become something very different, just as in its earlier metamorphosis it has changed from an enduring substance to a string of evanescent point-events. But the enrichment we are contemplating will be a more profound thing than this. For when we say that the atom of physics has grown in complexity we mean, essentially, that its mathematical specification has become more elaborate. Physics, as we have seen, is confined to the investigation of the mathematical structure of the entities it talks about. But we may be very doubtful whether this methodology is appropriate to the sciences of life and mind. It is probable that new conceptions, of a kind that are not mathematical at all, will have to be introduced. It is probable that the entities of physics will have to be enriched, not by further mathematical elaboration, but by the importation of non-mathematical elements. We might even hint that some of the present apparent inconsistencies of physics itself are due to its too rigid standard of abstraction.

J. W. N. SULLIVAN

RESIST NOT EVIL

[**Hugh I'A. Fausset** writes from a new point of view on an old theme.—EDS.]

"Resist not evil" is one of those absolute commandments which carries conviction to the depths of our being, but provokes much perplexity on the surface. It may be well, therefore, to remember the context in which the phrase, as spoken by Jesus, occurred. It is not an isolated injunction, but is followed by a series of extremely positive commands. The last thing the passage in Matthew's Gospel which records Jesus's sayings on the way to meet evil suggests is mere passivity or acquiescence. Instead of resisting hate and ill-usage we are required to affirm love to a heroic degree. It is important to emphasise this for it is fundamental to a true understanding of what non-resistance implies.

Merely to recoil from evil with a cowardly distaste or a proud indifference has always been rightly condemned by the fighters of the world. They themselves may be too blindly involved in the conflict to do anything but perpetuate it in different forms. But at least they have accepted the challenge of life and have formed a vital, if destructive, relationship with the power they oppose. And if non-resistance is to satisfy the heroic impulse in man, without which it can never wean him from violence, it must represent an attitude to evil which is even more vital, because it is creative.

How then are we to deal creatively with evil instead of destructively? This is the problem behind all forms of Pacificism and it cannot be solved by evading either the stark fact of conflict in human life or the hard discipline involved in acquiring the spiritual power and poise which can resolve discord into harmony. Yet a creative approach to evil is at least in accordance with the deepest will of life. To love our enemies, it is generally complained, is asking too much of human nature and runs counter to natural law. That it does demand a transformation of human nature, as we know it now, is undeniable. Nor can such a transformation come about without our intensively working for it. But only the limited and perverse view of human nature in which we have become imprisoned prevents us from recognising that such a transformation is not contrary to the law of our being but fulfils it. And our view of natural law is similarly distorted, although there are encouraging signs that we are beginning to get it into a truer focus. The whole theory, indeed, of the life of Nature as resting on violence and ruthless competition has been so effectively riddled of late years and notably by Mr. Gerald Heard in his recently published *The Source of Civilization,* that it is unnecessary to point out here how much man's picture of Nature has been a portrait of himself. As such, however, it has borne a lamentable likeness to what

he has become, and while we can believe that to love our enemies is to obey on the highest human level the same creative imperative which rules the unconscious depths of natural life, we have to face the fact that man has transgressed that imperative and that the evil which we are bid not to resist, but to redeem is the result of that transgression.

Evil is the consequence of a fall from the polarity inherent in creative being, into a destructive dualism. The harmonious interaction of the positive and negative principles upon which the divine order of the universe depends has been so disturbed and dislocated in man that, instead of balancing each other and interblending, the positive has degenerated into violence, the negative into stagnation, and human life has become a tormented oscillation between one diseased extreme and the other. All the fiendish cruelties that tortured the imagination of Ivan Karamazov sprang and spring from this disease in the soul of man. The temptation to oppose cruelty with cruelty, and violence with violence, in the name of justice or morality or humanity is very great. And hitherto man has generally yielded to it, although to resist evil thus is at best merely to correct temporarily the swing of a vicious oscillation or to readjust the play of hostile forces. Yet so long as man is spiritually incapacitated by being at war in himself the only alternative for him to thus meeting evil with evil is a defeated impotence. And to do evil in the belief that some measure of good may come is perhaps preferable to doing nothing in the selfish hope that evil may pass by on the other side.

This grim alternative, however, is ceasing to be valid to-day. For consciousness has grown through the conflict which it has precipitated. Men fight each other less to-day with their bodies than with their minds. But the mind is only combative in so far as it is dominated by selfish instincts. In itself it is impartial and is intended to be the organ of disinterested spirit. Those in whom it becomes such an organ develop a power which is more effective in meeting evil than violence, however disguised, because it is a power of creative understanding. Instead of perpetuating a dualistic tension by taking sides, they seek in every conflict to restore the creative polarity which has been lost, but of which they hold the secret themselves.

This is the power of the spirit and we only question its power to redeem evil because so few of us at present possess it or are possessed by it with any intensity. Nevertheless it is only by trying to exercise it that it can grow within us. And in the first place we should cease to harden ourselves against what we consider to be evil. For to steel the self against evil is to intensify the conflict which it is our purpose to resolve and to provide the destructive force with the very resistant without which it would collapse.

Our aim on the contrary should be to accept evil, for until we have accepted it, whether in ourselves or in others (and this in reality is a distinction without a difference), we

cannot transmute it. This may seem a hard saying, as if to accept evil were to comply with it. But the exact reverse is the truth, as one of Jung's patients testified when she wrote, "I always thought that, when we accept things, they overpower us in one way or another. Now this is not true at all, and it is only by accepting them that we can define an attitude towards them." Only in short by accepting the evil a man does as well as the good can we come into a creative relationship with him. Only by thus identifying ourselves with him and seeing his error as our own can we work with him to eliminate it. Psychologists have, of course, proved the truth of this again and again in their practice. Until resistance is loosened, nothing can be done. And a sympathy, at once profound and intelligent, is the only power that can dissolve resistance. It does so by not resisting, but receiving. Violence is action which has lost touch with inaction. To suffer it, not impotently, still less resentfully, but creatively, is to help the aggressor to recover the true polarity which he has lost. It is to impersonate for him temporarily the inactive principle of enlightenment which he needs to enable him to come to his senses.

That a capacity for such suffering implies a high degree of spiritual attainment cannot of course be denied. Nor will it be tested in the comparative safety of a psychologist's consulting-room. Evil, when it is let loose, as recent events are again demonstrating, degenerates rapidly into a savage frenzy. And although it is resistance to it which inevitably provokes the frenzy, the non-resister must be prepared, if necessary, to suffer evil to the point of physical death. Even the creative power of Jesus could not soften the hearts or enlighten the minds of his accusers. But in his death no less than in his life he suffered evil creatively. And the transforming power of such suffering is certain. *We, however, whose spiritual attainment is so small may not be called upon to suffer evil to the death. Yet it is not too much to say that we should die for it every day, in the sense that we must die to the anger, hate, fear and self-righteousness of the unregenerate ego.* For it is not only in time of war or as participants in some crusade for social justice but in the stress of daily life that the truth of non-resistance can and must be tested. In the school of personal relationships we can prepare ourselves for practising non-resistance, if the call comes, on the wider scale upon which Gandhi has so impressively experimented and of which his disciple, Mr. Gregg, has so persuasively expounded the meaning and the method in his book, *The Power of Non-Violence.* All the examples which Mr. Gregg gives to prove the successful practising of non-resistance by the oppressed towards their oppressors, prove also that this new way of shutting the mouths of lions involves both as deliberate and conscious a technique as the old way of war and an intenser devotion and discipline. Love, if it is to be effective, has to be organised no less than hate. And the organisation has to begin at

home in the heart and mind of the individual. For until we have found our true selves and are consequently no longer entangled in separateness, we cannot help resisting as evil whatever seems to threaten our interests. And our opponents are in the same unhappy state. But when we have so profoundly submitted ourselves to life that the evil of other men is our evil and their good our good, the impulse to do violence towards them or to penalise them dies in us for want of an object. The evil we meet is experienced as our own, as being only an extension of the evil we ourselves have felt and done. We have learnt to accept it, in ourselves, that so we may outgrow it and possess our true selves in peace, and all our efforts are directed towards helping others to do the same. The disinterestedness, therefore, of true non-resistance is not that of an enlightened spectator but of a devoted participator. We have to identify ourselves with the evil-doer whose mind and heart we would change by persuasion and, if necessary, we must be prepared to be his victims. For by relieving him thus of some of his destructive energy we can aid him to recover his true self. The evil-doer, despite all appearances, is craving for unity out of a morbid sense of disunity and unless we utterly forgive him, he cannot forgive himself. Such forgiveness not only casts out the fear which dictates all violence, but it makes at-one-ment possible. And without the at-one-ment whereby the truth is at last freely recognised and accepted by both parties to a dispute, no conflict is really resolved. This is the aim of the man who would redeem evil instead of resisting it. He prefers even a creative defeat to a barren victory. He seeks to convert his opponent, not to cripple him. He knows that to oppose evil, manifesting as destructive force, with evil is to oppose the unreal with the unreal, just as to recoil from it negatively, in fear or disgust, is to credit it with a reality which it does not possess. But to affirm the love, which is creative power, in the face of apparent evil, is to bring to bear upon it a potent transforming force, which can actually change evil into good by quickening the heart of real goodness within it. Instead of perpetuating evil in another form, the evil is redeemed. The light breaks out from the darkness which it has dissipated and life has triumphed at one point at least in its age-long conflict with death.

The way of such active non-resistance is no easy way. And he who would tread it needs to be as resolute for truth as he is devoid of all sense of moral superiority. But it is the only way which can lead to that victory, shared by all, which is the hope of a distracted world.

HUGH I'A. FAUSSET

THE SONG OF THE HIGHER LIFE

VII.—THE YOGA OF MEDITATION

[Below we publish the seventh of a series of essays founded on the great text-book of Practical Occultism, the *Bhagavad-Gita*. Each of these will discuss a title of one of the eighteen chapters of the Song Celestial. The writer calls them " Notes on the Chapter Titles of the Gita "—but they are more than notes. They bring a practical message born of study and experience.

This particular study is on the sixth chapter, entitled Dhyāna Yoga.

Sri Krishna Prem is the name taken in the old traditional manner prevailing in India by a young English gentleman when he resolved to enter the Path of Vairagya, renouncing his all, including the name given to him at birth. He took his tripos at Cambridge in Mental and Moral Sciences and is a deep student of Indian Philosophy. Away from the world but serving it with faith he lives in the Himalayas, and is esteemed highly for his sincerity, earnestness and devotion—EDS.]

By some mystics the Path has been divided into three stages called, respectively, the Way of Purification, the Way of Illumination and the Way of Unity. The first six chapters of the *Gita* correspond to some extent with the Way of Purification. This sixth chapter marks the transition to the Way of Illumination, for, as was mentioned in the last, it sets forth the technique of a mental discipline which is meant to transfer the consciousness unbrokenly from its ordinary waking condition to those higher levels which, up to this point, have been working, as it were, behind the scenes, glimpsed perhaps in occasional flashes of inspiration, but always as something beyond, something outside the dominion of the will, coming and going with the apparent caprice that veils an unknown law.

This technique is called " Dhyāna Yoga," the yoga by meditation, and it corresponds, more or less, with the method systematised by Patañjali in his *Yoga Sūtras*. But, at the very outset, it should be clearly understood for whom this practice will give results and for whom it will not. This is vitally important since there are many who consider the practice of meditation as the *yoga par excellence* and eagerly seek to practise it without having trodden the all-important earlier stages. As stated before, nothing but dangerous mediumistic psychisms or neurotic dissociations of personality can result from the practice of meditation without the qualifications mentioned at the end of the last chapter.* It is not he who gives up the fire and the rites that symbolise his social duties in order to plunge into meditation in

* This warning against the premature practice of meditation refers only to the deliberate attempt to scale the Ladder of the Soul by a meditative technique. Meditation on the symbols of the Supreme or on the figure of the Teacher, reflection on the eternal truth about the Soul and the world and the calm analysis of one's character are practices which are useful and desirable at all stages of the Path.

some Himālayan cave who is the true *yogi* or sannyāsi, but he who performs such actions as are enjoined by duty without any selfish desire for fruit.

It is not work which has to be renounced but the "*sankalpa*," the formative will which seeks its own aims, an attitude that is found in too many would-be yogis who seek in *yoga*, not the *Atman*, but an enhanced power of moulding the environment to a pattern more pleasing to the personal self.

For, in truth, it is in action, disinterested selfless action, that the way to *yoga* lies (verse 3). Forcible opening of a bud will not produce a blossom, and it is only when the disciple is "*yogārūrha*," is firmly established in the Path, that the serenity of meditation can be a means of further advance.

It is easy and common to fancy oneself already at this point, but, in truth, the stage is a very high one. Only he may be said to be established in the Path (verse 4) who feels no more attachment to the objects of the senses nor to self-seeking activity, and who has thoroughly renounced the above-mentioned desire to impose his own formative will upon the course of events.

Before the practice of meditation can be available to flash the consciousness, now centred in the lower or personal self, across the gulf which separates it from the *Atman* or Higher Self, it is essential that there shall be a harmony between the two. If the self is in harmony with the Self, if it ceases to exert its personal will, if its impulses are under control and it is able to offer itself as an instrument through which the Self can work, then the *Atman* is its friend, a source of inspiration and guidance, the Inner Teacher of whom mention has previously been made. But if the self is allowed to sink down in inert depression, if it pursues its own aims and stands proudly upon its own individual uniqueness, then indeed, the *Atman* is felt as something hostile. No more a source of inspiration, It makes itself known as the mysterious source of misfortunes and sicknesses, of those "blows of Fate," in short, which are the teachers of the Law that all life is one.*

In order that the disciple may know whether he has truly arrived at this stage or not, certain signs are given in the text and, impartially scrutinising his own mind, he must see whether they are present or not before he ventures further. If the self is really controlled and harmonious, then the Higher Self (verse 7) will be felt always as a calm background to all the activities of the mind. The "pairs of opposites" that torment other men will have no power to disturb that inner serenity. The gratifications of honour and the death-like sting of dishonour, those infallible testers of claimants to the yogi's title, can have no effect on him whose only honour is the approval of his Teacher, whose only dishonour is

* It was perhaps some realisation of this truth (though from a different angle of vision) that prompted the words of Jung: "Only when in disharmony . . . . do we discover the Psyche; we come upon something that thwarts our will, which is strange and even hostile to us."

the shame of having subordinated Self to self. Wealth is nothing to him who feels within him the living water of the sacred wisdom, and the distinctions that mean so much to others are absurd in the eyes that have caught a glimpse of the One Life which is in all.

Now comes the time for the practice of meditative yoga and, accordingly, the *Gita* proceeds to give some teachings about the technique to be pursued. Essentially the method consists of gaining such control over the mind processes that they can be stilled at will, thus enabling the consciousness to perceive the Truth like a calm lake reflecting the eternal stars above.

Only brief indications are given in the text because the full process cannot be set forth in writing. It varies for each disciple and must be learnt from the Guru who, as explained before, is always available at this stage. *It is true that there are books which apparently give full instructions about the practice, but their apparent fullness is misleading.* It is easier to become an artist by the study of a manual of oil painting than to become a yogi by the study of books on meditation, whether those books were written yesterday or whether they were written five thousand years ago.

Two absolute essentials are *Brahmacharya*, or control of the sex impulse, and utter purity of aspiration. *Brahmacharya* must not be confused with mere ascetic celibacy. It is the *control* of the sex impulse that is meant, and not its mere inhibition, a control that will take varying forms under differing circumstances. There is no merit in the sexlessness of the eunuch, whether his castration be a physical or a mental one, and Hindu tradition is right in affirming that the householder whose sex life is controlled is as truly a *Brahmachari* as the ascetic who observes the vow of total sex abstinence. In any case it must be borne in mind that the inner world of sex phantasy is as important as the outer one of procreation. Without control of sex in both its inner and its outer manifestations, it is safer to play with dynamite than to practise the yoga of meditation.

Turning now to the other essential, the aspiration must be purely directed towards the One Self, as, under any other circumstances, the practice of meditation will give rise to visions and hallucinations which will mislead the disciple and plunge him into a whirlpool of psychic illusions that may even delude him into fancying himself an *Avatara* or other great personage.

Purity of aspiration and the proximity of a *wise* Guru are the only safeguards against such delusions. It must never be forgotten that visions and other psychic experiences prove absolutely nothing whatever. True knowledge is possessed by the *Atman* alone, and no dualistic knowing can be relied on, whether the senses which mediate it be the outer or the inner ones. It is the grossest folly to suppose that a vision, say, of the crucifixion of Jesus, or the birth of Krishna is, as such, any testimony to the historicity of those events. Even if it were, it could prove nothing of importance as it

could no more reveal the inner significance of those events than could the physical vision of those who witnessed them with their bodily eyes. In all events it is the *Atman* that is of importance and it is the knowledge of the *Atman* alone that is the true knowledge. Therefore is it said that he alone is safe "who sees Me, the *Atman*, in all beings and all beings in Me."

Hence all the emphasis on the Self, the *Atman*. The yogi must be united with the *Atman*, with thought fixed on the *Atman*, absorbed in the *yoga* of the *Atman*, seeing the *Atman* by the *Atman*. It cannot be too emphatically stated that no true *yoga* is possible by the unaided personal will. Thought may be stilled to the point of trance, but unless the self is surrendered to the *Atman* there can be no *yoga* in the true sense of the word. True, the preliminary effort at concentration is made from the lower level, but the complete stilling of the mind by sheer will is like balancing a pyramid upon its apex, a feat of balance, which, even if accomplished, is so precarious that no useful result can be achieved.

The true concentration comes when the disciple is able to surrender himself to, and identify himself with, the *Atman*, that Self which is present as the unchanging Witness of every thought and of every sensation. It is only when this is achieved that the mind of the Yogi becomes steady "like a lamp in a windless place," a state which, to any one who has seriously tried to concentrate from the lower level alone, will always seem an almost fantastically difficult feat of mental acrobatics. The true process is certainly hard enough but it is infinitely easier than the lower one, failure to achieve which is a source of depression to so many.

It is because of this impossibility of achieving success in meditation without some perception of the Higher Self that it is only in this sixth chapter that instructions for its practice are given. Up to this point "action is called the means," that is to say, the means of getting a preliminary perception of the higher level of consciousness, the *buddhi*, by which the yoga is to be achieved.*

"Little by little let him gain tranquillity by means of the *buddhi*, firmly adhered to," and thus, securely seated in the *Atman*, to which the *buddhi* is a bridge, it will be possible for him to bring all thoughts to a standstill and yet remain in a stable state of serenely blissful consciousness, "which having attained, he thinketh that there is no greater gain possible," and which all the assaults of pain and sorrow can never shake.

"That should be known as yoga, this disconnection from the union with pain." Profound words, which gain an added profundity when we remember the teaching of the Buddha that *all* experience is (in itself) *dukha*, painful by reason of its finite and transitory nature. This "disconnection" from union with all finite experience is the secret of successful *yoga*, or rather, it is half the secret, the other half being the "*ātma sansthā*," the abiding in the

* See the third article in this series.

Atman. The two processes, negative and positive, go on side by side, as a man, climbing a ladder, loosens his hold on one rung while simultaneously attaching himself to the next.

These two processes are the "detachment and practice" referred to in verse 35. Without their aid there is no possibility of stilling the restless and fickle mind and of climbing up the ladder. For countless ages the mind has been turned outwards and has been given a free rein to attach itself to objects of desire, and it is not to be expected that it will be possible to wrench it away from them at once. A bamboo that has long borne a weight will not be straightened merely by its removal; strenuous effort will also be required to neutralise the acquired bend. So with the mind; long bent by the forces of desire, it must first be detached from them and then, by constant practice, united with that which is higher than itself.

This practice is not a matter of an hour or even of several hours of daily meditation. Throughout the day (and even, in a sense, throughout the hours of sleep as well) constant effort must be made to retain in the consciousness as much as possible of the detachment and insight that were achieved during the meditation period. Throughout the day the disciple must hold on grimly to whatever degree of realisation he was able to gain in those calm hours, for a short period of uncontrolled thought, an hour of despondency, or even five minutes of anger, will undo all that he has accomplished, and, like the web of Penelope, what was woven in the morning will be unravelled by next day.

It is a long and up-hill struggle and one which, to the disciple, will often seem hopeless. Progress is slow and attainment looms far away. The night of Death may come before the haven is reached, but he must not despair for the Path is one that must be trodden through many lives (verse 45), and he may repose serenely in the arms of the Good Law, knowing that not the slightest effort is ever wasted, and that, like a man completing on the morrow the unfinished task of to-day, he will be able to begin in his next life at the point where he left off in this.

If the effort is only steady, his ultimate triumph is secure, and, at last, like a tree long bound by winter frosts, bursting suddenly into glorious bloom, the arduous struggles of many lives will bear fruit and he will burst into the Light and attain the *Brahma-sansparsha,* the contact with the Eternal, no longer sensed as a vague background, no longer even glimpsed fitfully through the inner door, but felt in actual contact, contact that will drench the soul in bliss.

Gone is the sense of a separate finite self with its individual gains and losses, its personal hopes and fears, and in its place comes the experience of the One *Atman* abiding in all beings, of all beings as eddies in that all-pervading ocean of Bliss.

This stage may be reckoned as the third great landmark on the

Path. The first was the Entry on the Path, the second, the consciousness of the Divine Birth in the heart and, now, with the overwhelming perception of the unity of all life in the One Self, the third, termed in some traditions the Mystic Marriage, may be said to have been accomplished. It is the sixth or *Dhyāna Pāramitā* of the Buddhists, after which the shining path of *Prajñā* lies open before the disciple's feet. Thrice Great is he who has travelled thus far. The bridge which separated self from Self has been crossed and now no obstacle remains to prevent the Divine Light from irradiating the personality with its wondrous rays.

Wherever he may be and whatever he may be doing, the Yogi is now established in the ever-living Divine Unity. The touch of the Eternal Krishna has awakened the flame of love in his heart, love the great liberator, the breaker down of all barriers. Borne out of himself on its rushing wave, he sees no more himself or others but everywhere and in all things the blue form of Krishna flashes forth. Beneath the frowning brows of his foe no less than within the smiling glances of his friend he perceives the gleaming eyes of his Divine Lover and he pours himself forth in utter worship of the Unchanging One, seated within the hearts of all.

Worship is a word which conjures up before us ideas of hymns and formal offerings, of churches and temples and of rewards in heaven; but the worship which the disciple now offers is something quite different. It is the worship which gives itself because it can do no less, the worship of self-forgetful service compelled by the sovereign power of love.

What need has he of temples when every form enshrines his Lord, and how shall he withhold his service when he sees the Divine Beauty distorted by the gloomy ugliness of the world, the Divine Bliss masked by the myriad sorrows of men?

Great is the *tapaswi*, the ascetic who disciplines himself; great the *jnāni* standing firm in the calm knowledge of Reality; great, too, is the man of action, for he is the instrument, albeit unconscious, of the unresting cosmic tides. But greater than all is the *Yogi* for he combines in himself all three. United with the Divine Lover in his heart, he sees Him as the One Self in all and, offering his disciplined personality on the altar of self-sacrifice, he serves unrestingly the Wisdom-Love that ever plans the welfare of the worlds.

"*Sa me yuktatamo matah*"

"He in my opinion is the greatest *Yogi* of all."

SRI KRISHNA PREM

NEW BOOKS AND OLD

SOLOVYEV AND PLATO*

The appearance of this translation of Vladimir Solovyev's essay on Plato, following English versions of other books of his, is evidence that this mystical Russian philosopher is attracting more and more attention in our country. The value of the translation of the "Plato" is very much enhanced by Mr. Janko Lavrin's admirable introductory essay (it is more than a "Note") on Solovyev's life and thought, which throws much light on his rather baffling personality.

The profound spirituality of the Russian mind (which it will be difficult for any inculcation of "historic materialism" to exorcize) has been shown in the course of the last 150 years not merely by such independent interpretations of the significance of human life as have been given by Tolstoi, Dostoevsky and Gorki, but by the repeated emergence within the rigorously conservative Orthodox Church of philosophies that give to the traditional dogmas of Greek-Catholicism a freer and less material meaning. The writings of Khomiakov on the nature of the Church and its unity are a case in point. With Solovyev we reach a much deeper mind and a philosophy of far wider range, although we understand it to be the case that he actually transferred his ecclesiastical allegiance from the Orthodox to the Roman Communion with its even stricter conception of authority and dogmatic immutability. His passionate desire to see the re-union of the Greek-Orthodox and Roman Catholic Churches proceeded, no doubt, from his root-conception of the spiritual unity of redeemed mankind, which Mr. Lavrin admirably summarizes:—

> In his opinion, the chief aim of history is to transform the "natural" organization of mankind (which involves continuous strife and struggle) into a spiritual organization based upon the values of the absolute good. And the "description of this moral organization, or of the totality of the moral conditions which justify the good in the world, must be the coping-stone of moral philosophy." We must become voluntary helpers of God, and the only criterion of our actions should be Christ, or the absolute good as embodied in Christ.

No European philosopher claiming to base his beliefs on "the values of the absolute good" could afford to ignore the work of Plato, whose philosophy, filtered through partly distorting channels, has passed into the very foundations of Christian and Catholic theology. It is evident that Solovyev pondered long and deeply the philosophy of the Academy. The brilliant study of Plato's mind which he presents in the essay before us could only have been written by one who had studied the master of Greek thought with the intimacy almost of a personal disciple. By a process of

*_Plato._ By VLADIMIR SOLOVYEV. Translated from the Russian by RICHARD GILL, with a note on Solovyev by JANKO LAVRIN. (Stanley Nott, London. 5s.)

sympathetic divination he seems to discern the spiritual struggles within Plato's own soul that drive him to the formulation of his doctrines, and is thus enabled to bring him before us more as the character of a great drama than as the bare speculator on ultimate issues.

For Solovyev the tragedy of Plato (for so he reckons it) turns on the catastrophe of the death of his Master Socrates. In an age when the adventurous and seafaring life of the Athenian Greeks had led them to perceive the relativity of their traditional religion and moral usages, and had thus produced among many of the Sophists (the "highbrows" as modern vernacular would call them) a sheer scepticism about any standards of truth and untruth, right and wrong, Socrates had stood unflinchingly for the cause of the Good and the True. Only he had insisted that Truth and Goodness must be established by the light of the unfettered reason and not by mere adherence to traditional beliefs just because they had been handed down by the authorities of the City-State to which he belonged. He honoured the gods of Athens "not because they were acknowledged by the city, but only because, or so far as there truly was, or might be, in them something of the divine". For this preference of reason to authority he was adjudged to die as an impious criminal; and to his passionately devoted disciple Plato it necessarily seemed as if the visible order of the world utterly rejected in the person of Socrates the principles of Goodness and Truth which were all that made life worth living. Solovyev proceeds to a penetrating comparison between the tragic situation of Plato at this moment and those of Hamlet and Orestes. For all three it was a case of:—

> The time is out of joint—O cursed spite!
> That ever I was born to set it right!

A burden was laid on them all to perform a higher duty than conformity to the accepted morals and order of the world in which they moved; but in Solovyev's view the problem confronting Plato was at once higher and deeper than the merely personal dilemma of either Hamlet or Orestes. It was no personal or family wrong that he had to redress. "The tragedy lay in the fact that the best community to be found at that time in all humanity—Athens—could not endure the simple naked truth." We may say that, like another of Shakespeare's heroes, Coriolanus, he had to tell his fellow-countrymen, "There is a world elsewhere!" but that world was not upon the visible globe. The philosophy that Plato worked out as the solution to his problem was a sheer dualism; it maintained the antithesis of the world of sense and the spiritual world of the absolute Ideas, where alone pure virtue and truth were laid up as patterns in heaven.

Yet so rich a nature as Plato's could not permanently maintain this ascetic attitude, this sheer renunciation of the world of human affairs. Perhaps, Solovyev suggests, in consequence of some emotional crisis in the middle of his life, Plato was led to meditate upon the character and meaning of Love and to write his dialogues the "Phaedrus" and

the "Symposium". In the force of Eros or Love he discerned the power that could bridge the two worlds, bring the spirit into communion with the body and idealize the flesh. Nevertheless in the view of his Russian commentator, Plato with all his subtle theorizings about the nature of love, his endeavours to distinguish a higher or heavenly love from a corporeal or animal one, never succeeded in showing how Eros could effectively confer ideal and eternal value upon the world of matter and appearance which the philosopher had already condemned as given over to mere illusion. (And no doubt Solovyev here is implicitly referring us to the Christian doctrine of the Incarnation which offers such a bridge between the two worlds, matter and spirit, corruption and immortality.) Yet at least his renewed interest in the everyday world of human beings led Plato back from the semi-monastic retirement into which the death of Socrates had driven him. He began to busy himself with "the model of a better society". Solovyev holds that the bulk of his "Republic" belongs to this period, together with his experiments in guiding Dionysus the Dictator of Syracuse in Sicily and writing laws for the island of Crete.

But that last treatise, the "Laws" (a translation of which we lately reviewed here*) marks in Solovyev's opinion the bankruptcy of Plato's thought. For to the Russian it seems that here Plato definitely abandoned the Socratic principles of liberty of thought and the right of criticism as a practical programme, and placed mankind again under the dead authority of traditional religion, establishing something like an anticipation of the Inquisition. "What a profound and tragic catastrophe!" he exclaims, "how complete the moral fall!" Our criticism of Solovyev at this point would be that he overestimates the extent to which Plato from the first was genuinely a disciple of the Socratic method of free debate—supposing that the historic Socrates is rightly identified with that principle. For the legitimacy of free discussion of fundamentals depends ultimately upon the assumption that all human knowledge is progressive, a slow growing into Absolute Truth, it may be, but never such a full and final apprehension of it as precludes further enquiry, fuller research and correction of error. This idea was ever abhorrent to Plato, as to most of the Greeks, as to Hegel and most modern Absolutists with the exception of Croce. The Absolute Truth was a static perfection which might be attained once and for all by some process of rigorous dialectic. Assuming it to be the possession of the Ideal City it would obviously be insanity to allow the citizens to tamper with it. It is no reproach to Plato that he did not achieve an evolutionary view of the universe. Despite the intuition of Heracleitus "Everything flows!"—the Greek world could not accept it. Nor, as Solovyev must have known, has it proved altogether easy for the intellectual heirs of Christianity.

D. L. MURRAY

* THE ARYAN PATH, Vol. V, August 1934.

Blake and Milton. By DENIS SAURAT (Stanley Nott, London. 5s.)

There was every justification for a book on Blake and Milton; but I think that, even after Professor Saurat's treatise on the subject, the book remains to be written. He seems to me to have succumbed overmuch to the temptation to treat the two men as complementary and antithetical. There was a difference in kind between them. Milton's genius was static, Blake's dynamic; Blake never ceased to experience and to grow; Milton did. By that statement I do not mean to claim any inherent superiority for Blake: for, against this dynamic quality is to be set his fearful waywardness, his real contempt of comprehensibility, and his tremendous intolerance (which was not, however, so formidable as Milton's). But that there was a difference in kind between the natures of the two men is indubitable.

This difference in kind is expressed most clearly in Blake's *Milton.* In that "prophetic book"—to me, a very marvellous work indeed—Blake becomes the instrument of Milton's regeneration. What Milton could not achieve in his actual life, he achieves in the new existence which he enters in Blake's Imagination—he learns the secret of Forgiveness, which is the Law of Eternity. It is no accident that Milton, as understood by Blake, plays a crucial part in two of the most decisive moments of Blake's evolution. The revolutionary thought of *The Marriage of Heaven and Hell* had found perhaps its simplest expression in the bold transvaluation of Milton's conscious values. Milton's Satan, says Blake, is the real Messiah, and Milton's God the Father, the real Devil. But by the time he wrote *Milton,* he had discovered, through bitter experience, that this simple reversal of the Miltonic values was not enough. The fundamental defect of Professor Saurat's book is that it represents Blake as having stopped at the position taken in *The Marriage.* At that point, indeed, Blake could fairly be represented as antithetical and complementary to Milton—the conscious champion (as he felt himself to be) of the values which Milton unconsciously suppressed.

But to stop at that point is arbitrary and impossible. The evil victory of Reason over Energy which Milton celebrated could not be righted simply by making Energy predominant over Reason. It had—Blake discovered—to be transcended by fuller understanding: by the only full understanding, of Imagination and Love. In the next phase of Blake's thought and experience, the internecine struggle between Reason and Energy, symbolised in his work as the unending effort of Urizen and Luvah-Orc to annihilate one another, is itself the real Satan: the "hermaphroditic" Satan. The essential argument of Blake's *Milton* is that Milton, inspired by Blake's prophetic wisdom, recognises that the internecine struggle between Reason and Energy in himself, in which he had been on earth so totally involved, is the real Satan. He cries:

I in my Selfhood am that Satan.
I am that Evil One.
He is my Spectre: in my obedience to
loose him from my Hells,
To claim the Hells, my Furnaces,
I go to Eternal Death.

That journey from Eternity to Eternal Death, and back again in an Eternal Moment, is the theme of Blake's *Milton.*

It cannot be expounded in the space of a brief review; but perhaps enough has been said to make it evident that a book on Blake and Milton which practically ignores this second revolution in Blake's thought concerning Milton can hardly be adequate. Even if Blake's *Milton* is regarded as incomprehensible (which it is not), the bare fact remains that it is a poem all about Milton. So long as it remained incomprehensible, would it not have been more becoming to postpone writing about Milton and Blake? If the effect of trying to understand it was felt to be excessive (as it well might be), the better part would seem to have been not to vex the shade of the man who wrote at the beginning of *Milton*:

I will not cease from Mental Fight,
Nor shall my Sword sleep in my hand ....

JOHN MIDDLETON MURRY

Eastern Lights. By MAHENDRANATH SIRCAR. (Arya Publishing House, Calcutta.)

This is an able and interesting work. But it is a pity that it is written in such a peculiar form of English. The publishers claim on the dust-cover that the author possesses " an elegant and forceful style." Actually he uses English as an intelligent, but unskilled foreigner, making mistakes on nearly every page, although his meaning is always clear, and he is capable of considerable eloquence.

But this is in any case a small point. What is important is that he offers us in these pages an illuminating presentation of the attitude of the cultivated Hindu thinker to the problems of religion and life, as exemplified in the more important schools of thought and the work of the great Indian reformers.

The many interesting problems which the book raises for the Western reader cannot be indicated in this brief notice. Perhaps the most important is the question of what we are to understand by Hindu Modernism. The " hospitality of the Hindu mind " is notorious; its note is catholicity, universality, comprehensiveness, the capacity for preserving a delicate equilibrium between a wide range of complementary points of view. And this spirit finds a notable expression in the present study. But the obvious difficulty arises that extreme inclusiveness obliterates individuality. The Hindu thinker who no longer consents to be differentiated from other religionists by local peculiarities of cult and worship, and who instead creates for himself a synthetic philosophy which embodies the more valuable features of other religions, finds himself very soon in the same situation as the Western or the Chinese philosopher who follows the same procedure; they unite in their acceptance of a liberal, universal faith.

Professor Sircar would urge that the Hindu attitude is individualised by the fact that its foundation remains always the Upanisads. But their teaching is after all fundamentally the same as that of all the great Scriptures of the world—provided, that is to say, that they are studied from a sufficiently interior standpoint. So what is really left is little more than a sort of racial emphasis, which finds expression most notably in an extraordinary subtlety and refinement of mind, fascinating to the Western reader, but leaving him nevertheless with the impression that insufficient justice has somehow been done to the possibilities of the world of manifestation. Not insufficient *intellectual* justice; the Indian mind is here supreme. It is more a question of emotional inadequacy; matter in the hands of this type of thinker never seems to offer sufficient resistance to thought to render its ultimate spiritualization fully significant.

But this for us in the West is not the important point. Our own problem is that of realizing the reality of the Unmanifested. And in this enterprise nothing can be more salutary for us than the study of Oriental philosophy which, instead of beginning by assuming the reality of the world of the senses and only admitting the existence of the transcendental when the conceptions of sense have been broken down by analysis, takes its departure from a supreme intuition—the reality of Brahman—and moves from that centre outwards into the world of manifestation. Then, and then only, everything falls into its proper place. But it will be long before any but a minority of mystically-minded thinkers in the West will appreciate the full significance of this approach. Meanwhile the more we can become acquainted with such treatises as that of Professor Sircar, the more quickly will this new orientation be achieved.

LAWRENCE HYDE

Reason and Emotion. By JOHN MACMURRAY. (Faber and Faber, Ltd., London. 7*s.* 6*d.*)

Professor Macmurray is refreshingly different from most academic philosophers both in his choice of subjects for discussion and in his method of treatment. His present work is a collection of lectures which aim at elucidating certain important points in his broadcast talks published in *Freedom in the Modern World*. Although it is thus a kind of sequel to that work, it is quite intelligible by itself, and in it we have illuminating treatments of such topics as Reason in the Emotional Life, Art and the Future, Science and Religion, The Conservation of Personality, etc.

While most people would understand reason in intellectual terms and would regard science as the best type of knowledge we can have of reality, Professor Macmurray denies both that reason is merely, or even primarily, intellectual and that science is any knowledge of reality. He takes rationality to be the *differentia* of humanity and contends that "whatever is a decisive and determining characteristic of human nature and belongs to human nature alone is, by definition, an expression of rationality" (p. 200). Art and religion are as distinctive expressions of the nature of humanity as are philosophy and science. Art and religion, then, are as good expressions of reason as science. Indeed he shows that art and religion are better expressions of reason than science. Now "art and religion are peculiarly bound up with the emotional side of human life." Reason therefore should not be contrasted with emotion but should be understood as inclusive of it. Like our thoughts, our feelings may also be rational or irrational, according as they correspond or fail to correspond with the real situation.

Rationality is objective consciousness, *i. e.*, consciousness of what is not ourselves. There are three fields to which we stand in objective relation—the fields of matter, life and personality.

It is this threefold character of the objective world which determines the threefold expression of rationality. Science grows out of our rationality in relation to material things. Art grows out of our relation to living beings. Religion grows out of our relation to persons. (p. 196)

Religion is a fuller expression of rationality than science or art, not only because a person is also a living organism and a material body, but also because rationality as the defining characteristic of persons can express its own nature completely only "in the full relation of one rational being to another." Religion thus being an expression of our rational nature in relation to persons is something inherent in our human state, and cannot be denied without denying our rationality.

What about God? The idea of God has no fixed connotation, and whenever it is associated with a meaning that is false, the affirmation or denial of the existence of God would be the affirmation or denial of a falsehood. There is, however, a sense in which the existence of God cannot be rationally denied. Just as infinite matter is the underlying ground of all material phenomena, "God is the infinite ground of all finite phenomena in the personal field—and, therefore, ultimately of all phenomena whatever" (p. 209). Just as at the material level, we apprehend all material objects as finite and dependent upon the material infinite, in the personal field too, our apprehension of ourselves as persons is an apprehension of our dependence upon infinite personality. "God as infinite personality is the primary natural experience of all persons. One might almost say .... that God is the first perception." (p. 228)

The author shows quite easily how science does not satisfy the ideal of knowledge. Science is abstract and knows things in their generalised aspects, and ignores all the specific differences which mark their individuality. This means "that science, though it may know everything in general, can know nothing in particular, and reality is always something in particular. It follows that science is not knowledge of reality" (p. 187).

When he finds the highest knowledge in the religious field, Professor Mac-

murray is in line with the ancient Indian thinkers for whom, too, spiritual knowledge was the highest kind of knowledge (*parā vidyā*) in comparison with which scientific, including ordinary, knowledge (*aparā vidyā*) was no better than ignorance. In making infinite personality the primary experience of all persons, he approaches the Vedantic view that it is the Absolute (*Brahman*) which is perceived as the substratum (*adhi-ṣthāna*) of all objects. What however we do not understand is his insistence that " the knowledge of God is possible only through empirical phenomena of personal relationship," as well as his view that " the primary religious assertion is that all men are equal." To a religious man all men would be equal, and a person who has realised Atman will be conscious of Its presence in all his personal relationships. But when we merely know that all men are equal and are conversant with all kinds of personal relationships, we do not, it seems, necessarily achieve any religion or religious knowledge. In a sense, in knowing anything, we know God ; because everything is in God. But the characteristic insight which reveals Deity may not come merely from the knowledge of things and events, personal or impersonal, which constitute our world. If it is true that Deity is the ground of our being, it seems more likely that we should know It by turning our view inward, and through inner illumination, than by an examination of empirical phenomena of personal life.

We also do not understand how the underlying ground of all personal phenomena can itself be conceived of as personal. The mutuality of relationship, in which the other is one's equal, is recognised by Prof. Macmurray to be essential to personality. But the so-called infinite personality can obviously have no other which is its equal and with which it can be in mutual relationship.

In spite of these difficulties, we have to say of Professor Macmurray, as he says of Whitehead, that " he is, unlike many philosophers, moving in the right universe of discourse."

RASVIHARI DAS

The Untouchable Classes of Maharashtra, By M. G. BHAGAT, M. A. (University of Bombay. Re. 1)

This is a summary of a thesis submitted by the author for the M. A. degree of the Bombay University in the year 1935. It deals with the economic and social condition of the Harijans (as " Untouchables " are now called) in the Marathi-speaking districts of the Bombay Presidency. It is the result of first-hand information obtained mostly from the lips of the people concerned, and the author's desire to make his presentation as objective as possible leads him to confine himself to recording only such remedies for their present grievances as they themselves suggest. The brochure is full of statistics. There are as many as 31 tables of statistics within its 45 pages, showing the amount of work that has gone into its writing. A striking characteristic of the book is its avoidance of all reference to the work of the " Harijan Sevak Sangh." Whether this is due to the fact that any work associated with Gandhiji is taboo, it is not possible to say. But when the author ends up by suggesting that there should be a central organisation to fight Untouchability with a network of provincial and smaller committees all over the country, it is a little surprising that the one Association which is run exactly on these lines should find no mention.

BHARATAN KUMARAPPA

Popular Hinduism: The Religion of the Masses. By L. S. S. O'MALLEY. (Cambridge University Press, 7*s.* 6*d.*)

Indian Gods and Kings: The Story of a Living Past. By EMMA HAWKRIDGE. (Rich and Cowan, Ltd., London. 15*s.*)

Hinduism has been exciting of late a considerable amount of attention on the part of writers and readers in the West. Not all of this interest is attributable to conscious effort to save the " heathen " from Hinduism by depicting its worst side to horrified readers in the West. Partly it is due to the current ferment in India which promises either to dissolve the existing relationship between India and the West or to transmute it into something better. Mainly, of course, it is, unhappily, due to a thirst evident in an extraordinary degree in our age, for sensational things, horrors and ignoble forms of excitement. Accounts of religious crudities, secret cults and social anachronisms are almost as popular as gangster stories or the old-time shilling shockers. The more sensationally the horrors are stated, the better; also the more there are of them, the more interesting the book and the larger the sales.

The apparently unbridgeable gulf between popular Hinduism and the higher philosophical approach to religious problems, which has been evolving in the Hindu world for centuries, affords material both for sensation-mongering and for scientific study. The infinite variety of popular Hinduism with its colourful complex tangle of ritual, custom and belief, image-worship and fetishism seldom, however, has been treated with even the degree of scientific curiosity—such as it is—that is discernible in Mr. O'Malley's book on *Popular Hinduism.* It professedly treats of the religion of the masses. It is therefore bound to be a partial, an inadequate and, to a considerable extent, a misleading account, for the reason that the gulf which the author imagines to exist is largely a mirage. One cannot deny that fetishism and contradictory—even undesirable—practices are common in the complex religious technique of some sections included in the Hindu fold. But except in the least evolved of these, the comparative prevalence of ritual and image worship in preference to contemplation of the Absolute and mystic communion with the spirit of the universe is explicable in terms of the doctrine of *adhikara.*

Hinduism has graded and stratified its religious approach—not too rigidly but still discernibly. It recognizes differences in the spiritual and moral development of individuals and communities and provides for them. But—and this is the more important point to note—its final emphasis is on the ultimates of all true spiritual life. While this is dear to all but the completely uninstructed Hindu, there is a frank recognition of individual limitations and provision for individual needs. These individual differences generally define the place the sections occupy in the Hindu religious scale, but Hindu India nevertheless has sat at the feet of its untouchable saints with as complete a devotional surrender as it has ever shown to the Maharishis whose intuitions are the core of the *Upanishads.*

Miss Hawkridge's volume shows genuine sympathy with India but inadequate understanding of the philosophical background of her religions. Part I, " The Way of the Gods," is unsatisfactory. The merely intellectual approach can never lead to a due appreciation of spiritual truths, but the rudiments of universal symbology would have made impossible such a slip, for example, as putting the face-value interpretation on the Dance of the Gopis. The confusion between Raja-Yoga and Hatha-Yoga springs from the same superficiality that concludes that the Buddha " did not believe in souls"; that appears in the easy assumption that " of course no one comes back " from the final stage of Yoga realization; and that brands as " the fatal thought that was choking essential Buddhism " the teaching that " Gautama was only one of many Buddhas, many wise men who had attained arhatship, past and to come." The fathomless profundity of the *Gita* is plumbed in sixteen lines!

But despite the philosophical deficiencies of *Indian Gods and Kings,* its second part, "The Way of Kings," makes it the *living* story of a living past. Miss Hawkridge is historian and *raconteuse* to the finger tips; ancient and medieval India pass before our eyes in fascinating pageantry. The value of the book is enhanced by the chronological table which places in parallel columns for each age or reign its art and architectural remains and the contemporary literary and historical sources, but the more ancient entries reflect and suffer from the foreshortening common to Western Orientalists.

P. NAGA RAJA RAO

Kierkegaard: His Life and Thought. By E. L. ALLEN, PH. D. (Stanley Nott, Ltd., London. 6s.)

Of the writers who have been influenced by some great moral conflict in their lives, Kierkegaard is one of the most interesting. He had a secret in his life, which he zealously and successfully concealed; perhaps impotence, as Dr. Allen thinks, or a hereditary disease which was equivalent to it in results, and which obliged him to break off with Regine to whom he did not like to reveal it, though he had won her love. Hence arises a great moral conflict in his mind which lights up the spark of his genius, and is at the root of his philosophy of life, which he divides into three spheres —the æsthetic, the ethical, and the religious. This conflict requires decision, moral strength to overcome it. His ethical views are based on this need which he felt. But the doubt whether finite man can have that infinite strength leads him to the sphere of religion, in which the perplexities of the ethical stage dwindle into nothing through our perception that in our innermost being we are at one with the Infinite. But with this kind of religion, which Kierkegaard calls Religion A, he is not satisfied. He carries with him a sense of guilt which prevents him from feeling his oneness with God. Here he finds the need of Christianity, the religion of revelation, which by exercising on man an overmastering influence from outside enables him to leap as it were from his sinful life to the higher.

There are other influences on Kierkegaard's thought, and many interesting details of his philosophy, with which it is not possible to deal in a short review. But as we read his life, we are provoked to think, imagine and guess. And we are grateful to Dr. Allen for acquainting us with so interesting a philosopher. In the end, we cannot but think that the abnormality of Kierkegaard's life has made certain of his views one-sided. For example, compare the view that woman, when once won, becomes dull, and that love ends in *ennui,* with Bhavabhuti's opinion on the subject in *Uttararamacharita* (Act I, Stanza 39) where he says that the ardour of love is not mitigated by age, but develops into the mature core of affection as the limitations drop off. Again, even a man like Sankara, who was practically a born sannyasin, had to learn the secrets of sex-life before his teachings could be accepted by Mandana Misra and his wife. That story, whether true or not, shows that the teachings of only a fully developed personality, teachings upon which is brought to bear the wealth of a many-sided human experience, should be accepted. But we are left with a doubt whether Kierkegaard, in spite of being a genius, is such an one. However, he is exciting interest in England, for since the book at present under review, another volume on his life and teachings by Dr. John A. Bain, has been published.

P. T. RAJU

Heredity and Evolution. By ARTHUR ERNEST WATKINS, M. A. (John Murray, London. 7*s.* 6*d.*)

This book implies that the life of individuals and nations with their ambitions, aspirations, and achievements is after all a comedy of cells and chromosomes. Mr. Watkins holds that modern investigations in cytology and genetics have necessitated restatement, reinterpretation or reconstruction of Darwin's doctrine of Evolution, and of the Mendelian theory of Segregation. Lamarck's theory of acquired characteristics or acquired efficiency by conscious effort and of transmission of the characteristics to future generations or to new species is rejected. Darwin's natural selection is also found unsatisfactory. The Mutation Theory of Vries is shown to be the most adequate in the light of the data collected. "Constant hereditary units," "their location in chromosomes," and "the pairing of homologous particles" are the three fundamental principles claimed to have been definitely demonstrated (p. 227).

The scientific assurance and guarantee of definite knowledge of the principles of heredity and evolution are, however, modified by such confessions as "*Nothing is known* [italics mine] about the origin of the zygote's potentiality for developing into either of two highly specialized and very different organisms—the male and the female" (p. 99).

"Mutation is a rather rare event, and *little is known* [italics mine] about the circumstances that bring it about." (p. 151) "Much about the mechanism of evolution is still imperfectly understood." (p. 227)

The one supreme problem, whether mankind as a whole is evolving towards a higher and a nobler spiritual destiny or is the victim of the cosmic comedy of cells and chromosomes is left unsolved by modern research in heredity.

Sanskrit sources embody striking evidence to show that the problems of heredity and evolution were thought of seriously by those who had not the benefit of modern laboratory appliances. The *Garbhopanishad* describes the embryological evolution in detail, illustrating that ontogeny is a recapitulation of phylogeny. The Upanishadic text—*Sukradvaividhyat . . . . . Yugmah-prajayante* (Twins are born on account of ova-sperm splitting into two)—undoubtedly indicates the conditions under which "identical twins" are born, when the fertilised egg-cell separates into two halves, each of which develops into a complete embryo (p. 23). I do not mean to suggest that thinkers of the Upanishadic Age actually explained heredity and evolution in terms of the 48 chromosomes possessed by man (p. 71), but they had achieved a balanced ethical and spiritual outlook on life, on account of the mysteries of evolution.

The entire difficulty about the theory of Mutations centres round the origin of new forms and around the phenomenon of selection. "Creative Evolution," "Emergent Evolution," "Expanding Universe," are picturesque expressions, and notwithstanding the constant units of heredity transmitted from generation to generation, radical divergences in traits and temperaments are yet unexplained by the theory of cells and chromosomes. Different neuro-muscular mechanisms of beings adapted to existence on land, in water and in air, revealing divergent characteristics in behaviour, must suggest progress from one form to a new one, in the sense of increased efficiency in adaptive behaviour. The work of Mr. Watkins does not suggest that Mutation has been or even could be investigated under controlled conditions.

While the Upanishadic thinkers seriously considered the potentialities of zygote in the determination of sex, (*Retotireka*) they considered that hereditary endowments of a high order should not intoxicate individuals, nor hereditary disabilities dishearten them. Herr Hitler's palaver about Aryan purity is before the public, but if eugenically or politically controlled mating and the origin of a new species of supermen should but subserve a programme of commercial exploitation and territorial expansion, one might justifiably despair of evolution!!

The theory of cells and chromosomes is bound to be popularised. It may engender the conviction that certain civilised races and communities are eternally bound to hold supreme sway, while others, because of a different alignment of chromosomes, are eternally bound to remain hewers of wood and drawers of water. Or, again, it may engender the conviction that behind the game of chromosomes there are countless spiritual entities whose destinies are governed by a Supreme Power. If life is evaluated as a cosmic comedy of cells and chromosomes, moral and spiritual values are bound to disappear in the fierce struggle for existence. If, on the contrary, conduct is regulated in the light of the conviction that life is not a fortuitous play of chromosomes but a purposeful evolution determined by Divine Will and Karmic dispensation, sacrifice, service and sympathy to fellow men will be justified.

R. NAGA RAJA SARMA

The Prediction of the Future: A New Experimental Theory. By PIERRE-EMILE CORNILLIER ; trs. from the French by L. E. Eeman (Author-Partner Press, Ltd., London. 5*s.*)

It is well established that mediums and sensitives sometimes catch fleeting glimpses of future events. This record of trance experiments is like a hundred others but for the theories whereby the author seeks to reconcile the frequent fact of failure with the possibility of occasional success. He holds that whether any prediction will be realized completely, partially or not at all is indeterminable at the time it is made. *Cui bono*, then ? How are such predictions of the slightest value if the whole gamut of possibilities for their fulfilment is always open ? Elaborating his theory, M. Cornillier explains :—

> Future events pre-exist only as projects. Forecasts and predictions other than prognostications based on observed facts reveal only plans conceived by astral intelligences with the immutable aim of determining the spiritual evolution of human societies. (p. 16)

By the exercise of free will human beings may frustrate these " plans." The " Governing Spirits " are declared to decide

> the main lines and essential character of a proposed reincarnation (conditions of birth, sex, part to be played, trials to be borne, circumstances and time of death, etc.) . . . The plan is so conceived that the soul concerned may gain by its new earthly life the maximum evolution compatible with its state. (p. 73)

This a sorry substitute for the majestic sweep of impersonal Karmic Law, as presented in Esoteric Philosophy.

The predictions of the ordinary sensitive or medium are generally based on fragmentary glimpses in the Astral Light, the superphysical atmosphere which surrounds the earth and holds the pictures of events to come for which the causes are sufficiently well marked, as well as all the pictures of the past. The fulfilled predictions in the annals of Eastern psychology, however, do not all depend even upon the clear perception of such pictures by trained seers. Many are based upon accurate understanding of cyclic law.

M. Cornillier records that one young sensitive who collaborated selflessly in these investigations died by her mediumship " of her own free-will, with a clear and noble conscience " (p. xv). We do not question that pure zeal for knowledge may have inspired also M. Cornillier and perhaps his other mediums as well, but are the conclusions he has come to worth the cost ?

PH. D.

ENDS AND SAYINGS

"_____ ends of verse
And sayings of philosophers."

During this month falls the greatest of the Christian festivals—Easter. We wonder how many Christians nowadays take the Gospel story literally and believe that Jesus after his death, in the words of the Creed, "rose again, according to the scriptures" on the third day. Perhaps more people do than one would imagine, for in matters of belief many are content to remain ignorant of information which points clearly to the truth that the Resurrection of Jesus was an allegorical expression of a fact in soul-life, as well as a fact in universal nature—not a miraculous physical occurrence in an individual life. Jesus has been, and rightly, regarded as one of the Saviours of mankind, but wrongly as the *only* Saviour. Others have attained and have become Masters of Matter and Lords of Spirit.

The time of resurrection, in the stories of all lands, coincides with the 21st of March—the vernal Equinox.

The word Easter comes from Ostara or Eastre the goddess of Spring. She was the symbol of the resurrection of all nature and was worshipped in the early spring. It was then a custom to exchange coloured eggs called the eggs of Ostara, which have now become Easter-Eggs. As expressed in *Asgard and the Gods:* "Christianity put another meaning on the old custom, by connecting it with the feast of the Resurrection of the Saviour, who, like the hidden life in the egg, slept in the grave for three days before he awakened to new life." This was the more natural since Christ was identified with that same Spring Sun which awakens in all his glory after the dreary and long death of winter.

The egg has always been a universal symbol. There was the "Mundane Egg," with Hindus the *Hiranya-Garbba*, and that of the Egyptians, which proceeds from the mouth of the "unmade and eternal deity," Kneph, and which is the emblem of generative power. Then the sacred Goddess Ishtar was hatched out of the egg of Babylon, and was said to have fallen from heaven into the Euphrates. Coloured eggs were also exchanged in Egypt as sacred symbols in the spring-time and were hung up in Egyptian temples.

Christians do not use the Egg as a symbol in their churches to-day, but almost side by side with Hot Cross Buns, they will adorn the shop windows of many towns in Christendom.

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Point out the "Way"—however dimly,
and lost among the host—as does the evening
star to those who tread their path in darkness.
—*The Voice of the Silence*

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THE PATH OF THE BODHISATTVAS

Professor Radhakamal Mukerjee, the well-known head of the Department of Economics and Sociology at the University of Lucknow, is also a man of religion and philosophy. In our last issue we published a short extract from his forthcoming book, *The Theory and the Art of Mysticism*. This month, in his article "The Law of Compassion in Mysticism" he writes about that priceless gem of Mahayana Buddhism, known as "The Book of the Golden Precepts," which was given to the western world for the first time by Madame H. P. Blavatsky. Our respected contributor does not examine the historical background of the original, nor refer to the origin of the English translation-rendition of Madame Blavatsky. He confines himself to the principal teachings of the book. It is a well-cut diamond which shines brilliantly and sparkles colourful radiance all the time. Dr. Radhakamal Mukerjee has selected for his exposition, which is as able as it is interesting, a few verses that reveal the main line of thought pursued in the small volume. He rightly points out that in the stress on Compassion as the eternal and absolute law *The Voice of the Silence* is superior even to Upanishadic mysticism.

It is most appropriate that Professor Radhakamal Mukerjee's article should appear in this month's issue of our journal. The month of May is sacred to the memory of Gautama the Buddha. On the sixth of the month the entire Buddhist world will celebrate the Triple Festival of the Birth, Enlightenment and Passing of the Prince who sacrificed his all in the search for, and service of, Truth. The same month is also sacred to the memory of H. P. Blavatsky. Two days after, on the eighth of May, Theosophists will celebrate the forty-

fifth anniversary of the passing of the greatest Theosophist of our era. The day is known as White Lotus Day. Madame Blavatsky was a lover of the ancient East, and the *Bhagavad-Gita* and *The Light of Asia* were her favourite books. From these readings are given, as she herself desired, supplemented by an appropriate excerpt from *The Voice of the Silence*, about which Dr. Radhakamal Mukerjee writes.

The Voice of the Silence points to the Path of the Bodhisattvas. This Path is not walked by those who seek liberation from the bondage of misery involved in the round of births and deaths. It is taken by those who aspire to lay on the altar of human service and human brotherhood the fair and fragrant flowers of purified and enlightened lives. The Bodhisattvas are those who purify their minds and enlighten their hearts; they have attained Perfection so as to be the better able to help and serve their fellow-men. Renouncing the Bliss of Nirvana, they accept the woes of birth so that by their purity, wisdom and sacrifice the Great Orphan, Humanity, may have parental guidance and protection. The Buddha is the Pattern which the Bodhisattvas try to reproduce in their own lives, and H. P. Blavatsky was one such.

THE LAW OF COMPASSION IN MYSTICISM

The Book of the Golden Precepts of which some precious fragments have been made available in "H. P. B.'s" *Voice of the Silence* contains a brief account of the methods of mystical contemplation adopted by the mystical school Vijnana Vada or Yogachara, of the Mahayana. This idealistic school reached a height of metaphysical ideation and mystical realization rare in the history of human effort.

Three or four decades before the translation of the works of Asanga and Vasubandhu by Suzuki, Sylvain Lévi and de La Vallée-Poussin made us familiar with Mahayana mysticism, the great teacher, "H. P. B.," discovered the importance of the work in which may hide some aphorisms of Asvaghosa, Asanga, Vasubandhu, Dignana, Dharmapala or Silavadra, great masters of Gandhara, Ayodhya and Nalanda who guided philosophical and mystical thought throughout the East.

The Book of the Golden Precepts, however, hardly goes into any logical and metaphysical discussion. Therein lies its supreme value for a *lanoo* or disciple, who will find here in a nutshell the modes of contemplation by which he can become a Bodhisattva, *i. e.*, a Being of Enlightenment. The word Bodhisattva implies the idea that reaching Buddhahood is the destiny of each. The modes of contemplation given are also of universal application. That goal is expressed in the pregnant words:—

Thou shalt not separate thy being from Being and the rest, but merge the Ocean in the drop, the drop within the Ocean.

The method of contemplation presented is to free the mind not merely from all passion or desire—though in this connection a whole course of discipline is necessary—but also to free the mind from itself. The mind should be purified and liberated from belief in things and in itself. To attain the deliverance of the mind from itself is the most difficult task and yet, without this, deliverance cannot be complete. To gain it one has to exile all thoughts from the mind.

Thou must have mastered all the mental changes in thy Self and slain the army of the thought sensations that, subtle and insidious, creep unasked within the Soul's bright shrine.

But in that state no void awaits the disciple.

Thou hast to study the voidness of the seeming full, the fulness of the seeming void.

Through this, therefore, one reaches not the *Sunyata* or Vacuity but the *Alaya*, which Sylvain Lévi translates as the "the sensation of the groundwork." *Alaya-Vijnana* may be translated more appropriately as the matrix-consciousness. This according to the idealistic school of Mahayana is the ultimate reality. It is thought (*chitta* or mind), not mind as existing in the variety which is experienced but without any differentiation. The matrix of consciousness is a continuous flow. It evolves, says Vasubandhu, in a continuous stream like the water of a river. Hsuan-Tsang explains:—

As the water in the stream flows continuously, for all time, with all that it carries with it, similarly for all time the *Alaya-Vijnana*, arising and perishing, bearing the *klesa* and the acts, carries the creature along above and below, and prevents the creature from passing out of existence. . . . . And as the river, struck by the wind, gives birth to waves without its flow being interrupted, so the *Alaya-Vijnana*, without a break in its perpetual flux, produces temporary thoughts. From all time the *Alaya-Vijnana* flows thus like a river without interruption.

The world, in the Yogachara School, is reducible to Universal Subconsciousness, eternal, continuous, impermanent to the point of instantaneousness or, in short, the perpetual flux. How strangely does this anticipate the formulation of modern phenomenology in Europe!

It has been observed by philosophical critics that Buddhistic views like that of consciousness being the groundwork of Universal Subconsciousness are equivalents of the notion of *Atman* in philosophic Brahmanism. In the freedom of speculation, accepted postulates are sometimes thrown to the winds. It appears that the notion of *Alaya* with its flux and its lack of differentiation between duality and non-duality is less a closed system and hence more appealing to the modern mind than the system of the Upanishads. Yet in almost Upanishadic terms Hsuan Tsang says:—

The *manas*, the individual ego, is attached to the *Alaya-Vijnana* as the *Atman*.

And, again, in the Upanishadic

manner the *Alaya* is described as the Watcher and the Witness surveying the mental changes of the lower self :—

> *All is impermanent in man except the pure bright essence of Alaya. Man is its crystal ray ; a beam of light immaculate within, a form of clay material upon the lower surface. That beam is thy life-guide and thy true Self, the Watcher and the silent Thinker.*

The notion of Pure Being as the Eternal Witness (*Sakshi*) of mind's manifold activities is still practised as a useful mode of mystical contemplation in Brahmanism.

In truth, as idealism gives place to mysticism there lingers hardly any difference between the meanings into which the dialectic develops. Thus the description of the *Alaya* in which there no longer exists either apprehender or apprehensible, where the Ego (*Atman*) and phenomena (*dharma*) have both merged, in the words of Hsuan-Tsang, exactly corresponds to the famous description of non-duality by Yajnavalkya.

But the essence of the mystic school of Mahayana Buddhism which *The Voice of the Silence* so admirably epitomises is its stress of Compassion as the eternal and absolute law representing the relation between mystical illumination and *Samsara* (the world). *It is in this emphasis that it is superior to Upanishadic mysticism.*

In the mystical apprehension of reality, what is the relation between knowledge and the effort towards goodness? In the fathomless void (*sunya*) or the boundless full (*purna*) there is no differentiation between duality and non-duality, between *Atman* and the world, between *Nirvana* and *Samsara.* In the Reality all distinctions and categories disappear. The Reality cannot be called anything, not even Real; it is inexpressible and hence described as "the true nature," as *tathata* or suchness. But the essence of Reality, apprehension, is the consciousness of Pure Being as *Unity* which binds together all creatures as veritable Buddhas-to-be in one simultaneous and eternal All-Love. An infinite Charity or Love is the measure of identity consciousness, or the unity of mind with that which *Is.* Let the text speak :—

> *Compassion is no attribute. It is the Law of Laws—eternal Harmony, Alaya's Self ; a shoreless universal essence, the the light of everlasting right, and fitness of all things, the law of Love eternal.*
>
> *The more thou dost become at one with it, thy being melted in its Being, the more thy Soul unites with that which Is, the more thou wilt become Compassion Absolute.*

Universal and synthetic knowledge here translates itself into All-Loving-Kindness and All-Compassion.

Through metaphysical negations we reach a high pitch of mystical feeling in which infinite charity or goodness becomes the acme of Nirvana or true knowledge. Buddhahood is present in the hearts of all

creatures and it is the Buddhahood which unites all in an ineffable communion. The teaching is:—

> *Of teachers there are many; the Master-Soul is one, Alaya, the Universal Soul. Live in that Master as Its ray in thee. Live in thy fellows as they live in It.*

The poet-philosopher, Asanga writes:—

> The Bodhisattva every moment and for every creature, would fain make worlds as numerous as the grains of sand of the Ganges, and all filled with the seven jewels, in order to give them as gifts. For the Bodhisattva's love of giving is insatiable. The Bodhisattva looks upon creatures, whom he thus serves by giving, as more beneficent than himself, telling himself that they are the framework of the all perfect and insurpassable Illumination.

Santideva of Gujarat, belonging to the same school, expresses the insatiable longing for charity thus:

> This insignificant particle which causes to arise in us the virtues of a Buddha, is present in all creatures and it is by reason of this Presence that all creatures are to be revered.
>
> Moreover, what other means have we of acquitting ourselves towards the Buddhas, those sincere friends and incomparable benefactors, than to please creatures?

The conclusion is a sublime utterance: "If the suffering of many is to cease by suffering of a single one, the latter must invite it out of compassion for others and for himself."

As the mystic mounts higher and higher on the path of meditation, the more his feet will bleed and the whiter will himself be washed. He is alone on his spiritual heights. He is like a star that dwells apart, giving light to all but taking from none. Now and then as Compassion speaks he bends his head and makes his resolve firmer:—

> *Can there be bliss when all that lives must suffer? Shalt thou be saved and hear the whole world cry?*

In the whole field of humanity's mystical experience there is no more magnificent, no more burning appeal for unbounded charity. Charity here appears as the expression of everlasting truth and fitness of all things, from the grains of sand of the Ganges to the Buddhas, self-doomed to live through the æons of time, unthanked and unperceived by man. Nothing again can be more modern in its affinities to scientific humanitarianism and phenomenological tendency. In *The Voice of the Silence* we indeed hear a Chant of Love that the present world, beset with its conflicts and sufferings and the *Zeitgeist* full of doubts and frustrations, inarticulately awaits.

Let this be the vow adopted by the modern seeker, following the path of the sages of India towards their dreamland of goodness and beauty:—

> Never will I seek nor receive private individual salvation. Never will I enter into final peace alone; but for ever and everywhere will I live and strive for the redemption of every creature throughout the world.

RADHAKAMAL MUKERJEE

THE THEOSOPHY OF AMMONIUS SACCAS

FOUNDER OF THE NEO-PLATONIC SCHOOL

[**Dr. Margaret Smith**, whose researches into Arabic literature and Sufi Mysticism are well known, has contributed numerous articles to our pages. With this article on the great Philaletheian, Ammonius Saccas, Dr. Smith introduces a series of four articles in which the thread of Neo-Platonist teaching is traced from the founder of the school through Iamblicus and Dionysius, called the Areopagite, to the translator of the latter's works, John Scotus Erigena, who formed the bridge between the earlier Neo-Platonists and the medieval European mystics.—EDS.]

Ammonius Saccas, the real founder of the Neo-Platonic School, whose teachings given orally, for he himself wrote nothing, were developed and set down in writing by his disciples, entered into an inheritance of ideas and beliefs which could be traced back as far as Socrates. Born in the latter half of the second century A. D., at Alexandria, Ammonius lived both at a period and in an environment, which were fully ripe for the reception of the theosophic doctrine characteristic of his teaching. Alexandria had been founded as a meeting place for East and West, and they mingled in its streets, its University and its temples. At the time when Ammonius Saccas developed his doctrines, it was the residence of Greeks, of native Egyptians and of considerable numbers of Jews as well as of many strangers from the East: in religion, the gods of Hellas and of the Nile, in addition to Christianity, Judaism, Brahminism and Buddhism, asserted their claims. Among the Greeks, the Neo-Pythagoreans not only derived their teachings from Pythagoras, but combined with them Platonic, Aristotelian, Stoic and Epicurean elements, together with Oriental ideas taken from Persian and Egyptian teachings. Among the immediate precursors of Ammonius Saccas were Plutarch of Cheronea (A. D. 50—120) and Numenius the Syrian, who flourished between A. D. 160 and 180, and who developed the idea of the Neo-Platonic Triad. The Orphic writings also arose about this time; while orthodox Christianity was seeking to link its teachings with Greek philosophy and the Christian Gnostics were developing their distinctive doctrines, based upon Persian and Neo-Babylonian mysticism, and influenced by the Hermetic philosophy, the mystery cults of Thrace, Phrygia and Samos, and by Indian and Chinese Theosophy. At the same time Judiasm, through the *Kabbala* and the teaching of Philo of Alexandria, was assimilating mystical and philosophical elements.

The Orphics and Pythagoreans held the doctrine of rebirth, associated with the idea that the soul, though immortal, had fallen from its original divine estate and only by a gradual process of purification in a series of lives—a " way " of life, by which it could die to passion and desire—and in an underworld purga-

tory, could it be freed and once more become divine as it was before. So these Neo-Pythagoreans were ascetics, while teaching the homogeneity of all being, conceiving of God as both transcendent and immanent: the One could be manifested in the many: the many could lose themselves in the One. The doctrine of emanation, which Ammonius developed, was found in the *Avesta* as well as in the Jewish *Kabbala*, and in the teaching of the Jew Philo and the Gnostics, who were especially characterised by the claim to teach an esoteric knowledge.

Ammonius Saccas, born in an age which was conscious of a deep religious need and was seeking for release from sensuality through asceticism, and for salvation through an immediate intuition of the Supreme Being, was able to incorporate these elements into a unique system of theosophy, which claimed to be both an absolute philosophy and an absolute religion. Little is known of his early life: he was born probably about 175 A. D., and his biographers are agreed that he was the child of Christian parents and brought up as a Christian but that, after he came into touch with philosophy, he became independent of any specific religious faith. He was evidently of humble origin, his name Saccas or Saccophoros (Sack-Bearer), indicating that he was a porter, probably engaged in unloading wheat on the Alexandrian quays. Circumstances must have made it possible for him to study at some period of his life, and among his teachers have been mentioned Athenagoras, a Christian Platonist of the second century, and Clement of Alexandria (A. D. 150—217), who both taught a Christian philosophy. It is certain that Ammonius had made a close study of the teaching of Philo, the Hellenic Jew, and of that of Numenius, a follower of Philo, who combined with the teaching of the Greeks the wisdom of the Magians, the Egyptians, the Brahmins and the Jews. Through these teachers, or through his own independent study, Ammonius derived his knowledge of Plato and Aristotle.

After long study and meditation Ammonius Saccas began to teach. He opened a school of philosophy in Alexandria, where he lived in the University quarter, and became the most famous teacher of philosophy of the age—his method, Porphyry tells us, being not the blind acceptance of books and authors, but the personal investigation of every problem and the formulation of his own original views. One of his pupils, Longinus, held to be the foremost critic of the period, said of Ammonius that he greatly exceeded his contemporaries in his mental grasp and was one of the most accomplished scholars of his time, unapproached in the breadth of his learning. Ammonius gathered around him a large number of disciples, including many Christians, since these latter were interested in his discussion of the different philosophical systems; and his own Christian upbringing, together with the fact that the Greek philosophy was not at this time committed to polytheism, made it possible for

Ammonius to regard Christianity with tolerance, and to retain certain Christian ideas. Among these Christian disciples was the famous Origen Adamantius (A. D. 185—254), who for a long time attended the public lectures of Ammonius, and Heracles, who was a student under Ammonius for five years. Other pupils—Hellenists known to have studied under Ammonius—were Longinus (213—273), already referred to, Olympius of Alexandria, and Antonius. These attended only his public lectures, which were probably limited to a critical review of the teaching of the different philosophical schools; but his really original teaching was given as an esoteric doctrine to a few chosen intimate disciples, among whom were Plotinus, Erennius, and a second Origen, who was a pagan. These three chosen followers entered into a compact not to disclose any of the doctrine which Ammonius had revealed to them, either because they were anxious to conserve it for themselves, or possibly in accordance with a wish expressed by their master, not through any jealousy on account of his own fame, but because of the nature of the doctrine, which envisaged the possibility of a higher and more direct relation with the Divine Essence than any which the philosophic schools had conceived, and one which could not be discussed before a popular audience.

Of these three, Plotinus was, in all respects, the most outstanding, and also, undoubtedly, the closest to Ammonius in temperament and the one most receptive of his teaching. From the age of twenty Plotinus had been attracted by philosophy; he had gone from one to another of the lecturers in Alexandria, but had found none who could give him what he really wanted. At last a friend, realising his craving for the best and highest, advised him to go to Ammonius Saccas, and after the first lecture, Plotinus exclaimed, "This is the man for whom I was seeking," and with Ammonius he remained continuously for eleven years, until he reached the age of forty. It is related that during this period Plotinus made such progress in philosophy that he became eager to investigate the Persian methods and the system adopted among the Indians—a proof that Ammonius must have indicated the Oriental origin of certain of his doctrines. Plotinus then settled in Rome—it may be that by this time his master was dead. The date of Ammonius's death is placed by some as early as A.D. 241, by others in A.D. 244 or 245, and by one writer as late as A.D. 250.

For a long time Plotinus kept to his compact and, in his intercourse with his associates, revealed nothing of his master's doctrine, but Erennius broke the agreement and then Origen. After this Plotinus, feeling, perhaps, that his long association with Ammonius fitted him, more than any other, to be his interpreter to others, began to base his discussions with his most intimate group of disciples on what he had learnt from Ammonius, though for ten years still he limited himself to discussion and wrote nothing. After this period he betook himself

to writing on the subjects discussed, that is, the doctrine of Ammonius Saccas. Though the form in which we have these teachings is due to Plotinus and his disciple Porphyry, who arranged and systematised them, and though they must certainly owe much to the radiant and original genius of Plotinus himself, yet there is little doubt that their ultimate basis is the original doctrine of Ammonius Saccas, the real founder of the Neo-Platonic School.

It was of Ammonius that Hierocles (living in the fifth century A.D.) wrote that he was the first to attach himself to what was true in the philosophy which preceded him, and, ignoring what was commonplace, to attain to a thorough knowledge of Plato and Aristotle, and to unite them in one and the same spirit, thus bequeathing philosophy "at peace" to his disciples.

Ammonius was no mere eclectic, but a profound and original thinker, who considered the doctrines taught before his day and accepted what was true in them, but otherwise sought for truth, at its source, through his own intuition.

The aim of Ammonius Saccas, then, evidently was to reconcile the doctrines of Plato and Aristotle, while combining them with Oriental mysticism and theosophy and the ascetic teachings of the Neo-Pythagoreans, so that all might form a higher, transfigured system, revealing itself especially by the doctrine of the Absolute One, the identification of the Platonic Ideas with the Divine Intelligence, the theory of emanations, and the belief in the return of all to the Supreme Unity. So were evolved the doctrines of Neo-Platonism, mainly Greek in origin, but Oriental in spirit, forming the bridge between the ancient and the modern metaphysics and marking an epoch in the history of religion.

There can be little doubt that the teaching on the Nature of God which is found in the *Enneads* of Plotinus is derived directly from Ammonius. All forms and phases of existence, he teaches, emanate from the Divine and all strive to return thither. The Divine is regarded as a Triad, including the One or First-Existent; the Divine Intelligence, the First Thinker and Thought; and the Universal Soul, the First and Only Principle of Life.

Above, yet including, all things is the One-and-All, the Absolute, the Transcendent, Infinite, Unconditioned, Universal Essence, Unknowable, Ineffable, nowhere yet everywhere: One, yet manifested in plurality, as the sun by its rays.

> There is a principle which transcends Being: this is the One—the One, as transcending Intellect, transcends knowing—thus the One is in truth beyond all statement: the All-transcending possesses, alone of all, true being and is not a thing among things.*

That One is neither remote from things nor identified with them; there is nothing containing it, but it contains all: it is the Good to the universe, in that all things are dependent upon it, each in its mode.†

* *Ennead* V, 3: 12, 13.
† *Ibid.*, 5, 9.

From this First Principle—the Source and Ground of all being, transcending all known attributes and even the idea of existence, the One, the Highest Good, the Absolute,—the first emanation is the Divine Intelligence, Universal Mind, the World of Ideas, containing all things immortal, the archetypes of all things in the phenomenal world, the Overmind, of which all minds partake. With this Spiritual Universe begins the existence of plurality, complexity, multiplicity. It is a mediator between man and the Unknowable One, for it contemplates ceaselessly, and depends upon the Supreme Being, while it is also the giver of wisdom to the human soul.

The Intellectual stands before the Supreme Beginning in whose forecourt, as it were, it announces in its own being the entire content of the Good, that which precedes all, locked in unity, of which this is the expression already touched by multiplicity.*

The Intellectual Principle is the maker and creator of the All, and when the creature turns itself towards it in contemplation this contemplative intuition is intelligence.

From the Intellectual Principle emanates the All-Soul, which is the creator of the material universe, the sensual world, and from it come forth other souls. On the subject of the Soul and its nature we have not only the evidence of Plotinus, but two direct references to the teaching of Ammonius, given by Nemesius, Bishop of Emesa, living at the end of the fourth century, and Gregory of Nyssa (*ob. c.* A. D. 395), which were probably derived from the writings of Erennius, mentioned above as one of those who were entrusted with the esoteric teaching of his master. These deal with the immortality of the soul, which is proved by the fact that it is the unifying principle of the body and does not suffer change, as the body does; which gives life, and therefore is not corporeal; which is nourished by knowledge—which is not material—and therefore it cannot itself be material. Ammonius had also stated that the soul suffers no change by its union with the body, but remains distinct from it and is able, in its contemplation of the Intellectual, to isolate itself from the body.† The teaching of Plotinus agrees with this.‡ The human soul is one with the All-Soul and partakes of the Divine Life, but it has its own distinct individuality; and human nature, like the Divine Nature, contains three principles, the first being the Intellectual Principle, which is the true self, and by the life of virtue, of "sagehood," the Divine Image within it is revealed and man is able to attain to contemplation of the One. The second principle is that of the Reasoning Soul, the principle of the normal human life, and the third principle is that of animal life, the irrational soul. When loosed from the body, the soul goes whith-

* *Ibid.*, 9, 2.

† Nemesius, *De Nat. Hom.* II, p. 70: III, p. 129 (ed. Mattaei). Gregory, *Opera*, II, pp. 91, 109. (ed. Morellus).

‡ *Ennead* IV, 7.

er it has tended and deserves to go. Those who have not attained to freedom must suffer rebirth, but those who have become emancipated by identifying themselves with the highest within them, awake *from* the body, not *with* it, and enter in to dwell "where is Reality and true Being and the Divine, in God."*

The fall of the soul is due to entering into mortal birth, to the downward drag of the irrational principle, and to self-will. As regards the body and the irrational soul, man is entangled in the chain of physical causation; and so long as he allows himself to be the slave of the senses, he is not free, but in identifying himself with his higher soul, the true self, he can find freedom: he has a master, but he is that which is his master. Free will is shewn by right action. By the same way by which it descended, the soul can reascend to its Source.

Since your soul is so exalted a power, so Divine, you may be assured that by its possession, you are already close to God. In the strength of this power, begin to make your way towards Him: you have not far to go: there is not much between.†

The soul must come to itself by the process of purification, by asceticism first, and then by the practice of the virtue which aims at likeness to God and brings the soul near to Him.

If the eye that adventures the vision be dimmed by vice: if it be impure or weak or unable in its cowardly blenching to see the uttermost radiance, then it sees nothing. To any vision must be brought an eye adapted to what is to be seen and having some likeness to it. Never did eye see the sun unless it has first become sun-like and never can the soul have vision of the First Beauty, unless itself be beautiful.‡

The remedy for the soul is to get rid of desire, to free itself from the claims of the body and the senses. So it may accomplish the first stage of return and, being cleansed from the evil of the senses and desire, may be restored to the unity of the Universal Soul. But the soul must ascend still further, to the Intellectual Principle, after whom, and from whom, Soul is, and it is carried upwards by the love of Beauty and the love of Good. There the soul understands its true unity with the All.

The soul thus cleansed has become all Idea and Reason, wholly free of body, intellective, entirely of that Divine order from which the well-spring of Beauty rises and all the race of Beauty. Hence the Soul heightened to the Intellectual Principle is beautiful to its full capacity. And it is just to say that in thus becoming good and beautiful, the soul is becoming like to God, for from the Divine comes all the Beauty and all the Good in beings.§

But the soul has not yet attained to the summit, it must ascend still higher to the final Good, the Vision of the One. Plotinus writes:—

This is for those that will take the upward path, who will divest themselves of all that has been put on in the descent—until, having renounced all that is other than God, each in the solitude of himself shall behold that solitary

* *Ennead* III, 4, 4.
† *Ibid.*, V, 1, 3.
‡ *Ibid.*, I, 9.
§ *Ibid.*, I.

dwelling Existence, the Apart, the Unmingled, the Pure, on which all things depend, towards which all things look, in which they live and move and know, the Source of Life and Intellection and Being.*

But this comes not by expectation nor by action, it is an All-pervading Presence, realised by the soul, "which has held itself at rest, looking towards the good and the beautiful alone, giving up its entire being to that in a perfect surrender, and now, in tranquillity, filled with power, and taking a new beauty to itself, glowing in the light of that Presence." †

The one who has seen this Vision has passed beyond self-consciousness and has attained to union with the One.

Neo-Platonism, embodying the teachings of Ammonius Saccas, had its rise in Alexandria, but its influence was felt very soon in all the provinces of the Roman Empire, and became the inspiration of philosophers and scientists everywhere. The various tendencies which shewed themselves among the successors of Ammonius are seen all to depend upon him, while emphasizing each a particular side of his teaching. In the Neo-Platonism taught in Rome by Plotinus, the Greek elements prevailed, and among these the Platonic was prominent. In the Syrian School, of which Iamblichus was the typical representative, the Oriental elements found in Pythagorism were conspicuous, together with an inclination towards theurgic practices. Finally, in the scholastic Neo-Platonism of Athens represented hy Proclus, who depended mainly upon Plotinus, and to a less degree upon Iamblichus, the Aristotelian element finds the most prominent place. It was from Proclus that Dionysius, the so-called Areopagite, derived his Neo-Platonism, which he Christianised, and from him, in turn, that Neo-Platonism established its influence in the West.

Thus it was that Ammonius Saccas, the "God-inspired," from being a humble carrier of wheat, became, as if by a miracle, the head of one of the most celebrated schools of philosophy of antiquity and, during more than three centuries, exercised an immense influence over the development of the human spirit, an influence which still has its force and is likely to be maintained so long as men seek for Beauty and Goodness and Truth.‡

MARGARET SMITH

* *Ennead* I, 7.

† *Ibid.*, V, 5, 7.

‡ For the Life of Ammonius Saccus, Cf. Porphyry, *Life of Plotinus;* L. J. Dehaut, *Essai Historique sur la Vie et La Doctrine d'Ammonius Saccas.* Brussels, 1836; E. Vacherot, *Histoire Critique de l'Ecole d'Alexandrie.* Paris, 1846.

For his Teaching, Cf. Plotinus *Enneads* (translated by S. Mackenna); F. Whittaker, *The Neo-Platonists.* Cambridge, 1918; C. Bigg, *Neo-Platonism.* London, 1895; F. M. Cornford, *From Religion to Philosophy.* London, 1912; and references cited.

THE UNION OF COLOUR

[**N. S. Subba Rao, M. A. (Cantab.)**, has been Director of Public Instruction in Mysore State since 1928. He was President of the Indian Economic Conference in 1929 and of the All-India Educational Conference in 1931. He attended the Round Table Conference of 1930 in an advisory capacity, and served as Secretary of the Committee appointed by the Indian Princes' Delegation to examine the question of an All-India Federation in relation to the Indian States. In 1935 he presided over the Twenty-first Kannada Literary Conference at Bombay. This article is in response to that of Mr. W. E. B. Du Bois who wrote in our March issue on " The Clash of Colour." It gives the reaction of a distinguished Indian, and one of our valued contributors, to the problem of the relationship between the Negro and the Indian races.—EDS.]

Mr. Du Bois makes a moving appeal for a better understanding, greater sympathy, and co-operation between the Negroes of America and the people of India. His diagnosis of the present situation has also much in it which will meet with ready acceptance; there is much ignorance on either side of the actual conditions of the other, which cannot but be dispelled by articles like those of Mr. Du Bois. Indians should contribute to the numerous newspapers circulating among the Negroes in the U.S.A., and the Press of India should welcome contributions from Negro writers, explaining the conditions under which their people live and labour in the U.S.A. Our people should also note his suggestion that when they visit the U.S.A. they should not confine themselves to the plane on which the White people move, to which they have access by reason of their Indian nationality, but like their great countrymen, Tagore and Lajpat Rai, make every effort to see and know the Negroes in America who live in a world of their own, which is a thing apart but well organised. Above all, periodical gatherings should be held of representatives of Negroes and Indians as well as of other coloured peoples of the world, where they may discuss problems that are of special concern to them and formulate lines of common action and advance.

The world is being forced by the unceasing pressure of scientific and economic change into some kind of external unity and interdependence. The aeroplane is making political frontiers less significant than before, while the radio is establishing an even closer and continuous contact between the peoples of different parts of the world. If mankind is to live in harmony and move towards a higher order of things, it is necessary that the shell of external unity should have a kernel of intrinsic understanding. Therefore, whatever will bring together large masses of humanity like the Negroes, the people of India and the Chinese, for example, is all to the good, and constitutes a step towards the goal that lies before mankind.

In two respects, however, the views of Mr. Du Bois require critical examination: his analysis of the present situation, and his idea that

the coloured peoples should range themselves against the White races. Mr. Du Bois says :—

> India has had temptations to stand apart from the darker peoples and seek her affinities among the Whites. She has long wished to regard herself as Aryan rather than coloured and to think of herself as much nearer physically and spiritually to Germany and England than to Africa, China, or the South Seas.

The people of India, like other subject peoples, occasionally display the inferiority complex. Appreciation by the ruling people, social relationship with them, both appeal to us; and Mr. Du Bois himself points out that the Negroes of America themselves have a tendency to measure worth by the degree of the whiteness of their people, which varies on account of the admixture with the White people. We have our own Anglo-Indians with a weakness for European society and association; and even as regards the others, it is not wrong to say that merit not infrequently is acclaimed only after Western recognition, and Tagore and Raman have had a higher standing in the country since they became recipients of the Nobel Prize and of other recognition in the West.

All this may be admitted, but the suggestion must be challenged that the underlying cause for this weakness is the Indian belief in the superiority of the Aryan race and the consequent affinity they feel with the people of the West. Even if we cherished any foolish fancies in the matter, our status in the Dominions as well as the recent hectoring utterance of Hitler should be more than sufficient to disillusion us in the matter. The fact is, the people of India do not associate with the term Aryan anything that savours of race or colour, nor is it true that in India black colour is a thing which is despised. One has only to think of the two famous incarnations, Rama and Krishna, and of the sage, Vyasa, to realise that a dusky complexion is not by any means held in contempt. There is an interesting section in the *Brihad-Aranyaka Upanishad,* where alternative methods are suggested for getting a fair son, a tawny son, and a swarthy son; but whereas the first knows only one Veda, and the second two Vedas, the swarthy son is to be master of three Vedas. The fact is that the word Arya in the ancient Indian writings had no racial significance, and was a title applied to persons held in esteem by reason of their culture. Even in the later works of Kalidasa, for example, the king who refuses to recognise in Shakuntala the lady to whom he was bound in marriage, is called by her "Anarya." In the division of the peoples into Varnas, culture was the determining factor and not race, and hence it is that Swami Vivekananda said that "the system of division into different Varnas is the stepping-stone to civilization, making one rise higher and higher in proportion to one's learning and culture."

The mention of Swami Vivekananda brings to one's mind how he used to scorn the pseudo-ethnology of the privileged races: "If I am grateful to my white-skinned Aryan ancestor," he said, "I am far more so to my yellow-skinned Mongolian, and most so of all, to

the black-skinned Negritoid." One wonders how much of the racial significance of "Aryanism" was due to the discovery early in the last century that some of the classical and modern languages of the West and Sanskrit were related. There seems to have developed a tendency to associate race with language, and this error into which even writers like Freeman were apt to fall was noticed by Professor Bury, who pointed out that whenever Freeman spoke of people of Aryan *race*, we should read people of Aryan *speech*. Therefore, the strangeness which the people of India feel when they come into contact with the people of Africa arises not from any sense of racial superiority, but from non-parity of culture. Not that the numerous strata of Indian society are all entitled to feel a sense of superiority over the Africans, or that some sections of the native people of Africa have not elements of culture that take a high place in the scale of values. Broadly speaking, one is entitled to hold that for various reasons the people of Africa have remained culturally backward. "Africa has always been the Dark Continent. Its unindented coastline, its steep plateau, its unnavigable rivers, its climate, its fauna, its diseases, all have been barriers to the penetration of cultural traits which have been of such inestimable value to more favourably placed races."* In recent years, Africa has been brought into touch with the rest of the world, and the work of the earlier years has been completed by the aeroplane and the radio. The Negroes at home have been brought into the circle of world life, and in the U. S. A. an uprooted section has been started on an entirely new cultural adventure.

The problem of the future is to bring all peoples into line, and enable them to progress on an even front.

Will the advanced communities of the world allow backward races and communities to rise in economic prosperity, political status, and level of culture? Mr. Du Bois is pessimistic, and speaks of the inevitable world-wide clash of colour. His apprehensions seem to be supported by the strangle-hold that Europe has over the greater part of Africa, and the covetous eyes cast on those parts that have yet a semblance of independence. The ominous suggestion has also been made in a recent work that Africa is to be the theatre of the new phase of exploitation of the coloured races by the people of Europe, although the author speaks also of "raising the purchasing capacity and the level of civilization of the non-European races." †

Therefore, there would seem to be no alternative to Mr. Du Bois's suggestion that the coloured races must close their ranks, and in particular, the American Negroes and the people of India must resist the temptation, the former of merging their destiny with that of the American people, and the latter of merely aspiring to autonomy in the British Commonwealth of Nations. The two must join hands and lead the

* Oliver: "Comparison of Cultural Achievement," *Oversea Education*, April 1934.

† Professor Michelis: *World Reorganisation on Co-operative Lines*, 1935.

coloured peoples against the aggression of the White peoples. But before we resign ourselves to this alignment of the forces of the world, an alignment which will probably involve a long and violent conflict, and which will postpone, if not destroy, all hopes of the economic emancipation of mankind and their cultural harmonisation, it is worth while enquiring if any other line of development is open to the coloured peoples. To my mind it appears that a less spectacular mission, not unaccompanied by frequent humiliations, lies before the American Negroes and the people of India. Each of them has been brought into intimate everyday contact with a leading community of the West. Even the ranging of the coloured races together can be but a step towards ultimate reconciliation and friendship with the White peoples. Therefore is it desirable that the opportunities now offered to them of promoting an understanding should be thrown away? The Negro in the U. S. A. has citizen rights along with disabilities which detract from those rights. In the British Commonwealth, the people of India enjoy a cultural status although not equality of political rights. It is for the American Negro to give a cultural content to his political citizenship; and for the Indian to strive to obtain for himself both at home and in the Commonwealth a political status commensurate with his cultural maturity.

In the closing years of the nineteenth century, the success of Japan roused the Kaiser to call upon the nations of Europe, through a famous cartoon, to unite themselves against the Yellow Peril, and it is just as easy and unwise to call upon the coloured peoples to league themselves against the white races. Narrow loyalties can be developed, and unholy passions roused, by dwelling on one's disabilities and dangers, which can always be attributed to others. Swift and violent action unhappily appeals to mankind, but if the results are to endure the path towards a new and stable order lies through reason and persuasion. To range the forces of the world into two camps, sullen, suspicious and menacing, is no answer.

Mr. Du Bois is happy in his concluding remark that the union of the darker races should bring a new and beautiful world not simply for themselves but for all men. That is to say, they should help by their joint action to bring about a new economic order in which exploitation makes room for equity, a new political order in which rivalry and subjection are replaced by peace and equality, and, above all, a cultural synthesis to which all will contribute and which all will share. If that is to be the goal, then the darker races for the sake of the larger good must, in spite of humiliation and suffering, accept the present framework of their existence, and seek to reconstruct it with the co-operation of the white races. That way lies the hope of mankind.

N. S. SUBBA RAO

INSIGHT INTO REALITY

ACCORDING TO THE JAPANESE SHINGON TEACHING

[**Beatrice Lane Suzuki,** occidental by birth but a oriental by marital and spiritual affiliations, is the author of *Japanese Nō* Plays. She is well known as an earnest student of Mahayana Buddhism, and it is on one of its schools the School of Shingon that she writes this month. Her husband, Dr. Suzuki, is the recognized authority on Mahayana Buddhism, and in all his work is most ably seconded by his talented wife.—EDS.]

There is a religious teaching in Japan which claims to be able to open the mind to see Reality. This is the Shingon or "True Word" school of Mahayana Buddhism. It is akin historically and spiritually to certain teachings in India, but like much which the Japanese have taken from others it has been adapted to the Japanese mind and transformed by the Japanese spirit.

Shingon is said to have originated with the great teacher Nāgārjuna, who discovered in a temple in South India the two precious sutras, the *Dainichikyo* (Sanskrit: *Mahāvairocana*) and the *Kongōchōkyo* (Sanskrit: *Vajraśekhāra*). But, according to Shingon, Nāgārjuna thought out and systematised Sākya's teaching, Sākya was indeed his inspiration. Not all of Sākya's teaching is contained in the Pali scriptures. Shingon like Zen claims a secret transmission from the Buddha handed down orally and to a certain extent preserved in Sanskrit manuscripts. Nāgārjuna handed down the sutras which he found through a series of illustrious teachers in India and China, till they came to Keikwa, the teacher of Kōbō Daishi, the great scholar-priest-saint of Japan.

Kōbō Daishi was a most remarkable man whether we view him as religionist, social worker, scholar, painter, sculptor, or general man of affairs. So tremendous was his prestige, spiritual, artistic, and human, that the remembrance of it has survived to this day, and he is easily considered by almost all Japanese as one of the greatest genuises which Japan has ever produced.

Kōbō Daishi, to call him by his official and posthumous title, previously known as Kūkai, was born in 774 A. D., and entered the priesthood while very young. He practised austerities and read the scriptures, but when he found in an old temple the sutra of Dainichi, all his doubts were cleared up and he resolved to go to China to learn the doctrine. He obtained Imperial permission and left for China when he was thirty-two years old. There he studied at the temple of Seiryūji in Chōan under Keikwa and received Kwanjo. Upon his return, he spread the teaching not only at the Imperial Court among the aristocracy but among all classes of people. He opened up the mountain of Kōya and established a group of temples there. This collection of temples, still existing to-day, is the chief headquarters for Shingon teaching. Here is the college

where Shingon doctrine is systematically taught and the temples where daily practice is performed.

The main idea of Shingon is what may be called cosmotheism. The universe is a manifestation of the Supreme Buddha, Mahāvairochana, and is composed of six elements: earth, water, fire, air (wind), ether and consciousness which make up the body of Mahāvairochana. His thoughts, words and actions make up the thoughts, words and actions of the universe and are called The Three Secrets. We, as apparently imperfect reflections of him, are to try to make our thoughts, words and actions as much like his as possible. How to do this is the teaching of the system of Shingon Buddhism.

The Shingon mandara is of great help, for to understand the mandara is to understand oneself. The two chief mandara are pictorial representations of the universe in symbolic presentation, the Kongō (Sanskrit: *Vajradhātu*) representing the wisdom side of the Eternal Buddha, and the Taizō (Sanskrit: *Garbhakośa*), the side of Compassion; the Kongō also shows the fulfilled enlightened aspect of the Buddha but the Taizō shows the growing universe. In these pictures, many Buddhas, Bodhisattvas, and others are depicted, but it must always be remembered that these many Buddhas and Bodhisattvas are not separate personalities but are simply the varied aspects of the one Eternal Buddha: in the phenomenal world they may be seen as personal, but in the absolute world as the Dharmakāya.

All these holy figures and the symbology of their attitudes and the objects they hold must be considered a device (*upāya*) for opening the mind to see Reality. The method is different from that of Zen, but it is a striving for the same end. The mandala is to be regarded as the representation of the quality of the Eternal Buddha, Mahāvairochana, and it reveals the divine nature of all beings. All appearances are contained in the mandala, whether dog, tree, stone, man, or Bodhisattva, for the whole universe is Mahāvairochana. His substance is the Six Elements and his activity the Three Secrets.

The Shingon calls enlightenment *Sokushinjōbutsu* which means to become Buddha in this very body, and the aim of all its practices is to attain this even if only in a slight degree. It has a variety of methods adapted to different classes of persons. For the more ignorant, there are ceremonies and rituals of all kinds to put them on the preparatory path; for the more enlightened these very rituals assume deep meanings. Some of these rituals are performances to symbolise the body, speech, and mind of the Eternal Buddha by means of gestures (*mudra*), words (*mantra*), and meditation (*dhyāna*). These mystical teachings and practices are taught to priests and earnest laymen. Among them are the ceremonies of *Kwanjo*, commonly translated as baptism but differing very much from the usual meaning of that word; rituals connected with the mandala and with the fire ceremony. Ceremonies are considered

helpful rather than necessary; they make a path and are not goals in themselves. There is a special meditation connected with every Buddha and Bodhisattva aspect in the mandala; besides these there is the moon meditation and perhaps the most important and significant of all is meditation upon the letter A (Aji = अ) of the Sanskrit alphabet. Through these practices spiritual perception is gradually cultivated and to some may come the *summum bonum* as in Zen, *i. e.*, an insight into one's own nature and that of the Buddha, the One Reality.

The aim of the practice of the Three Secrets is to become one with the Dharmakāya (the Absolute Buddha). As the gestures represent his activity, we try to imitate them; as the sacred words represent his speech, we try to speak them; and with our minds, we meditate on our oneness with him. If true enlightenment is not obtained fully in this life, then perhaps a glimpse will be given, and if not even this is vouchsafed, then it serves as a preparation for the future life.

We are Buddhas now in essence because we have the Buddha nature although phenomenally we seem far from it. The fundamental essence of Shingon teaching is that Buddha and all beings are one and this means not human beings only, for animals and plants have the Buddha-nature also and are aspects of Mahāvairochana. Illusion surrounds us and obscures our vision of this truth. *Bodaishin* (*bodhicitta*) exists in all things animate and inanimate and in both enlightened and unenlightened beings.

What is this Buddha-nature (Japanese: *Busshō*, that is, *Bodaishin*)? In our hearts we have innate Buddhahood which can be developed. *Sokushinjobutsu* is to be obtained in this very world, in this very body, not after death as is taught by Christianity and certain Buddhist sects such as those which believe in Amida and his Pure Land. In this respect, Shingon resembles Zen. Both strive to realise that there is no birth and no death and that Buddhahood is Here and Now. *Sokushinjobutsu* may be described as the opening of the Buddha's wisdom in us and the exercise of his compassion whereby we acquire his virtues and powers.

Shingon lays much stress upon this acquiring the virtues and powers of the Buddha and asserts that it is possible to do so. It says that by the practice of the Three Secrets we can acquire the powers and appropriate the virtues of the Buddha-well-being; happiness, compassion, wisdom. Wisdom and Compassion are the two foundation posts of Mahayana Buddhism. The Shingon devotee makes four great vows at the beginning of his practice:—

However innumerable sentient beings are, I vow to save them;
However inexhaustible the passions are, I vow to extinguish them;
However innumerable the Dharmas are, I vow to study them;
However incomparable the Buddha-truth is, I vow to attain it.

Shingon systematic practice is generally begun with the *Kwanjo*,

which means that the aspirant has deliberately of his own free will started upon the career of the Bodhisattva. He then proceeds to learn the rituals with the view of endeavouring to realise his oneness with Mahāvairochana. Practice must be united with Faith and by faith is meant faith in the teachings of Non-duality and *Sokushinjobutsu.* The two great sutras—*Dainichikyo* and *Kongōchōkyo* explain the doctrine of *Funi isshin* (one Mind, not two), the former from the standpoint of Compassion and the latter from that of Wisdom.

Shingon explains the true nature of the Dharmakāya Buddha. According to Shingon, it is not empty and formless as in the teaching of some schools of Buddhism, but of real substance, true and permanent, with which we can unite.

When we are enlightened, the Dharmakāya is found to be not formless and empty but active, and we understand the meaning of the Great Self and the true teaching of non-ego which is emptiness of the small self but not of the Great Self which unites itself with Mahāvairochana.

According to Mahayana Buddhism, and especially Shingon, the conception of Nirvana is different from that as generally explained in Buddhism. Many writers on Buddhism consider Nirvana to be extinction but Shingon conceives of it as the Absolute Reality and equivalent to Enlightenment. In Nirvana, the self is enlarged and becomes one with all other selves in Mahāvairochana. In Nirvana, true individuality is not lost. Each individual is the centre of the universe, but he must realise that all other beings are himself. This is *anatta,* which is very different from the Hinayana conception. Shingon says that we must not cling to the small self but enlarge it to contain all others. This constitutes the Real Self and the knowledge of it is Nirvana which is full of Bliss.

The field of supreme enlightenment is *Bodaishin.* The great enlightenment of Mahāvairochana is tranquil and bright and filled with compassion for all beings. The sutra says that the Buddha sees all over the universe and knows that all can realise Buddhahood. The whole trouble with us unenlightened beings is that we regard ourselves as separate when in reality we are united in the Dharmakāya. This is the true meaning of non-ego.

What is Shingon ?

It is the teaching of non-duality, of Buddha-nature, of enlightenment, of union with the One which brings the Vision of Truth and the Insight into Reality.

BEATRICE LANE SUZUKI

THE FORMATIVE FACULTY OF POETRY

[**Miss Margaret Sherwood,** now professor emeritus of English Literature at Wellesley College, U. S. A., was from 1889 to 1930 a member of the Wellesley faculty. She has studied widely both in America and Europe. She received her Ph. D. from Yale and an honorary L. H. D. from New York University in recognition of her achievements as a teacher and writer. She is a frequent contributor to the leading American reviews, and has many volumes to her credit.—EDS.]

The phrasing of the invitation from the editors of THE ARYAN PATH for a brief article on poetry stirs afresh in one's mind the Neo-Platonic Conception of Divine Ideas, forever active in moulding the material of existence into form. What influence could be more potent in helping shape human life into beauty than this art of poetry, which, in many ways, in many lands, has expressed the inner significance of experience in exquisite forms?

All true poetry, of whatever time, place, circumstance, keeps faith with the divine, and there is no agency more potent in revealing the eternal values at the heart of every day experience. Great poetry rests upon the universal; through its

> Sense sublime
> Of something far more deeply interfused,

it is the language of a common bond that unites humanity. In life that tends to become broken, mechanized narrowed to material littleness or to littleness of partisan political or intellectual prejudice, it is a freedom, an escape from the limitations of one's partial self. Bringing man the insights of those greater than himself, endowing him with keener intuitions, wider sympathies, it enables him to share the experiences of others, of other times and other places; it makes him partaker of a larger life, while finding in himself as yet undiscovered depths. So he learns to know himself and his fellows in deep reality of experience.

Poetry has all too often been taken lightly in much of our western world, as representing the unreal, the trivial, the fanciful, not the realities of life. It is something of a tragedy that, with the great wealth of English poetry of different periods in its long development, so little of it is known, by most English speaking people, that it plays so small a part in their daily lives. It is a rich inheritance, passed over by many who do not recognize their wealth.

Genuine poetry meets the finer needs of every day life, for here the deeper experience of the race is revealed in a way to make its meaning most apparent, crystallized into concreteness. In it the inner life of individual and of people has found its profoundest and most beautiful expression. It translates thought and feeling into concrete beauty of phrase, so that he who runs may read, and take heart in assurance of deep meanings in life, transcending the ephemeral. It finds ways of expressing the eternal realities of life in terms of every day existence, in which the five senses play so large a part.

The apprehension of infinite signif-

icance has, in English speech, found more compelling expression in poetry than in philosophy pure and simple, for English genius is not for the abstract; it demands the concrete, the tangible. Not until Carlyle put into whimsical concreteness of form the idea of Nature as the garment of God did the conception of a world soul, informing, permeating all that is, become apparent to English readers. The Elizabethans, the seventeenth century metaphysical poets, the poets of the so-called Romantic Era, in their different ways, have known well how to make evident the realities of the inner life through the semblance of the outer, and so to bring the meaning home to our world of every day.

"Poetry," said Zoroaster, "is the apparent image of unapparent realities."

Emily Dickinson wrote, with fine suggestiveness :—

My cocoon tightens, colours tease,
I'm feeling for the air;
A dim capacity for wings
Degrades the dress I wear.

Depths of far-reaching thought are stirred by Rosetti's

O! what is this that knows the road I came,
The flame turned cloud, the cloud returned to flame,
The lifted shifted steeps and all the way?

A poetic figure can crystallize a whole philosophy into a phrase; witness Shelley's utterance in the *Defence of Poetry,* with its trail of Platonic suggestion: "Poetry lifts the veil from the hidden beauty of the world"; or Shakespeare's expression of the wisdom of a lifetime in his characterization of love :—

. . . . it is an ever-fixed mark
That looks on tempests and is never shaken;
It is the star to every wandering bark.

Matthew Arnold said: "Now poetry is nothing less than the most perfect speech of man, that in which he comes nearest to being able to utter the truth." The word truth here does not connote either of those lesser meanings that, unfortunately, in our modern world have come to stand for the whole, that is, truth of material fact and truth of abstract proposition, but a deeper truth than either,—a rendering of human experience in its wholeness. "Poetry," said Jacob Grimm, "is life itself, taken in its purity, and held in the magic of speech." That poetry is the form in which man has come nearest to being able to tell the truth is because he is soul and body, and true poetry is spirit incarnate. Derived from the whole, from the adventures of both soul and body, it appeals to the whole, stirring every fibre of man's being. There is that in man which transcends sense, yet this world comes to him through the five senses. He dwells in the concrete of life, but with something within him forever calling through and beyond this. Hence the appeal of poetry through both sense and spirit, sense transmitting the divine, concrete touches making visible, tangible, the impalpable experiences of the inner life. Thus poetry finds ways of expressing divine realities in terms of every day experience, through poetic figure, and descriptive touch, and melody that helps unlock deep-lying realities of thought and feeling

When the light of sense
Goes out, but with a flash that has revealed
The invisible world.

Every fine poetic figure wrought

by the imagination of a Shakespeare, a Keats, a Shelley, bears witness to the breathing of divine spirit through those things which every day life brings to our sight, our hearing, our touch. In the subtle paradox of art, poetry is a reminder, through eye, ear, sense of touch, that life is not bounded by that which one may see, hear, touch. So poetry in form makes concession to our finiteness, as in content it ministers to our infinity.

It is partly through this compression of meaning, this power of suggesting more than is actually said that true poetry derives its power. As man goes about his affairs in a work-a-day world, it is impossible to carry with him long argument, disquisition, but the poignant thrust of a poetic phrase may waken him, busy overmuch with mundane things, out of spiritual apathy, so that

> he knows
> The hills where his life rose,
> And the sea where it goes.

Many hours of thought, many intense moods of feeling may converge in a verse or two of poetry; witness these from Wordsworth's sonnet to Toussaint L'Ouverture:—

> Thy friends are exultations, agonies,
> And love, and man's unconquerable mind.

The lines as they unfold, revealing a poet's imaginative insight into the soul of a hero, become a creed, a declaration of faith in the power of the human spirit over circumstance. It is through this intense concentration of all the faculties, the senses, passion, imagination, intellect, that genuine poetry seems to have a life of its own, developing with the reader's development, so that he can measure his growth by his increasing insight in reading and rereading a great poet in successive years.

Poetry by its origin as well as by its nature is fitted to the needs and the possibilities of every day life. They who believe that first in poetry the soul of man became articulate are probably justified in their opinion. In the rhythms of song and dance the instinct of man to act in concert with his fellows first found expression, and measured sound and movement already in primitive times made manifest the deep accord of the heart of man with the mysterious rhythms of the universe. Because of its early development, and because of its long association with both the work and the merry-making of the world, poetry is an inherent part of the life of the race. Song has accompanied the world's labour in all countries, the occupations of every day life enwrought with its very being. Many common tasks, the world over, have been set to music; rhythm of hammer strokes, movement in concert of scythes, of rakes, of flails, of spinning wheels, of those that sow and garner the grain, bear witness to the help that ordered sound and motion may bring to daily toil, and step by step has come the growth whereby the deeper toil of mind and spirit have found expression in verse.

The account of the influence of poetry all down the years in shaping the finer mind of the race could be written only by the recording angel, so long it is. It has entered into and inspired human life all the way, potent alike in great issues and in small. Heroism on the battlefield

and at home, the martyr's and the statesman's courage, the believer's and the philosopher's faith have both contributed greatly to it, and also owe it a great debt. It is because of its wholeness of appeal, involving man's entire being, that poetry stands supreme among the arts, interpreting him and ministering to him as no other art can. Originating in humanity's early beginnings, it holds within it something of the first quickening of thought and feeling, however far it may keep pace with the more fully developed mind and emotion of a later day. Its music is something fundamental in the human being; soul and sense, thought and feeling are one in response to its quickening.

So poetry reaches far back in human life, reaches far out from man to fellow man, reaches far down into inner depths of being, all-embracing. The poets of the world have gathered up and wrought into beauty of enduring form a great heritage of race experience, individual experience in successive ages, for the behoof of those who live the life of every day. Great poetry is as unerring in divining and expressing the deeper thought, the profounder experience of its period as it is in ignoring the merely ephemeral fashions of thought and feeling, its trivial dogmatisms, its lighter dicta. Witness Spenser, in an age of reviving Platonism, making heavenly beauty shine out through manifold forms of earthly beauty; Shakespeare, interpreting in many-cadenced verse the law of life through numberless personalities, wherein the action of individual will is manifest as destiny; Donne, Vaughan, our own Emerson, in swift, poignant touch, suggesting the elusive play of spirit through the world of form; Wordsworth, revealing the divine shining out from the heart of common things.

It is a pity that, in our modern world, when poetry does emerge as a topic of major interest, it is prone to become a subject of controversy, with something to overthrow, something to establish, chiefly in the way of form. True poetry will find its right form, whether it honours long tradition by following known verse and stanza patterns, or breaks into new measures. The one requisite is that it shall express genuine experience of thought and feeling in living beauty of measure and phrase, shall reveal the divine inwardness of life in terms that find every avenue of approach, of sense and of spirit, to the human soul.

Real poetry is not doctrinaire does not follow in form or in content the behest of the theorist, is too great for fashion, is not a matter of the schools. Its temper is an eternal calm above the tempest. It has no dispute. Concerning real poetry as concerning real religion there is nothing to quarrel about; centring attention on forms is as fatal to one as to the other. Great poetry does not argue, does not dogmatize, but touches with such creative finger the deepest potential powers of man that man, in reading, becomes more himself and greater than himself. It takes him into a life of divine certainties and divine possibilities, where he finds a

central peace, subsisting at the heart
Of endless agitation.

Poetry should be constantly with us, its contacts ever freshly renewed, our every day life set to the music of great thoughts and perceptions. Genuine poetry keeps us aware of the eternal, not as a divine hereafter, but a divine now.

MARGARET SHERWOOD

BOREDOM OR COWARDICE?

Walking through the native quarter of Delhi last month I came across two Mahomedans engaged in a dispute. Very soon the argument became a free fight, and the air was filled with yells of pain and the thud of *lathi* sticks as the two belaboured each other. Presently the one receiving the worst of the affair retrieved on hands and knees his battered fez from the road, and ran away.

Without hesitation we dub such a man a coward. It would be ridiculous to say the man was bored. And yet how many of us behave in just the same way as that Mahomedan when faced with odds that at the time appear insurmountable? We run away—but we say we are bored. To consider ourselves as cowards would be unthinkable.

Of boredom we have made a modern virtue; a virtue we smugly accept as a cloak for cowardice. It is fashionable to be bored. To work steadily uphill is considered to be working in a rut. We talk of the folly of staying on a sinking ship; imagine how few of our ships could ever be in danger of sinking should we positively refuse to accept failure in any form! How few of our hopes and ambitions would come to nothing if we had the courage and determination to carry on and succeed in spite of so-called boredom!

We imagine our own problems to be not only greater than our neighbour's, but more prosaic, more mediocre, more boring. If our problems were a little romantic; more of an ideal to fight for; then we should never give in. Seldom do we realize that every problem confronting us—providing we meet it with an unconquerable fighting spirit—is a problem embodying an idealism and a romanticism common to every attempted conquest against odds of whatever nature.

The explorer ventures into the unknown, men of science dedicate their lives for an intangible issue, the man of business and the housewife face ordinary, everyday difficulties. And yet it is the manner in which they approach a difficult task, and not the nature of the task, that can unite them all in a common unity—a unity which refuses to accept defeat; refuses to offer boredom as an excuse for courage that has failed.

The greatest triumphs of man—triumphs that stir the latent spirit of adventure inherent in all of us—are invariably triumphs gained against those seemingly petty and irritating difficulties we meet with day by day.

Your problem, met with an indomitable will to conquer, can no longer remain a problem. Each problem must become an exciting, absorbing adventure. Are you really bored—or a coward?

P. A. FELTON

THE WORLD IS ONE

POLITICS AND AN ALTERNATIVE

[**Dr. L. P. Jacks,** Editor of *The Hibbert Journal* and author of numerous important volumes, is a practical mystic and a patient idealist. In this instructive essay he points to a remedy for the ills with which humanity is cursed. Undaunted by the magnitude of the task, he sees the possibility of the emancipation of our civilization through a new orientation of politics and propaganda, that is, through direct action on the mass mind, fully recognizing that only individuals, one by one, will achieve enlightenment. This is not the doctrine of each man for himself and the devil take the hindmost, but of each in the interest and for the benefit of all. There are various movements instinct with grand possibilities which are dedicated to this very ideal and task. One such is the Unitarian Movement with which our esteemed contributor is connected; his influence reaches far through his quarterly, *The Hibbert Journal.* THE ARYAN PATH represents a similar effort but its programme and policy touch more than a single religion; its source of inspiration may look narrow to some but in reality it is deep. Then there is the movement of Gandhi Seva Sangha. While India's great leader is doing a grand work on a wide scale, which touches hundreds of villages, a comparatively small number of his devoted disciples are achieving something by quiet but persistent effort at self-purification and self-enlightenment for the cause of Brotherhood. Then at Santiniketan the Poet of India is labouring for the cause of International Culture. And there are others.

The world needs right knowledge in order to effect the necessary change in point of view, or attitude to life; it also needs the will to apply that knowledge so that right habits can be established. This dual task of which Dr. Jacks speaks is no doubt difficult but it is not beyond a sufficiently large number of individuals who, in emancipating themselves, can become the builders of a civilization such as Asoka created in India three centuries before the Christian Era or such as produced " the glory that was Greece, and the grandeur that was Rome." It is in that hope of a realization of human Brotherhood *in actu* that the Idealists of the world are labouring. — EDS.]

I understand that the object of the series, of which the present article is one, is to shew that the Law of Universal Brotherhood functions in every department of life; that the remedy for human ills is to take the universal point of view; that every nation and every class of workers must learn to think in terms of the whole world and not of its own individual interests. In the truth and necessity of all this I believe with my whole heart. But I do not believe that it will ever be brought to pass merely by proving its necessity, not even if the proof were supported, as it could be, by unanswerable arguments, by the full force of human eloquence, and broadcast every day from every wireless station in the world. My reason for thinking so is that the proof was twice convincingly given, when Buddhism and Christianity were born into the world; that it has been repeated all down the ages by saints, sages, prophets and philosophers, but has never been acted upon even by the nations which professed to believe it, but only by individuals here and there who were not numerous enough to

influence the general course of the world's affairs. If proving these things to be true and necessary could save the world I think the world would have been saved long ago. I doubt therefore whether giving the proof once more will make much difference.

What is obviously required, if peace, order and human brotherhood are to be established, is a radical change of heart and mind, in other words, a radical change in human character, extending to all nations and not merely operating in isolated patches here and there. It may be simply defined as the change from selfishness to unselfishness. But here again it is not enough to change the *point of view* from the one to the other. The change must permeate the character both of individuals, groups and nations, and must extend consistently to the whole body of their *habits*, to their way of life. Above all else it must be a change that will *last* and stand the strains and pressures it will have to endure; not adopted in a moment of enthusiasm, or of terror (like the devil's resolution to become a monk)* and abandoned when the first excitement had passed, but a transformation of character so thorough that when once adopted there would be no going back. Let us be under no illusion as to the magnitude of the demand when we call for a general change over of human character, in nations as well as individuals, from the selfish to the unselfish way of life. We are indulging an illusion when we think of it only as a change in the point of view. There must be a change in the point of view, of course; but that will amount to very little unless there is a change of *habit* as well.

Habits are much more difficult to change than points of view. If you would change a man's habits you must do something more than convince him by argument that his present habits are wrong. You must patiently train him in a new habit which gradually undermines the power of the old. The force of habit—and remember that we are all creatures of habit—is always more than a match for the force of argument, and doubly so when we are dealing with the habits of nations or groups, for these are far more obstinately selfish than the habits of individuals. We see an example of that at the present time. The arguments against war-making, which is nothing else than a stupid habit of selfish nations, are irresistible, overwhelming, convincing, and known to be so by every reasonable man. And yet, like inveterate gamblers or drunkards who know they are on the road to ruin but cannot stop themselves, the nations persist in courses—arming themselves to the teeth and blocking each other's trade in every conceivable way—which threaten to involve the world in a war that will destroy civilization. Against selfish habits so deeply intrenched as those which now govern the foreign policy of nations the voice of reason sounds in

* "The Devil was sick,—the Devil a monk would be.
The Devil was well,—the devil a monk was he."

vain. As well might one try to sink a battleship by bombarding it with a peashooter. Change the point of view indeed! Yes; but something more than the point of view will have to be changed if this madness is to be cured.

In my experience I have never known the case of a person who changed his mind—changed it radically—merely because some wise or good man had convinced him by argument that the change was necessary or that he would come to grief—even to the extent of going to hell—if he failed to make the change. Certainly I have never done so myself. I have known people change their minds about small things or about particular courses of action when somebody else pointed out to them the folly of what they were proposing or the superior wisdom of doing something else. Such things are common enough. But changing *oneself*, changing radically and permanently from a habitually selfish to an habitually unselfish human being —I have never known of man or woman who did that merely in response to an argument, no, not even when he admitted that the argument was unanswerable. And the reason for that is perfectly plain. When you are told that you ought to change your selfish self, your "present heart and mind," into a new and unselfish one you find, on making the trial, *that you have only your selfish self to do it with.* And your selfish self, just because it is selfish, can't do it. You are in a vicious circle, like St. Paul in the Seventh Chapter of Romans, or the pagan who said "*video meliora proboque, deteriora sequor.*"

Under these difficult circumstances how are we to set about the tremendous task of persuading the nations of the world to change their selfish habits, which are now threatening the world with ruin, for the unselfish habits on which alone a universal brotherhood can be established? I am not sure that I can offer a satisfactory answer to the question and am half inclined to say with Hamlet:—

> The time is out of joint: O, cursed spite,
> That ever I was born to set it right!

But we must never despair.

It seems obvious that the change of heart and mind needed to establish universal brotherhood on the earth can only come about through the moral regeneration of all nations, and, indeed, of all men. There are some who believe that this change can only be effected by the Power of God, that is, by a mighty force of Divine energy, grace or inspiration breathed from on high into human life. This aspect of the matter I can hardly be expected to discuss in the present article. Short of such divine intervention it seems to me that the moral regeneration in question can be brought about in no other way than *by steady, patient and long-continued effort to improve the quality of the human material, of the men and women, who form the living substance of society.* As things now are, the quality of the human material all over the world is inadequate to support or to realize the moral ideals we believe in and strive for—inadequate not only morally and

mentally but physically as well, for, in my opinion, the three things go together. The fact needs to be squarely faced, unpleasant as it may be to the idealist, that except for rare individuals here and there, men in their masses are quite incapable of playing the part of brothers in a community so vast as the Brotherhood of Mankind—incapable mentally, morally and physically. They have neither the intellectual range, the moral steadiness nor the physical self control that would be needed for life on so exalted a plane. Such capacities for brotherhood as they have are limited to a narrow range, and operate imperfectly even within the groups to which they are confined. To expect them, in the present condition of the human material, to live on so high a plane, the plane of universal brotherhood, is to ask the vast majority of them to live in a way which is utterly beyond their powers. Nor are they to be blamed for their inability to respond to these lofty appeals, any more than a child having just learned his multiplication table is to be blamed for inability to cope with the higher mathematics, or a person who is ignorant of the musical scale for inability to play the piano like Paderewski. I would even say it is inhuman and unkind to propose a burden so heavy for shoulders so weak. It shows that we do not understand our fellowmen and are lacking in compassion for their weakness. It shows further, perhaps, that we do even understand *ourselves*. For how many of us who proclaim the ideal of universal brotherhood and believe in it (as I do) as the final destiny of mankind are capable, *here and now*, of playing the part of the universal brother? I, alas, am not.

In our efforts to reform the world we have trusted far too exclusively to two agencies which neither singly nor together are adequate for the work of human reformation. These are propaganda and politics—propaganda, the process of *telling* people how they ought to live and act, without considering their ability to respond; politics, the process of arranging the world in *patterns* without asking ourselves how long the pattern is likely to *last*. I am not going to say that either propaganda or politics are unnecessary, certainly not propaganda, for am I not propagating something in this very article? Both are needed, but secondary, in the great task of human reformation. The primary need is what I have said—effort to improve the quality of the human material, which effort, though it involves both propaganda and politics at certain stages, is, primarily, and essentially, a work of education, of long, assiduous and patient *training*. Hitherto, in our blind faith in propaganda and politics (it seems to me blind or very nearly so) we idealists have been like architects obsessed with the beauty and stateliness of the palace we were building, but inattentive to the quality of the bricks, the stones, the mortar and timber which compose the edifice and by which it must be supported and sustained. What wonder that so many of our plans miscarry and so many of our constructions come to grief?

For these reasons what seems to me most needed, on a general view of our present condition, is a considerable diversion of reforming effort from the propagandist and political channels in which it now mainly runs—a considerable diversion of it from those channels and a concentration of it on improving the quality of the human material to which the propagandist appeals and with which the politician works—in other words, *concentration on the re-education of the human race.* Short of this, the propagandist will find that he is only adding to the enormous accumulations of undigested knowledge with which the world is already well nigh suffocated, or at least surfeited, while the politician will find that his social systems begin to crumble almost as soon as he has set them on foot. Were this problem of human re-education resolutely taken in hand with the energy and intelligence now expended on these secondary operations I should dismiss my anxieties for the future of the human race and could almost be content to leave all else on the lap of the gods. With the quality of the human material definitely started on the upgrade, even the future of religion would give me no concern at all. I should consider its future assured, though wholly incapable of predicting what form it would take, except that it would take the form which God and nature have ordained for it. The same with peace. With the human quality on the downgrade, or even stationary at its present stage of development, my hopes for the peace of the world would be nil. I should then look forward to a future of recurrent war, all peace pacts notwithstanding, with total disaster as the final issue. The same with the arts, the sciences and whatever else gives value to human life. With human quality in a downgrade, or even a stationary condition, I despair of them all, and see nothing in store for humanity but an ignominious end. Under the contrary conditions I should be full of hope. The hidden resources of humanity, waiting for the moment when we shall find it worth while to bring them to light, are inexhaustible. Of all the "undeveloped assets" now awaiting development on this troubled planet, with its imperfectly humanised population, Man himself is unquestionably the most precious. Had I the raising of a "prosperity loan" I would raise it for *that,* and not for the objects which attract Mr. Roosevelt or Mr. Lloyd George.

L. P. JACKS

NEW BOOKS AND OLD

THE VALUE OF SHAKESPEARE TO MODERN INDIA

[The **Honourable Mr. Justice Faiz B. Tyabji** of the Bombay High Court is a lover of Shakespeare and this article reveals assimilation which is the result of his long companionship with the dramatist. We approached him for this article because of the issue of *The New Temple Shakespeare*, edited by M. R. Ridley with engravings by Eric Gill and published by J. M. Dent and Co. of London. The first twelve volumes were reviewed in THE ARYAN PATH for July 1935 by our esteemed contributor, the able English critic John Middleton Murry, whose *Shakespeare* has just been published. This is not a formal review of the remaining volumes of the series. Desiring to present to our Western readers an Indian view-point and to arouse a greater interest in the reading of Shakespeare among our Asiatic subscribers, we requested Mr. Justice Tyabji to give us a general survey of the influence of Shakespeare in India. He himself insists he is not an expert but we venture to suggest that, like ourselves, others may differ from this estimate.—EDS.]

Life and movement in India at the present time disclose an unmistakable desire to turn to her own past for fundamental traditions and ideals; but the attainment of an international status on a footing of equality with the great nations of the West is not less eagerly sought. Intercourse between the East and the West has become so easy and quick that the shutting off of the interaction of ideals and sentiments cannot any more be entertained as a possibility. Nor can India expect to see a future uncoloured by the ideas of the West, its languages and thoughts. India's effort must be to give, as well as to receive.

Not the least important form of contact with the West is that which results in the unconscious absorption of those fundamental notions of everyday life which lie embedded in language. The influence thus exerted by a writer like Shakespeare cannot be weighed even in the delicate scales of scientists. It is apt to be overlooked altogether. Our attention is absorbed by the impact of what is tangible. The productions of the manufacturer and improved means of locomotion more insistently seize the thoughts of men. Ideas, again, that are presented in the form of the dogmas of knowledge or the fairy tales of science less easily evade notice. But the fragrance emitted by imaginative literature cannot be photographed, though it may intoxicate to stupor or rouse to exhilaration.

What value can the imaginative literature of one civilization have for another civilization? And to what extent does Shakespeare contribute to this value? To Englishmen the tongue that Shakespeare spake has meant a great deal—and not merely as a tradition. The household words of Englishmen are often echoes from what Shakespeare wrote. To say so does not imply an oversight of the fact—much lamented by some educa-

tionists—that Shakespeare's writings are less often used for perusal in Britain, than for service as accessions to the dignity of its book shelves. The difficulties in reading Shakespeare (paradoxical as this may seem) are in some respects less for Indian than for English people. The English language is in its entirety strange to us. It has to be acquired by us from books and by study. The differences between the living English language of to-day and that in which Shakespeare wrote, do not add to the difficulties of the former language, because the English of to-day is as novel to us as that of a bygone age—perhaps more elusive: since the words of a bygone age have become fixed and definite and those of to-day are fleeting and impossible of confinement within fixed meanings. The admitted obscurity of many passages in Shakespeare may therefore be recognized and yet not exaggerated. We may then turn to the fact that Shakespeare's language is of a period in history when ideas were expanding in England by leaps and bounds, when adventure and the desire to face new facts and new situations in life with an unconquerable will, permeated the atmosphere. One great boon that Shakespeare's works can bring is a contact with this spirit which is imperceptibly imbibed as we read his words and travel through his seas of thought.

Next I should like to touch on the training that the imagination may get by a familiar enjoyment of such dramas as Shakespeare wrote. They were written not as literary exercises, not with the object of receiving honoured places by the side of the plays of Sophocles and Aristophanes, but for the practical purpose of being acted by a company of actors in whose fortunes Shakespeare was concerned in greater and greater degree. It is interesting to compare the long explanatory narratives, with which the dialogues written by English contemporary playwrights are interspersed, with the bare stage directions in Shakespeare's plays. The reader of Shakespeare must remedy this shortcoming by projecting the written words on a background of imaginary situations. The training that the imagination gets by reading dramatic poetry is altogether more practical than that from epic or lyric poetry.

The functions of imagination in daily life are of so subterranean a character that its value is seldom recognized. Perhaps the only occasion when imagination is mentioned in practical affairs is when it has to be stated that a particularly high-placed official, against whose character and devotion to duty no allegation can be made, has made a seemingly inexplicable blunder. And yet in every sentence that we utter imagination must have its play, first on the part of the speaker who must bring up before his mind the images that his words are intended to represent and, secondly, on the part of the listener, by whom another effort of imagination has to be made, since from the words that he hears he must gather the materials for conjuring up the images which he infers that the speaker is referring to. This process is so instantaneous and so commonplace that it is seldom

deemed worthy of thought or attention: yet to have no imagination would be not to have a working mind at all. This is a question of degree no less than of quality. Imagination must not only be abundant in quantity but it must be excellent in quality, so that it obeys the needs of the moment and the purposes that it has to serve. Shakespeare was a practical dramatist if any one ever was. He had to write with the knowledge that his plays had to be acted almost before they were completed. Parts of some, if not of most, of Shakespeare's plays were being rehearsed for the stage as soon as they were written—even before the rest of the drama was completed; parts were being rewritten while the rehearsals were being held. Imagination set into activity by such dramas must necessarily take a realistic turn. Must not the reading of Shakespeare mean an exercise of the imagination in its most desirable form?

It is opportune at this moment to pause on Shakespeare's own words: "The lunatic, the lover and the poet are of imagination all compact"—and to reflect on the boldness, in face of these words, of asserting as I have done that lack of imagination will make a lunatic of a man. —"Hark in thy ear, change places, and handy dandy, which is the justice and which the thief?" What is it that secures sanity and what that lures to lunacy? Gravely to attempt an answer to the question, how far imagination is a necessity for being sane, and what quantity and quality of imagination will make a man a lunatic, would in Carlyle's judgment be a confession of being only half a man. For did not Carlyle say that a man without humour is but half a man? It is enough to recognize that imagination is as necessary for the proper equipment of the human brain as memory; and we may pass on to humour.

The words that I have just quoted from Shakespeare give two examples of what seem to me the highest and best forms of humour in Shakespeare. We have it in many forms. There is the unabashed form of horse-play, meant primarily for the groundlings, but which, emerging as it does out of the portals of a superb mind, comes endowed with titles and decorations that render it not unfit for cordial reception even by the austere Carlyle or the metaphysical Coleridge. There are puns, which so shock the highbrows. But there are also lines such as I have quoted, steeped in imagination and elevated by that quality which is so difficult to define but whose impact is so full of delight—lines that are in no less a degree poetical than humorous. Then there are words that flash across the horizon of the mind like streaks of lightning, illuminating the dark backward and abysm of all this unintelligible world. The temptation here to seek companionship and support from a number of quotations must, I fear, be resisted. I must content myself by saying that this great quality whose absence reduces a man into half of a human being—what more need be said in commendation of humour?—is to be found most abundantly throughout

Shakespeare and often, as in *Hamlet*, in the most tragic surroundings, when contrast and relief add to the potency of its appeal.

Shakespeare's knowledge of human nature has been praised for generations. So much has been written on this subject that the present author at any rate need not be ashamed of confessing to have read an extremely small fraction of it. The literature is so vast that any one may make bold to say whatever comes into his mind in the full confidence that his opinions, whatever they be, could be supported (unknown to himself) by those of learned critics and authors. Here, again, the words of thanks and praise must be raised for the casual incursions into the human heart :—

> Unicorns may be betrayed with trees, bears with glasses, elephants with holes, lions with toils and men with flatterers. But when I tell him he hates flattery, he says he does, being then most flattered.
>
> Nature never lends the smallest scruple of her excellence, but like a thirsty goddess she determines herself the glory of a creditor, both thanks and use.

These last two quotations have brought me to a dangerous precipice, a peril that I had feared from the start. Authors that have achieved a fame such as Shakespeare's, are a source of dread. We are advised to read such authors because reading them is so beneficial. They teach us (we are told) so much. There is (it seems) so much to gain from them—but we do not want such things as these : beneficial readings and learning things from authors. Most of us have enough of learning to do in regard to our daily work, and do not desire to spend our leisure in learning anything more, or making ourselves better; not to mention the fact that our school days have ended.

If there be any hater of learning amongst my readers, to him I say that the writer's hatred of learning things and becoming better is no less than his. If then that hater should ask why I have indited this article, my answer is not that I love enjoyment less, but the pure joys of life more. Indeed I love the joys of life so much that I consider their pursuit a sacred duty. It is for that reason that I think reading Shakespeare is a sacred duty. It adds so much to the pleasure of life. It takes us away so far from the worries and wants which otherwise can neither be put away nor satisfied except by the expenditure of talents of gold or talents of the mind, coupled with energies that we may not be privileged to command. It gives a wider outlook to us, so that the mind itself enables us to have joys which otherwise we have to seek laboriously with the expenditure or sacrifice of what we know it would be much wiser to preserve. It enables us to look with tranquillity upon what would otherwise seem crushing reverses. This inward possession supplies a much needed support to the youth of a country endeavouring to evolve a new national outlook. The future has in store many periods of trial and disappointment so far as the externals of life are concerned; so let the strength and sphere of the inward soul be endowed and widened as fully as they may.

If India's contact with Western ideals is not to be a blind submission to what most strikes the eye; if it needs to be directed and guided—then let us recognize that not the least amongst the dangers of an undiscriminating absorption of ideas from the West is to take the crudest form of Western civilization, and to accentuate its tendencies towards materialism. A safeguard against this danger is to take from the West not only what is easiest of perception by the senses, the motor-cars and the cinema films—but that which works upon the heart and mind of man, its poetry and its imagination.

In speaking of the value of Shakespeare I have touched on the ideas imbibed unawares from the language of the Elizabethan, on the burnishing of the imagination by steeping it in the gold of his creations; on the impetus towards becoming a complete man that one can receive from the variety and the significance of his humour; on the abundance of pure and easily accessible joy that his works can always lay at our command, and on the corrective to a civilization tending towards materialism supplied by what is poetical and what speaks from the mind to the mind. It would be absurd to suggest that these are the only aspects or even the most characteristic or obvious aspects from which the subject may be viewed. They are only a few thoughts and suggestions.

FAIZ B. TYABJI

ORAGE*

[**J. S. Collis** writes of his hero, and therefore in perusing his very sensitive preciation each reader must use his own insight into the character and achievements of Orage, uncoloured by personal enthusiasm. No one who has contacted the mind of A. R. Orage would deny that he was a remarkable man. In him this journal had a friend and an ally. In several respects he was like our other friend, Æ. Both of them were practical mystics. Waters of immortal wisdom energized both at the very beginning of their careers; they both drank at the fount of Ancient Theosophy represented by H. P. Blavatsky. Both left the Theosophical field, disgusted with the methods of the leaders in Theosophical societies—Æ, after the death of his friend W. Q. Judge in 1896, and Orage, along with hundreds of others, in 1907–8. But though they left the field of Theosophical activity, they took with them the seeds of great and true ideas garnered from the writings of H. P. Blavatsky.—EDS.]

"I cannot understand why he consented to die," said Goethe when a great spirit in his day died unexpectedly. It was a similar question that was asked when Orage died more than a year ago. How could he have consented to die? Astonishment at so extraordinary an event was the first thought of all who heard the news. We could not understand it.

And yet we do understand. We know why he died. We know that he died of discouragement. He died because he was a good man in a world where men

* *Selected Essays and Critical Writings*, by A. R. ORAGE (Stanley Nott, London. 10*s.* 6*d.*)

are not strong enough to be good. He died because he was a human man in a world where men are not free enough to be human. It is surprising really that he was allowed to live so long. One would have expected that the worthless, lying mob would have refused to let him exist. In an earlier age the stake, the gibbet, the cross, the bowl of hemlock were reserved for the good man. But in modern times it is found sufficient to neglect him and to leave him wrapt in silence. Neglect him: thus may he, even to-day, inherit the lion's den.

There have been good men from time to time. There have been wise men. But the combination of goodness and wisdom —I mean of real goodness and profound wisdom—is rare. Perhaps it may happen as often as once a century—though I doubt it. But when goodness, wisdom, and style are combined, then we get a remarkable result. This book brings Orage before the reader. Even its incompleteness, its slight scrappiness, its too scanty selective nature, make us touch the man all the more surely. For Orage was without the necessary personal vanity that makes a man want to tell all he knows. But desire for fame, lust for power, are essentials in the equipment of any seer who would address himself to the world.

If I were asked to suggest the chief characteristic, the originality of Orage, I would say that he was a Western *guru*. He had the power of helping others personally, of solving their inner problems, of assisting their spiritual advance, by talking to them or simply letting them talk to him. He may not have gone about the matter scientifically, as, I understand, it is done in the East. But the fact that it was not done professionally made it all the more effective amongst Western people. They had a way of coming to him in the first instance to find support for their literary aspirations, after which they found that a mere talk with him brought out the best in themselves. They discovered that not only literary problems were solved in or through his presence, but personal perplexities, religious, domestic, careerist.

Why was this, why were they solved? Or, to use a less sweeping verb, why were problems personal and otherwise eased and cleared by talking with Orage? This is not wholly answered by saying that he was a genius with a mind which had the power to come directly in contact with a problem presented to it. It is only answered by going back to my main conception of Orage—that he was a good man.

Most men are not good. They are clever or wise or sympathetic or well-meaning or humanistic, but they are seldom good—and, if they are, are seldom anything else. It was here that Orage stood in such a lonely position. He thought of others before he thought of his own fame or pocket or good report. He was disinterested: more interested in helping others than himself. His talk with others was informed with the extraordinary desire to do good to the person in question. And when we add that he possessed the ability to give the help needed, we approach the centre of Orage's greatness.

It is from this angle, therefore, that I prefer to judge him and to review his work. He achieved that rare thing—supreme greatness. Not as a literary man. True, as we read these Selections we marvel at the style, the clarity, the genius-touch of expression, the piercing insight, the unhazy contact; but we do not allow that he rose from the ground and scaled the heights. We know he didn't. He did not achieve poetry. He was too healthy a man. Is poetry really possible to the full and harmonious man? Must it not be the result of some fearful *tension*—a melodious cry from an unharmonised heart, a strange compensation, the flower on the dunghill, the pearl in the oyster? Poetry may be occasioned by emotion recollected in tranquillity, or by ecstasy, but the tension, the inner twist, must be there in the poet. Orage was not a man with major psychological twists and tensions. Again, it was not as a philosopher that he was supreme. Philosophy dwelt behind his page, but he gave us nothing

that we can get our teeth into, not even a critique of the impure reason of our day. And if he did not found schools of thought, neither did he found a religion or give impetus to a religious movement. As a social reformer we are not yet in a position to know how great he was.

We must look for his supremacy in that art which it is hardest and rarest to attain or to sustain—namely, in speech. In the hierarchy of great talkers he takes a very high place—though, lacking his Boswell, as other great talkers must have lacked the services of that humble genius, he may not be immortal. But that accident takes nothing away from his greatness any more than Boswell added to the intrinsic greatness of Johnson. We know that Johnson was great; but we know also that he was lacking in the spiritual power to help. He gave nothing to the person he talked with, except wise-cracks—he helped that person not at all. He had no religious light. We think of that mighty talker, Socrates. But to-day, after all these years, we cannot be wholly appreciative of Socrates: the prevailing element in his talk was so intellectual, so impersonal, so hard, so lacking in *silence*, so void of those mysterious moments when, by the presence of one man's inner knowledge, the unspoken question receives the invisible answer—in a word, so lacking in spiritual dynamite. We think of famous modern talkers, chiefly Irish, Æ, Wilde, Moore, Yeats, Shaw—anecdotalists and playboys all. Our minds go back to the world's supreme talker—Jesus Christ. We can never think too long upon the conversations he held, nor thank too much those biographers who remembered some of the things he said. There you had the spiritual aphorism summing up a given occasion again and again: "To him that hath shall be given, and from him that hath not shall be taken away even that which he hath" . . . . "Let him who is without sin cast the first stone." There will never be words like his again. No wonder they became flesh. And it is in the same category, the same species of converse, that I would place Orage. There we had a man of wisdom and goodness through whose capacious mind it was sufficient to pass a question to receive it back, *changed*.

Readers of these Selections will understand why I have thus emphasised the central point about Orage. For here we have him speaking again. His main literary canon was that writing should be speech and not words; that we should be able to hear as well as see the phrases, and thus be personally addressed as if the writer were present. In these selections Orage is present once more. We have him with us. He is by our side.

This is the case even in the disappointing element of this book by which we do so truly touch the man. It is scrappy sometimes: the thought is not always finished out: we often want to dip our bucket again into the bottomless well of his spiritual knowledge. We want to hear more, we wish he had not stopped. To take a single example, on page 135 he says, "The anti-Puritanism of the professed anti-Puritans is very little, if any, better than the Puritanism they oppose," and he expands this fascinatingly for one paragraph, after which, though we want and need a great deal more, he drags in Karl Marx and tails off.

It is a volume of suggestiveness and suggestions. He was content to indicate, leaving it for others to expand. We have to be thoughtful enough to understand and follow up his sweeping and satisfying dictum that all art "plunges the beholder into a high state of reverie or wonder or contemplation or meditation; and that is both its nature and its purpose." We must be brave enough to face the words "Until you have wisdom and power equal to your love, be ashamed, my sons and daughters, to avow that you are in love." We must be receptive enough to suffer a new Idea to alight upon our minds by following his conversation with Katherine Mansfield when she gave expression before she died to the faith that through literature it can be revealed how Significance Creates the Facts. We must be vital enough to examine the proposition which

he threw out and to which he so often returned, concerning the *Mahabharata*.* Orage, deeply read in the writings of the East, ("I could tell," said Æ to me once, "by reading his articles on economics in *The New Age* that he was learned in Indian Philosophy"), believed up to the last in the following idea which I propose to quote in full. "Is culture irrevocably doomed?" he asks; and he answers—

> There is a remedy and not an impossible one: its name is ancient India. Ancient India stands in the same relation to us children of Europe as ancient Egypt occupied toward the children of Greece. Europe to-day is ancient Greece writ large. India, moreover, is our most ancient parent; our oldest racial ancestor; our Adam and Eve. Truly enough, her visage is wrinkled with age, and her words are a mumble of incoherence. But so must, no doubt, have appeared to the Greek child the ancient wisdom of Egypt. Pythagoras is not reported to have found it easy to persuade Greece to go to school to Egypt. On the other hand, we are not obliged to speculate darkly in the philosophy of India. The philosophies of India are without exception no more than mummies, the enshrined corpses of once living ideas, and dead very long since. And, even if they could be revived, art can no more be saved by philosophy than by art itself. The dead cannot raise the dead. Nor need we spend any time with the Indian antiquarians. Scholarship of whatever degree is barren. No—we have, by grace, accessible to us in the remains of ancient India, something infinitely more living than philosophies, and infinitely more inspiring than scholarship. We have a literature translatable and translated into our own tongue of such dimensions and qualities that its chief work alone, the *Mahabharata*, towers over all subsequent literature as the Pyramids look over the Memphian sands.

Readers will take from this volume much or little according to their desire or capacity. Those who knew him will try and comfort themselves by listening to his voice again. It is now more than a year since he spoke his last words to the world and then died. A divine human being passed away, a warm, generous, merciful man, and we shall be cold and shelterless without him forevermore! Religion can be defined, he says in this volume, as the study and practice of perfection, and is summed up in the text, "Be ye perfect, even as your Father in heaven is perfect." We are rich in the thought that one man, even one man, to-day, in these modern times, came near to that unattainable ideal. That is a piece of data worth having! that there was a time, there was a place, there was a man—even now—to justify our pride and hope in men: and in his memory, however much evil we may find in ourselves, we can still dare to pray "Be ye therefore perfect, even as your Father in heaven is perfect!"

J. S. COLLIS

THE "MAHABHARATA" ABRIDGED †

Although various abridgments and one full-length version of the supreme epic of India have been given in English, only the portion called the *Bhagavad-Gita* has received anything like its due recognition from English readers. That is a good reason for welcoming the work of Pandit Srinivasachariar and Dr. Raghavan, however we may view its necessary limitations; and this is no time to enquire into the causes of the neglect of this astounding poem but rather an opportunity to commend it to a wider public.

To any who may not know it, it should be said at once that the *Mahabharata* is not to be compared with anything less than those great national epics which act as centre or foundation of a whole literature and culture for millenniums of time, such as the *Iliad* and *Odyssey* of Homer and the *Niebelungenlied*. It is of that order of magnitude. All such works are, naturally, as different as

* Mr. Orage wrote a thought-provoking article on the subject in THE ARYAN PATH for February 1930—EDS.

† *The Mahabharata*, Condensed in the poet's own words by Pandit A. M. SRINIVASACHARIAR; translated by Dr. V. RAGHAVAN, M. A., Ph. D. (G. A. Natesan and Co., Madras. Rs. 1-4.)

the peoples in which they came to birth. The *Mahabharata* differs arrestingly from the other epics named above in its amazing didactic precision—which, by the way, may partly account for its tardy acceptance in the West.

All true epics reflect the moral consciousness of their makers, that of Siegfried and of Odysseus as much as that of Arjuna. But the epic of the Kurus and Kauravas is much more consciously and explicitly devoted to moral instruction than any comparable work, excepting only the epic history of the Hebrews. The unique ethical philosophy of *dharma* is the recurring theme around which the whole *Mahabharata* is written, and it is clearly the work of an author or authors to whom poetry and instruction were two aspects of a single art. The Greek and Scandinavian epics show forth man as a being moving in both natural and supernatural worlds, and his essential morale as one of the facts about him. In the *Mahabharata*, too, we are made conscious of this unity of man with nature; but here the life of mankind is also conditioned by an ideal frame of duties towards the supernatural, towards his own kind and towards Nature. There are definite criteria of behaviour for all kinds of men, from the saint or ruler to the meanest servitor, so that the action proceeds in clear relation to philosophic conceptions of the nature of Man, of his ultimate goal and of the stages by which he progresses to its attainment.

This *hierarchy of values*, clearly intellectualised, and dominating a sumptuous drama full of the most moving scenes of human passion and tenderness, is the unique attainment of the *Mahabharata*. To read it thoroughly is to know the Indian system of society and salvation.

But the *Mahabharata* is also—and above all—a work of art, and like every true epic or legend, and many great works of poetry in general, it is a natural allegory. The drama it unfolds before us portrays, in the very pattern of its action, an intuitive vision of life. The characters are not only individuals, they are also forces working in the human soul, and the tale of their conflic and co-operation is a vast, complex symbol of human destiny. Only supreme works of literature thus embody, in their total effect, objective truth about humanity: their magical unity proceeds from an inspiration that we call unconscious—or superconscious: their creators were doing even more than they knew. Many great critics have, for example, elucidated profound meanings in Shakespeare's *Hamlet*, which would have surprised and probably deeply interested the poet himself if he had lived to read them. He could embody all those meanings at once in a work as living as life itself, but without being aware of any of them separately.

No doubt Indian scholars have done much to reveal the deeper, allegorical, meanings of the *Mahabharata*, and this is ground upon which I would rather not presume. But even the unlearned reader can hardly fail to feel, in some portions of this exalted narrative, that the pageant before him is a projection, like a dream, of spiritual forces working in his own and every man's soul. When the five noble Pandavas wed the same wife, the glorious Draupadi, it needs not learning but only poetic sensibility, to feel that the marriage is no relic of primitive polyandry (as I suppose certain anthropologists might try to prove) but a mystic union of the heroes' powers in the worship of the same vision. Draupadi is their *sakti*, the sacred bride, and they themselves may be the senses, the *tattvas* themselves in action. When the evil brothers, the Kauravas, take possession of Draupadi, and try to expose her naked, another dress always appears by magic beneath the one they strip away, until the hall is heaped with her garments. Do we not know, from the compelling emotions of this tragic scene, that she is the same goal of true desire which was symbolised by Isis, whose divine form no profane hand could ever unveil? There is Dhritarashtra too, the patriarch, a figure of tradition: he is venerable and benevolent but, because he has no contact with Krishna, the living lord of *Dharma*, his purpose always vacillates, this decisions are worthless. Perhaps

every personage in the whole epic would be found upon deeper study to symbolise some force in the soul of man, every incident to typify some universal experience.

No abridgment, of course, can do justice to the *Mahabharata;* for the effect of the work depends partly upon its majestic proportions and its massive elaboration, like the crowded sculptures of the great Indian temples. But this short version, given entirely in the original words, preserves the heroic outline of the story. It is a worthy introduction for the general reader, and even better for the student of Sanskrit, for Dr. Raghavan's translation is given *sloka* by *sloka* with the Devanagari text, and he has made it as literal as possible. It is an excellent, unpretentious piece of work, but it sets us dreaming again of the ideal rendering of this epic into English, which we may or may not live to see. If and when it appears, the *Mahabharata* may well become a force in Western as well as in Eastern letters.

PHILIP MAIRET

CLAIRVOYANCE AND TELEPATHY

[The subject of clairvoyance and telepathy is much in evidence at present. In our March issue Dr. R. Naga Raja Sarma examined the work of Dr. Rhine. Below we print a critical survey by **Mr. T. R. V. Murti** of the Institute of Indian Philosophy, Amalner, of Professor C. D. Broad's Presidential Address to the Society for Psychical Research.—EDS.]

There may be a few persons still sceptical about the occurrence of clairvoyance and telepathy, but they can have neither looked into the mass of material collected by the Psychical Research Society nor examined the case impartially. All the Indian systems of philosophy excepting the Mimāṁsā accept supernormal cognition as a fact; the *Yoga Sutras* are specially devoted to its technique. Approaching these phenomena as a professional "philosopher" Professor C. D. Broad in his illuminating Address as President of the Psychical Research Society, investigates primarily the *modus operandi* of clairvoyance and telepathy. Clairvoyance seems to negative the assumption that perception is possible only through the sense-organs and under specific conditions as to light, proximity, etc. Can the possibility of two minds interacting or communicating with each other otherwise than through material media be made intelligible in relation to normal cognition ?

It would be a patent case of clairvoyance if a person were to say correctly, not by chance but under test conditions, that the sixth card in a newly shuffled pack of specially prepared cards is the eight of red squares. This is the example given by Professor Broad himself. He suggests an ingenious view of the process involved. We are to suppose that there are specific and qualitatively distinguishable emanations answering to the visual analogues of the "red," "squares," "eight" and the white background of the card. These emanations are not colour or light sensations, as *ex hypothesi* the pack is closed and there is no visual contact. The clairvoyant must be specially sensitive and selective to the emanations; and, what is more, he has to co-ordinate them with his normal visual sensations. The intimate association between sight and touch set up from infancy supplies a helpful analogy for this co-ordination.

Professor Broad is led to posit such a diversity of emanations on the objective side and a corresponding sensitivity on the subjective mainly because he rejects the view that in perception we directly apprehend objects. His objection to the "prehensive" view is that in the case

of non-terrestrial objects we may be perceiving the star, which for aught we know may have ceased to exist. But sensuous perception, though prehensive in intention and outline, is actually a relation of the percipient with the object. Spatial and temporal positions are directly traceable to this unique relationship. Indian psychology conceives the senses, especially vision, as reaching out to the object cognised—*Prāpyakāri*. They are constituted of the same essence as their respective sense-data. Perception is thus an identity or relation between the two principles, micro- and macro-cosmic, under certain conditions.

How does the clairvoyant *see* objects miles away or in total darkness or through opaque media ? All that we are to assume is that there is no total absence of anything anywhere ; there is no darkness so total as to mean complete absence of light. More positively, everything is present everywhere, of course in different degrees of combination—the characteristic *Sāmkhya-Yoga* conception of *Prakṛti*. It may well be that there is factual contact between the sense-organs and objects so subtle as to escape our habitual distraction. The clairvoyant through concentration, not by any special faculty, becomes alive to this contact and translates it in terms of normal visual or other impressions.

The section on Telepathy, like the previous one, is a brilliant piece of analysis replete with valuable suggestions. Incidentally Professor Broad lays to rest several misconceptions. Telepathic cognition implies more than mere interaction of two minds. One mind (N) knows what another (M) experiences without the usual media of language or other overt reaction on the latter's part. We may best understand this on the analogy of recognition or memory. In recognition, the later experience includes the previous one without the two becoming indistinguishable. It is not so much that the same object is known twice over, but that the original experience of it is recalled through association. Again, while the original cognition itself might have passed unnoticed at the time, it certainly leaves a trace or disposition—Saṁskāra. In the act of remembering we do not first become aware of that disposition as an object and then recall the former cognition. The disposition, suitably evoked, directly engenders recognition. Substituting two minds in telepathic contact for the two experiences, we get the *modus operandi* and the requirements of telepathy.

The crux of the problem is the disposition or the "experimentally initiated potentialities of experience" in the words of the author. How can M's disposition engender an experience in N? Here Professor Broad's observations are extremely suggestive. Even if the dispositions are located in M's mind or brain, it is not necessary that another mind (N) should have to contemplate them to be influenced by them. As already shown, this does not happen in the case of memory even. He further argues that a disposition not being an actual experience, there is very little reason to conceive it as in any person's mind. Nor is it in the person's brain, for this is incompatible with well-known facts about the recovery of normal memories after injuries to the brain.

> We must therefore consider seriously the possibility that each person's experiences initiate more or less permanent modifications of structure or process in something which is neither his mind nor his brain. There is no reason to suppose that this Substratum would be anything to which possessive adjectives, such as "mine" and "yours" and "his" could be properly applied, as they can be to minds and animated bodies. (p. 437)

Though normally affecting only M's experience, his disposition may, under some circumstances, become cause-factors in N's experiences.

To say the least, Professor Broad's constructive contribution removes much of the unnecessary mystery associated with clairvoyance and telepathy. It shows us how close is the affinity between these and normal cognition.

T. R. V. MURTI

I Will Not Rest. By ROMAIN ROLLAND, translated by K. S. SHELVANKAR (Selwyn and Blount, London. 7*s.* 6*d.*)

This book consists of a series of articles written during the last fifteen years. "An entire generation will, I hope, be able to recognise in it a part of the road it has travelled, its enthusiasms, its torments, its mistakes, its blindness—and its rediscovered light."

Well, it may be so. And it may be that the reader of these manifestoes will discover no more than a humanist shouting at the end of a cul-de-sac. But one thing is definite: he will frequently be convinced that M. Rolland has thrown his fountain pen aside and seized a bayonet, for the book contains many bellicose declarations, such as:—"The Russian Revolution represents the greatest social effort, the most powerful and the most fertile in modern Europe. Let us rush to its aid!" . . . "I have been in the thick of it all. I have been in the front line" . . . "It is not since yesterday that I have been a soldier of action" . . . "I sounded the muster of this army." But the reader need have no apprehension. It is only necessary to turn the page to find M. Rolland still at his desk, pen in hand.

Underneath all the froth and fury, what M. Rolland wants, presumably, is a regenerate world—without the ordeal of regeneration. So he takes a short cut by assuming that communists are, on balance, the children of light; and that their opponents are, quite definitely, sons of perdition. It is a naïve solution, and one possible only for an intellectual. "The U.S.S.R. is rallying to herself the best champions of individuality and democracy"; whereas: "There is indeed no form of Fascism which does not systematically make use of lies and treachery . . . to obtain its ends."

This facile differentiation seems futile to those who find one form of gangster government as abhorrent as another. Only a partisan could shout that "the sacred banners of thought, and of humanity" are on one side or the other. Inevitably, both sides claim these banners. That's common form. But, lacking belief in absolute values, what—exactly—are Freedom and Liberty? Whence do they derive substance? If there is not a supreme value, the world is a jungle, and, in the jungle, all things are lawful. No principles are involved. There is victory or defeat. That is all.

M. Rolland gives a list of crimes committed by Italian Fascism. But, as regards Russia, he says:—

> The new order is entirely bloodstained, entirely soiled ..... In spite of the disgust, in spite of the horror, in spite of the ferocious errors and crime, I go to the infant, I pick up the newborn: he is the hope, the wretched hope, of humanity's future.

And, on the last page of his book, he tells us that "Communism is to-day the only world-wide party of social action which . . . is carrying the flag . . . toward the conquest of the high mountain lands."

Force encounters force. If one force asserts itself, it creates another—equal and opposite to it. Did M. Rolland imagine that the bourgeois would tamely submit to annihilation? They are fighting their foes with their own weapons. It is inevitable. A plague on both your houses!

To read this book is to realise more deeply the wisdom which was Tchehov's when he wrote:—

> Pharisaism, stupidity, and despotism reign not in bourgeois houses and prisons alone. I see them in science, in literature, in the younger generation ..... That is why I have no preference either for gendarmes, or for butchers, or for scientists, or for writers, or for the younger generation. I regard trade marks and labels as a superstition. My holy of holies is the human body, health, intelligence, talent, inspiration, love, and the most absolute freedom—freedom from violence and lying, whatever forms they may take.

CLAUDE HOUGHTON

The Dual Aspect of Wisdom, and *Who Possess Knowledge?* By H.P. BLAVATSKY. (U.L.T. Pamphlet No. 32. Theosophy Co., India, Ltd., Bombay. Anna 1 or 2*d.*, or 5 cents)

Answering the charges of a correspondent who had accused Theosophists of slavery to the antiquated forms of thought and spiritual values of the East, and of a pessimistic condemnation of the achievements of the West brought about by Science and Industry, H. P. Blavatsky pointed out in 1890, that the Wisdom of the West which had led to a comfortable existence amidst surroundings of material conveniences had nevertheless *failed* to satisfy the spiritual needs of aspirants. After a searching analysis of *three* significations of Wisdom and a merciless examination of the state of civilisation, she told critics of Theosophy that Wisdom was dual—terrestrial and celestial, and the latter a divine fulguration from the above, as Leibnitz would put it.

The general thesis maintained by Mme. Blavatsky is embodied in the *Mundaka-Upanishad* as is emphasized in the "Foreword." The most interesting part of the problem of the eternal conflict between the Wisdom that *binds* (*Apara-Vidya*) and the Wisdom that *liberates* (*Para-Vidya*) is investigation of the psychological motive of the Upanishadic seers and teachers in emphasizing *two* Vidyas. With wonderful psychological insight into the basic constitution of the human mind, the Upanishadic teachers have urged that, sooner or later, it is absolutely indispensable for man to develop philosophic disgust and disregard in respect of the alluring achievements of the terrestrial Wisdom. The *Mundaka* text (" *Pareekshya-lokan-karmachitan-Brahmano-nirvedamayan* . . . . . ") emphatically states that as a prolegomenon to spiritual programme and endeavour, philosophical disregard for the values of life must be developed or cultivated. The terms *Pareekshya* and *Karmachita* are supremely significant. Intense, feverish activity marks the life of modern civilised mankind. Many of the activistic programmes have been transplanted from the West on the Indian soil. But, the Upanishadic teachers insist on a thorough examination of the activity and the fruits reaped from it. Unbiased examination is bound to reveal the utter worthlessness of the values pursued and advantages reaped. From these the mind should recoil. It is the mental recoiling that is termed *Nirveda*, philosophic indifference. The same idea is reinforced in the *Chandogya-Upanishad*. Philosophic evaluation is extended to heavenly rewards as well. Both *Karma-jita*, and *Punya-jita* are unreservedly condemned. Hedonically efficient life secured here by activity and heavenly rewards secured by a different routine of activity must come to an end. Realization of the evanescence and worthlessness of earthly and heavenly values is an indispensable preliminary to right endeavour for realization of one's inherent bliss and spiritual essence. (*Chandogya*, 8-1-6)

In the light of the aforementioned Upanishadic texts, the dual or twin aspects of knowledge become transparent. There is one type of knowledge which enables man to conquer the forces of Nature, defy time and space, and evolve social, economic, and political institutions. That knowledge and the activity associated with it must end sooner or later. The other type enables one to subdue man's own lower, animal Nature, and rise to heights of spiritual practising of the presence of the Infinite.

H. P. Blavatsky's scathing condemnation of modern civilization which she described as "built up of shams and appearances" has even to-day greater force and point than then. The War God is strutting on the stage of the world. Treaties are set at nought. The pendulum has violently swung from disarmament to re-militarisation. It is indeed very opportune that Mme Blavatsky's advocacy of belief in Divine Wisdom (*sapientia*) should now be placed before mankind distracted by countless conflicting tendencies, egocentric ambitions, and unabashed programmes of unmitigated exploitation. Where will all this lead to? The achievements of modern

sciences and civilization lead only to despair and destruction. (*Karma-jito-lokah-ksheeyate.*) It is divine Wisdom that will lead to everlasting happiness of the soul. Modern mankind fights shy of intense introspection. Let every individual introspect and interrogate himself—am I preparing the mind for receiving Divine Wisdom and for regulating conduct in conformity with Divine Wisdom?

Before I conclude, I should like to state that there is a sort of dubiousness or nebulosity about the hyphenated term "Buddhi-Manas." The point is this. According to Indian Psychology, *manas* or mind (that is the nearest equivalent) is an *inner sense* (*Antah-karana*), which admits of a fourfold discrimination. (*Manas, Buddhi, Ahamkara, and Chitta.*) The inner sense is terribly fickle. Its discipline and control are advocated by Yoga. (*Chitta-vrittinirodha*) The mind is a curious apparatus. It magnifies the trivial. It obscures the Truth. The way to enjoy Peace and the benefits of Divine Wisdom, is by control of the mind, which now magnifies out of all proportion the trivialities of modern civilization. It is the mind that creates a glamour around trifles. Its riddance can be effected only by control of the mind.

If the publication of the U. L. T. Pamphlets would create at least in a fraction of the thinking section of men and women blinded by the glamour of terrestrial wisdom and its achievements, the indispensable philosophic disregard and distrust for the prizes and comforts of scientific progress and civilization, (*Nirveda* of the man of the world, emphasized by *Mundaka-Upanishad*) it would stand justified.

R. NAGA RAJA SARMA

[In the writings of H. P. Blavatsky the term *Buddhi-Manas* is not used in the Hindu traditional sense. We would draw the attention of our reviewer and others like him to the *Glossary* compiled by her for her students.—EDS.]

The Three Conventions. By DENIS SAURAT. (Stanley Nott, Ltd., London. 5*s*.)

The pronouncements of such a distinguished thinker as the late A. R. Orage are to be treated with respect. So that when we find him writing in his Preface to this book "I know of nothing in literature, outside of certain Sanskrit textbooks impossible of intelligible translation, to equal in precision and concise comprehensiveness the present essay by Professor Saurat," we naturally prepare ourselves for the enjoyment of something really exceptional in the way of metaphysical speculation. But we are disappointed.

The Three Conventions distinguished by the author are the Universal or Material, the Human or Moral, and the Metaphysical, or the Convention of Ideas, the last representing the culmination of the series. They are all different modes of the translation of the Inactual into the Actual, and the expression of Desire. The scheme and its major implications are set forth in a sequence of numbered propositions, forty-three in all, very severe and intellectual, but welded together, one feels, by a hesitating and uncertain logic. The reader's lack of confidence in the system is only reinforced by the Commentary on them which follows, which abounds in such statements as that Ideas "are infinitely more complex and subtle than men." The Metaphysical Dialogues in which the theme is still further elaborated make him feel a little better, for they contain many profound and original thoughts and are written with remarkable grace and clarity—particularly if it be borne in mind that the author is expressing himself in a language not his own. But the fact remains that we never feel really *safe* with him. He is exceptionally intelligent. And what he offers us is real philosophy: he is attempting an interpretation of our experience in its entirety, and not merely concerning himself, like the academic philosopher, with

those more external aspects of the world which lend themselves naturally to such manipulation. But there is lacking in his psychological constitution that element which is necessary to ensure the validity of his intellectual processes, with the result that he fluctuates all the time between the convincing and the dubious, the penetrating and the ingenious, the creative and the merely notional. The sensitive reader can never really give himself up to enjoyment of the book; he is too busy all the time preserving a wary look out for the fallacious and the misleading. But the work will appeal immensely to the typical intellectual; it is subtle, refined; it moves on the plane of High Philosophy; and it is vitiated by a number of deep-seated contradictions which raise for him "interesting" problems and difficulties.

Orage claims in his Preface that Professor Saurat is offering us something more fundamental as a metaphysic than the modern philosophy of Becoming. But his Inactual, from which everything proceeds, proves to be something very different from the Unchanging One in which classical thought discovers the Source of the Universe. For he insists repeatedly that It is continually being modified by Its own expressions; the Expressed and the Unexpressed reciprocally transform one another. It has desires; It learns from experience; It develops. In other words It is our old friend the Life Force over again, bringing with It the problems which that Monster raises for every serious mind.

LAWRENCE HYDE

The Disciple. By GEORGE GODWIN. (The Acorn Press, London. 5*s*.)

This is a play in three acts and deals with the period of Leonardo da Vinci. It is interesting, but one cannot help feeling that the writer has not accomplished what he set out to do. Then, again, one wonders what it really was that Mr. Godwin did set out to do. Was it principally to give us a dramatic presentation of Leonardo, or a survey of the times in which he lived, or, as the title would seem to indicate, to tell the story of the young disciple who betrayed his master (but with no tragic results)? A little of each possibly, and consequently the play lacks unity. The scene between Maria and Anna at the beginning of Act III is in the nature of an interlude, and is included, one supposes, to show the existence of Savonarola at this time, though he does not appear as a character in the play. Still Mr. Godwin may have felt he could not be altogether neglected, and the little scene between the two women is pleasing, although it has really nothing whatever to do with the action of the play.

Leonardo is not convincingly portrayed, and in the very gruesome anatomy scene the new discoveries that flash into his brain, somewhat conveniently it seems, and that are noted down by his faithful pupil, are rather obviously dragged in. There is a pleasing sensitiveness, however, in the treatment of the disciple as a betrayer, thus finally solving for Leonardo the difficulty as to his model for the character of Judas in his masterpiece.

As for the disciple himself, he is a weak, artistic, conceited, hysterical lad, and his horror at what he considers the evil practices going on in Leonardo's house (which led to his betraying his master) bear no comparison, so it seems to us, with the greed and baseness of the Gospel Judas. He may, however, have approximated Leonardo's conception of the character of Judas as expressed by him at the end of the play—an estimate with which Mr. Godwin is probably in agreement. So we end where we began. What *did* Mr. Godwin really set out to do? Other readers must solve this problem for themselves. They can certainly be assured of a pleasant hour in reading the play.

T. L. C.

Longinus On The Sublime. Translated from the Greek by FRANK GRANGER. (Stanley Nott, Ltd., London. 5*s.*)

The Sublime is here understood as a kind of supreme excellence in discourse, the secret of greatness of poets and writers of the first rank. The Sublime is what is out of the common, and affects the hearer, not to persuade but to entrance. What has reached the ear alone cannot be truly sublime. It must disclose to our intelligence an outlook beyond the range of what is said, and we must find it difficult to put it away from us. It must delight all men and at all times.

The book is a criticism of the elements necessary to sublime utterance. Five sources of elevated style are mentioned: (1) The impulse towards what is great in thought; (2) strong and inspired emotion—these two constitutive elements of the sublime are due to nature, the rest are present owing to art; (3) the framing of rhetorical figures; (4) nobility of expression; and (5) composition and distribution of words into a dignified and exalted unity.

Magnanimity or greatness in thought, according to the author, comes by grace rather than by training. And yet we can do something in that direction. We can, "as far as possible, bring up our minds to what is great, and so to speak, make them always pregnant with a noble presence." Those who think and practise what is mean and servile, cannot produce what is admirable or worthy of posterity. Emotion does not necessarily belong to the sublime; and yet "nothing so much heightens a discourse as noble emotion in the right place, when it seems by a frenzy of the spirit, to breathe rapture, and to utter prophecy."

The major portion of the book is a criticism of method or the art of expression. The author has touched on almost every aspect of this art and his criticism is enlightening and very much to the point. Writing, for example, on figures of speech he says:—

> The specious employment of such figures causes distrust and makes us suspect an ambuscade or a plot or a fallacy .... Hence a figure of speech seems best when the fact that it is a figure eludes us. Hence what is sublime and moving, acts like a medicine and an antidote against the suspicion which figurative language arouses.

Both the date and the real authorship of the book are subjects of dispute, but what is not disputed is the genius displayed by the author. There are allusions to the Gospel in the last chapter, but it does not appear that the author himself was a Christian. He was a man of liberal views and "a rebel against academic conventions." Truly does Professor Granger say in the introduction that the Treatise on the Sublime is the swan-song of ancient freedom before the night of the Middle Ages.

G. R. MALKANI

Traditions Regarding the Origin of the Order of Naked Ascetics in India: Varied Significance of Nudity in Custom and Ritual. By R. P. MASANI, M. A. (Times of India Press, Bombay)

This interesting contribution to the Nineteenth International Congress of Orientalists, held in Rome in September, 1935, is by the President of the Anthropological Society of Bombay. The various ideas associating nudity with fertility rites, with rain-making or rain-stopping ceremonies, with cures for diseases and with performances to frighten away evil spirits receive brief treatment, but most of the brochure deals with nudity as an ascetic practice. As such, it is almost unknown in the modern West, except in small religious groups such as the Russian Doukhabors, now domiciled in Canada, where the practice is understood to receive scant sympathy. The entirely secular nudist colonies now gaining vogue in the West may safely be assumed to have little in their ideology in common with the motives of the naked ascetics of ancient and of modern India.

These motives have been diverse. Certain warlike orders of Sadhus have fallen heir to a tradition of nudity because of the ancient custom of going

naked into battle. Knowing no sin of the body, the nudist-ascetic asks why he should be ashamed to expose the body. Nudity is regarded as a phase of self-discipline, a step towards the killing out of selfhood as a preliminary to attaining the spiritual heights.

PH. D.

The Story Of Civilisation. I. *Our Oriental Heritage.* BY WILL DURANT. (Simon and Schuster, New York.)

No subject is more fascinating than a study of the history of civilisation from its antique beginnings, and few authors have excelled Will Durant in the mastery of this subject which is vast, uncertain and lacking in documentation. The book under review consists of four parts, the first of which is devoted to the establishment of civilisation. Here a careful examination is made of the conditions, and the elements, economic and political, moral and mental, of civilisation. In the last chapter of this section, he discusses civilisation from its prehistoric origins to the period of transition to history.

But the most important and valuable part of the book is covered by the three subsequent sections under the headings: "The Near East," "India and Her Neighbours," and "The Far East." Under the caption "The Near East," the history of the civilisation and the culture of Sumeria, Egypt, Babylonia, Assyria, Judea and Persia, is reviewed in a concise manner without sacrificing any significant detail. Speaking of the early Sumerians the author says, "We cannot tell of what race the Sumerians were, nor by what route they entered Sumeria." We fail to see why he has ignored the possibility of their migration from the Indus Valley, the exhuming of which culture is one of the romances of archæology. Regarding the origin of the Medes, we have the following frank confession: "Their origin of course eludes us: history is a book that one must begin in the middle." But this is true of all early tribes and races which moved from one part of the globe to another.

The history of India receives elaborate treatment. The following remark in this connection deserves notice:—

> Despite the continuity of the remains in Sind and Mysore, we feel that between the hey-day of Mohenjo-Daro and the advent of the Aryans a great gap stands in our knowledge: or rather that our knowledge of the past is an occasional gap in our ignorance.

The fact is, that if we identify the people of Mohenjo-Daro with the Aryans so called, and characterise the prehistoric finds as post-Rig-Vedic, the history of India becomes continuous and baffles no more the student of Indian culture. The reviewer has examined this possible identification in the *Journal of the Madras University* (1934). It is not possible to go into the many interesting topics dealt with in this section. It is, however, very difficult to accept the view that "the old civilisation of India is finished. It began to die when the British came" (p. 612). India may take to industry and science, in an increasing measure, but despite this, her enduring culture is bound to persist and even to contribute to the orientation of Western civilisation.

The last section on "The Far East" deals with China and Japan from the rude beginnings of their civilisation. It is an interesting idea that the great antiquity of the human ape in China is suggested by the remains of the "Peking Man." The learned author, after examining the foundations and the growth of the civilisation of Old Japan, concludes with a chapter on the New Japan. There is a useful glossary of foreign terms and an index, besides a bibliography of books referred to in the text. The book is well documented and richly illustrated. Though it contains 938 pages we do not feel the reading a strain, because of the author's pleasant and attractive style. We offer our heartfelt felicitations to Will Durant for the wealth of scholarship which he has brought to bear on this volume, and look forward with interest to his forthcoming volumes.

V. R. R. DIKSHITAR

ENDS AND SAYINGS

'_____ends of verse
And sayings of philosophers."

The month of May coincides with the Hindu-Buddhist month of Vaisakh during which the Buddhists celebrate their great festival, to which reference is made in our Editorial. The Hindus also regard this month as sacred because during it fall several very important mythical and historical anniversaries. One of these is the birthday of Sankara, the great Adwaita Philosopher. We have thought it appropriate to gather together a few verses which give an outline of the philosophy the Master taught :—

Self is within, Self without, Self before and Self behind, Self on the right hand, Self on the left, Self above, Self below.

As wave, foam, eddy, bubble are all in reality water, so from the body to the "I" all is consciousness which is the one pure essence.

The whole world of which we speak and think is Spirit, for nought is but Spirit resting beyond nature's confines. What are all jars and pots and earthen vessels but clay ?—*Vivekachudamani*, 391-393

The thought of "I" in what is not the Self brings the Spirit into bondage; this bondage, springing from unwisdom, brings on us birth and death and weariness. He who identifies himself with his body, thinking the unenduring to be the real, and therefore feeds it, anoints it, guards it, is enmeshed in things of sense as the silk-worm in the threads it spins.—*Ibid.*, 139

Just as a dream is real to the dreamer but proves unreal on waking, so this Samsara, our world, which is *Ahankara prapancham*, a web fashioned by the cunning of egotism, is real to him who is caught up in it through attachment-aversion. Awakened to wisdom it proves unreal.—*Atma Bodh*, 6.

Slay in this vesture of decay the hopes aroused by the thought of the "I," then slay them in the Astral Design Body (*Linga Deha*).—*Vivekachudamani*, 397

So long as he loves this body of death, the man remains impure; from his enemies [the six—lust, anger, greed, delusion, pride and jealousy] come all the pains bound up with birth and death and sickness. But when he discerns the pure Self, benign and unwavering, then he becomes free from those enemies.-*Ibid.*, 398

In measure as the mind obeys the hidden Self, it frees itself from the impress of outer things; when it has rid itself completely of outer desires, the realization of the Self arises, free from all impediments.—*Ibid.*, 278

Drawing near to the Teacher in reverent devotion, with the loving service of one who seeks the Eternal, and thus winning his good will, let him ask what he seeks to know concerning the true self.—*Ibid.*, 34

The great and peaceful Ones live regenerating the world like the coming of spring; having crossed the ocean of ordinary existence, They help others, through compassion that seeks no return, to cross it.

This desire is spontaneous, since the natural tendency of Great Souls is to remove the suffering of others, just as the nectar-rayed moon of itself cools the earth scorched by the fierce rays of the Sun.—*Ibid.*, 37-38

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Point out the "Way"—however dimly,
and lost among the host—as does the evening
star to those who tread their path in darkness.
—*The Voice of the Silence*

THE ARYAN PATH

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SEVEN CLASSES OF MEN

In the instalment we publish this month of the enlightening and inspiring series of articles on the *Bhagavad-Gita* by Sri Krishna Prem, a very accurate and helpful commentary is presented on verse sixteen of the Seventh Discourse which deals with the four classes of men who work righteousness. We should like to draw attention also to the preceding verse which speaks of three other classes of men—the evil-doers, the deluded, the devilish. These seven classes of men in their totality present an accurate picture of the human kingdom. The four classes (who work for righteousness) represent, as our respected contributor points out, men "graded according to the degree of perception they have attained." The remaining classes trace the downward curve of the human soul, whom Nature leaves free to go to Hell, if it so chooses. This is perhaps a blunt way of putting the truth; another way of saying it is that man is a being with free will, so if he persistently indulges in personal, egotistic, or *ahankaric* ways of life he finds himself in that state of consciousness symbolized by the term Hell.

When a person acts impelled by *Kama*—Craving, Passion, Lust, Thirst, Desire—he breaks the rhythm and the harmony of Nature. He works evil, albeit in ignorance. He is the performer of evil deeds because he acts without a basis of principles. Thus acting thoughtlessly, impelled by his own personal inclinations, he takes the first step on the downward grade.

As a result, pain and suffering come upon him: but passing through agonizing experiences does not necessarily mean learning their lessons. People go through the same type of experience repeatedly and are none the wiser for it. If suffering awakens a man he passes into the first of the four classes who work

righteousness, *viz.*, *Arta*—the afflicted "who have seen that all life is but sorrow." But if he does not awaken, if he continues to act without seeking right principles of action, he becomes *Mudhah*—deluded.

The deluded man is one who is so blinded that he is unable to see that evil is wrong; mistaking lust for love, desire for aspiration, sense-craving for soul-life, vindictiveness for self-justice—he indulges in evil, unaware of the hardness of his own heart, or the darkness permeating his own mind. More suffering overtakes him, and he is unable either to feel the pain or to perceive its meaning. From being merely sour, life becomes bitter as gall, and the man drifts into the third class, *Naradhamah*—the devilish. Having become desperate through numerous frustrations, he behaves like a mad elephant, mistaking forest trees for living foes. Even in this stage there is hope for him if only he will seek the source of evil within himself and recognize that the hands which strike him are his own. If he does not, his fate can only be annihilation.

Right philosophy alone can save men and women by shaping their daily lives and their hourly actions. Such a philosophy the *Bhagavad-Gita* offers. The series of articles on that book by B. M. already published, and the present series by Sri Krishna Prem offer priceless food for the modern man, be he Oriental or Occidental, afflicted either by religious superstition or by scientific dogmatism. Our civilization, surfeited with the dangerous knowledge of science, sorely needs the purifying influence of ancient religious and philosophic truth. To spread that influence is the aim of THE ARYAN PATH; month by month it endeavours to present not only food for thought. but also inspiration for right action

THE SONG OF THE HIGHER LIFE

VIII.—THE YOGA OF KNOWLEDGE

[Below we publish the eighth of a series of essays founded on the great text-book of Practical Occultism, the *Bhagavad-Gita*. Each of these will discuss a title of one of the eighteen chapters of the Song Celestial. The writer calls them "Notes on the Chapter Titles of the Gita"—but they are more than notes. They bring a practical message born of study and experience.

This particular study is on the seventh chapter, entitled Vignyana Yoga.

Sri Krishna Prem is the name taken in the old traditional manner prevailing in India by a young English gentleman when he resolved to enter the Path of Vairagya, renouncing his all, including the name given to him at birth. He took his tripos at Cambridge in Mental and Moral Sciences and is a deep student of Indian Philosophy. Away from the world but serving it with faith he lives in the Himalayas, and is esteemed highly for his sincerity, earnestness and devotion—EDS.]

With this chapter the Way of Illumination, the seventh or *Prājña* Path of the Buddhists, commences and the glorious Knowledge dawns on the disciple's inner eye, the Knowledge "which, having known, there is nothing more here that needeth to be known." It would be a mistake, however, to suppose that the actual knowledge is or can be described in the verses that follow. As a two dimensional photograph is to its three-dimensional original, or as a map is to the actual countryside, so is this or any other description to that wondrous Knowledge, and none should fancy that a grasp of the statements set forth is the same thing as the illumination itself.

At the very outset it is desirable to dwell for a moment on the extreme rarity of this Knowledge. The vast majority of men know nothing of its existence, and though a few by strenuous effort have succeeded in establishing themselves upon the Path that leads to it, yet, at any given time, only one or two gain it in its fullness. This is not said in order to depress the disciple but in order to keep him humble now that he is on the Path of Illumination. Let him not fancy himself a God because he has attained a measure of Light, nor think that he has scaled the eternal Snows because he stands upon a foot-hill peak.

What is this wondrous Knowledge that is now to be described? It is the knowledge of Krishna, the Undying *Atman*, the Stainless Eternal Being that lies behind all change. This should be borne in mind in all that follows, for *though there are many who worship Krishna as a personal God, yet, though they may be on the Path, they are of those who "know not Me in essence."* Who or what Krishna in essence is, is what is attempted to be set forth in this and the four succeeding chapters. Here, more than ever, must the disciple beware of words, for, as the *Upanishad* says, "It is not known by him who knows It though known by him who knows It not." The knowledge that can be expressed in words is not the true Knowledge. The description that is given is useless if interpreted by the intellect alone and its words are but a shining curtain through which the disciple must pass to "That from which all words, together with the mind, turn back unable to attain."

Before the disciple can attain to the comprehension of that Supreme Unity, he has to understand the twofold nature of the Manifested Universe. In all that is manifested, whether gross or subtle, whether living beings or what we call "dead" matter, there are two aspects which must be understood. There are the ever-changing forms and the unchanging "consciousness"* which supports them. Whether the forms of matter, the "five elements," or whether the more subtle forms of thought, all form is but a transient play that is upheld in the light of consciousness, the higher or living (*jīva bhūta*)

* Consciousness is not used here in the sense of ordinary waking consciousness but in the sense of the sheer awareness which underlies *all* mental states.

nature of verse 5. Apart from this witnessing consciousness no forms could exist at all.

But it may be asked, what about "brute matter" as it is sometimes called, the sheer "stuff" of which the world is made? The answer, an answer more acceptable to the ordinary man now that even physical scientists have reduced "matter" to "waves of probability," is that there is no "stuff" in that sense at all. Analyse matter to its furthest limit and it evaporates, as it were, or is resolved into something incomprehensible but non-material. It is in fact true, as Plotinus said, that matter in itself is sheer negation; it is the unmanifest substratum of the ever-changing forms of "consciousness."

This is a subject that will have to be further dealt with later, but here it is sufficient to know that these two, consciousness and form, are the womb in which all beings are born. But beyond this duality is That with which Krishna here identifies Himself, the Marvellous, Incomprehensible One, not the blank absolute unity of intellectual philosophy, but the rich and unspeakable Infinite Wonder which is the ground of all, of consciousness and form alike, on which all this is threaded like pearls upon a string.

This is the essential being of Krishna, to which He says so few attain. Words fall away useless and empty labels, and even the mind, the line and plummet of the universe, dizzied in ceaseless whirlings, sinks and is dumb before that Viewless Wonder, the Void which is the Full, the Full which is the Void. The lips of those who have known It are sealed with reverent awe. Knowing they know It not, they cease "to sink the string of thought into the Fathomless." Bow down in awe before that Sacred Mystery, and keep our words for realms where words can live.

But since it is just this fathomless Mystery that must be known, some ladder must be found, some means of knowing That which the mind cannot reach. And so Sri Krishna goes on to teach that, though the manifested cosmos is illusion, yet is it a Divine illusion and at its throbbing heart stands He Himself.

The disciple must, in all things, in earth and fire and water, in sun and moon and in all splendid things, in men, strong, wise, ascetic, and in all living beings, seek for the Essence, for that which makes them what they are. Undistracted by the accidents of outer form, the passing phantom shapes which are the great illusion, he must hold firm to that essential nature of which the forms are crude embodiments. For those essential natures are the Divine Ideas, Ideas which live for ever shaping all things from within, "moulding blind mass to form."

The eye of flesh sees but the changing forms, and, holding fast to them, is utterly deluded by the false shows of things. Like Plato's dwellers in the cave, men see only the shifting shadows on the wall. They cannot see the Light nor yet those truer forms from which the shadows come. This divine illusion is indeed hard to cross because long ages spent in grappling with material things have taught our minds to

dwell exclusively on what is without. A doctor, trained to view all bodies in terms of health and disease, cannot with ease see with the artist's vision; and we, who owe our mastery over nature to this fidelity to outward fact, cannot at once pass to the higher vision and reverse our customary modes of thought.

This reversal is the *jñāna-yoga* and, as the *Upanishad* says, "some few wise men, seeking the Immortal, with eyes turned in, saw the Undying *Atman*." The disciple must avert his gaze from the manifold illusion. In its place he must see "Me" the Divine Idea of Fire in all things fiery, "Me" the Divine Strength in all things strong, "Me" the Divine Life in all that lives and breathes.

Only by turning thus to the Eternal *Atmān* can the illusion be crossed. Those who look outward, who embrace the illusions, the treaders of the *Asuric* path,* can find no foothold in the cosmic flux and are tossed hither and thither on its unresting tides.

In contrast to these are those who tread the inner Path, they who serve† Krishna. They are divided into four classes (verse 16), graded according to the degree of perception they have attained. First come the "*ārta*," those who have seen that all life is but sorrow.

Ache of the birth, ache of the helpless days,
Ache of hot youth and ache of manhood's prime;
Ache of the chill grey years and choking death,
These fill your piteous time.

Seeing that life is transient, that all things pass and die, they turn from them in sorrow and seek consolation from That which is beyond all suffering, the Undying Krishna, beyond the reach of change.

This is the first stage, the first of the Buddha's four noble Truths, but it is only the first because it is based on mere recoil from suffering. Insight has shown the disciple that life is shot through and through with sorrow, its so-called joys mere cheats, and so he sadly turns away his eyes. Were life to be more joyful, he would not thus have turned his face to Krishna.

The next class is the "*jijñāsu*," the enquirer, the seeker after knowledge. Knowledge gives mastery and power, and, seeing that life is sorrow, he seeks the understanding that shall master it, the knowledge of the causes of men's woe.

Next comes the "*arthārthi*," he who seeks the Real.‡ Knowing that it is the outgoing forces of desire that are the sources of all sorrow, knowing, too, that all manifested life is transient by its very nature, he turns his back on all desire for anything that is manifest and seeks the *anāmāyam padam*, the Sorrowless State of Liberation, lifted on high above the bitter waters of life.

But beyond this stage there lies

* The *Asuric* path is the outgoing "*Pravitti*" path, of which more will be said later.

† *Bhajate*, usually rendered worship, comes from the root *bhaj*, to serve.

‡ This term "*arthārthi*" is often misunderstood and applied to him who seeks for wealth or worldly objects. The order of the words in the verse is sufficient to show that this is not the true meaning. The *arthārthi* is not he who seeks for the *artha* (wealth) which is *anartha* ("illth"), but he who seeks the true Wealth, the *Paramartha* which is *mukti* or liberation.

another, the stage of the *jñāni*, the Wise One, he who treads the Path of perfect knowledge. For the seeker after Liberation there is a dualism between the world and the *Nirvāna* and he rejects the one to cleave unto the Other. But the *jñāni* is one who sees that all duality is false. "*Here*" as "*There*," his opened eyes see nothing but the One. He seeks no liberation for himself "beyond the flaming ramparts of the world" for he has seen that "all is Vāsudeva"* and, in the words of the Upanishad, he knows that "what is There is here; what is not here is nowhere at all."

This glorious realisation, as rare as it is wonderful, comes as the fruit of countless lives of effort. Noble are all who tread the Path, but noblest of all is he, for his realisation leads him to unite himself with the One Self in all, and, seeking no selfish gain, he rejects not the bitter waters of sorrow but rather seeks to sweeten them in service of his Lord. Not his own self but the One Self is dear to him, therefore he is supremely dear to Krishna. Because he knows that naught but Krishna is, he seeks no gain or goal but to serve Him. Like Krishna Himself, he pours himself forth in sacrifice and love. He is made one with Krishna's very *Atman*, and, knowing himself to be the One in all, he is established in the highest Path.

Few there are who reach these lofty heights. To give oneself utterly, caring for no reward, is not for those whose hearts are clouded by desire. The worship of the majority of men is not the worship of Krishna even though they use the name of Krishna in their prayers. Seeking to gain some good for their own selves they worship various Gods "according to their natures."

What are these Gods and what the nature of their worship? In all manifested nature, there is, as we have seen, duality of life and form. Nowhere is there life without some form and nowhere, also, form without the Life. The powers of nature, which to modern eyes are but so many dead "forces," are in truth embodiments of that one Living Power which wields the universe in Its unceasing play. They are not "persons" but in ancient times they were given personal form to symbolise their living nature. *Indra*, *Agni* and other Vedic Gods are the personified symbols of the Living Power ensouling nature's "forces," a Power no more to be identified with the material embodiments than is the Life ensouling us to be identified with our material frames.†

The modern man seeks to gain benefit from these Powers of Nature by an understanding of their outward being's laws, but ancient man

* A patronymic of Krishna, but here signifying "the Light which dwells in all."

† The modern notion that because the winds and waves move according to Law they are therefore "dead" is wrong. Do not our own bodies move by Law as well? The fact is that nowhere in all the universe is there any form that is not subject to Law. And nowhere, either, is there anything that is "dead"; for all forms move and have their being in the one all-pervading Life.

The Vedic gods have also another aspect in which they are the symbols of the various levels of the Consciousness but that is not the aspect with which we are here concerned.

sought the same ends by different means. By various rituals he attuned his consciousness to the Life that ensouls all nature and sought to control her powers from within by lending his human imagination and will to their living but will-less being.

Acting in this way, it is possible to obtain from the "Gods" the benefits desired but that is so because beneath the varied powers is the One Power, the Cosmic Harmony known in the Vedic Age as "*rita.*" Krishna it is who, from behind the scenes, makes steady the faith of such worshippers and by His Eternal Laws secures to each the fruits of all his deeds.

All things are possible of attainment if the right means are known, but, though all things are possible, yet must their price be paid, for in all things the law of *karma* rules and action and reaction are inseparable. Therefore it is said that the fruits of all such worship are but finite and "to the Gods will go their worshippers; My devotees come unto Me."

Let it all not be thought, however, that this "Me" is but one God among the Gods. Krishna is the Unmanifest Eternal (verse 24), imperishable, supreme. Useless to set up some one Figure, even His Figure, as Supreme when all the time conceiving Him as one among the many, thinking that, since He is "our" God, He must be chief of all. All that is manifest is, in the end, illusion. In the manifested plurality all interact, none is Supreme. The One is never manifest, though fools may think It so, but dwells for ever hidden, unborn behind the ever-changing many. Not in the manifested world can He be found. Deluded by the great illusion of plurality men seek Him fruitlessly saying "Lo here! Lo there!" but all they find is some one thing among the many, searching in this way they can never find the One. *

Seeing only the "pairs of opposites" men walk the earth deluded. Whirled about by the forces of attraction and repulsion, seeing only the many, they go "from death to death." They cannot know the Deathless Being of Krishna for none save the One can ever know the One.

Only by the *jñāna yoga,* the *yoga* that seeks the One within † the many, can He be found and as the *Upanishad* says, "having known Him, one crosses beyond all death, there is no other Path for going there." Fire of the fires, Life of the lives, Light of the lights, He stands beyond all forms; past, present, future—all are one to Him.

This knowledge, however, can only come to him whose sins are at an end. Sin does not mean the infringement of any arbitrary code of morals worked out by human reason or set forth in "holy" books. *Sin is the assertion of the separate self, the making of difference where, in truth, none exists.* Sin is the central

* Compare the saying of Eckhart "Some people expect to see God as they would see a cow."

† Note the contrast between *among* the many and *within* the many. Even the word "within" is not strictly correct, for as we shall see in Chapter IX, He is not within the many but the many are within Him. Nevertheless, at this stage, it is as within them that He will be perceived.

ignorance which sees the separate, personal self as real and seeks its own gain though the whole world perish. * To this assertion of the personal self all sins are due, and only he can win the Truth who has renounced such sin and whose pure selfless deeds are all directed to the service of the One in all.

They, the selfless ones, refuged in the One Self, strive for the liberation of that Self from matter. They are the true *mumukshus*, or seekers after liberation, for they scorn to seek a liberation for their own selves alone, knowing that all that lives is One. They also are the true *jnānis*, for they know the primordial Unmanifested Trinity (verse 29), the one Eternal *Brahman* and Its aspects, *Adhyātma*, the Unmanifested Self (the *Shanta Atman* of the *Kathopanishad*) and the Unmanifested *Mūlaprakriti*, here referred to as the totality of (potential) action. †

But this knowledge is not enough in itself. The Three are eternally the same. They dwell beyond the "Abyss" which separates the manifest from the Unmanifest and he who treads the "selfish" Path seeks but to lose himself for ever in their unchanging timeless bliss. Not so the follower of Krishna, he who treads the Path of Sacrifice and seeks to gather up in the Treasure House (cf. chapter ix, 18) the pearls which have been buried in the Cosmic Ocean, to reunite the scattered limbs of the dismembered Osiris.

For him the knowledge of the transcendent Eternal is not enough. There are not two realities, *Nirvāna* and the world, for all is *Vāsudeva* and what is "There" is likewise "here" as well. He who would tread the Path and knows the Self, not in Its own eternity alone but here amid the changing play of life and form (verse 30), sacrificed here upon the cross of matter, becomes one of the "fishers of men" spoken of by Christ. Others may scorn the world as mere illusion, and, at the death hour, wing their way across the blackness—alone to the Alone. He, however, the fully harmonised one, seeing the One here in the midst of the many, knows no black gulf of death but in full Light of Consciousness, garners the fruits of the Divine Adventure, and, in the words of *Isha-Upanishad*,

"*Having crossed over death by knowledge of the many, by knowledge of the One, he gains the Deathless State.*"

SRI KRISHNA PREM

* This is the meaning of the Buddha's statement that as long as there is belief in *ātma* (here meaning personal self), there can be no *Nirvāna*. Christians also teach that salvation from sin is only found in Christ, the meaning of which is clear to those who know that Christ is the One Self in all and therefore is it said that "No man cometh unto the Father but by me."

† For explanations of the technical terms used in these last two verses see the next chapter.

OLD-TIME BRITISH ARTISTS IN CALCUTTA

THE LURE OF THE EAST

[**Horace Wyndham** is well known as a writer and a dramatic critic. In this interesting article we learn that in the eighteenth century not only British traders and merchants, but even British artists had learned how to shake the pagoda tree.—EDS.]

Towards the end of the eighteenth century a number of British artists set up studios in Calcutta, where they appear to have found a fresh and remunerative field for their palettes and brushes. The list includes three Royal Academicians—William Hodges, John Zoffany and Ozias Humphry—as well as several others who had been exhibitors.

Of these artists, the first to visit India was Tilly Kettle, who reached Calcutta in 1770. As a portrait painter he met with such success there that within seven years he returned to England with a substantial fortune. Among the works he executed in India were portraits of the Nabob of Arcot and his five sons, of Sujah Dowlah and his four sons, of Warren Hastings, and of Sir Elijah Impey. Another of his pictures was a large canvas, "The Great Mogul Reviewing the East India Company's Troops at Allahabad"; and a number of others were sent home by him and exhibited at the Royal Academy. Having an extravagant nature, Kettle soon ran through all his money in London. Accordingly, he resolved to shake the rupee tree afresh and started to return to India, travelling overland. He did not, however, get beyond Aleppo, where he died in 1786.

The first full-fledged Royal Academician to arrive in India with diploma complete was William Hodges, who went there in 1778, under the patronage of Warren Hastings. During the six years he lived in the country he occupied himself mainly with architectural subjects, "distinguished by a grand and imposing style." Bringing these back to England, he exhibited them in London, where they attracted much attention; and Baron Humboldt always declared that it was these works which led him to undertake his own travels. Following the fashion of the period, Hodges had a good deal of help from other artists, and some of the figures in his landscapes were really from the brush of Romney.

In 1794 a small collection of Hodges's pictures, which had been acquired by Augustus Cleveland of the Bengal Civil Service, were put up to auction at Calcutta. Ten years earlier the East India Company had refused to accept five of them, owing to the heavy import duty demanded by the Customs in England.

Although of German origin, John Zoffany, R. A., lived so long in England that he was always considered to be British. Glad to earn a few shillings, he began his career by ornamenting clock dials with

landscapes. From this humble work he advanced to painting portraits of well-known actors and actresses, among his sitters being David Garrick and Mrs. Baddeley. Recognising his genius, Sir Joshua Reynolds befriended him, and George III gave him a grant of £300 with which to travel. In 1783, when he was an R.A. of ten years' standing, the success achieved there by his contemporary, William Hodges, decided him to go to India. Things were done differently then, and he secured a free passage on a Company's vessel by getting himself entered on the books as a "midshipman."

While in Calcutta, Zoffany painted portraits of Warren Hastings and his wife, and of Sir Elijah Impey, as well as an altar-piece for St. John's Church. He next went to Agra and Lucknow, where he was patronised by the Nawab of Oudh. His principal talent was for groups containing several figures. Among such are his "Embassy of Hyderbeck to Calcutta," "Tiger Hunting in the East Indies" and his well-known "Colonel Mordaunt's Cock-match." This last, which was painted at Lucknow in 1786, is referred to in the diary which Lady Nugent kept while she was in India in 1812. She there says of it:—

> We then explored Sujah-ul-Dowlah's palace . . . Among the few pictures is the original one from the pencil (*sic*) of Zoffany; and an engraving of which I have often seen in England. It represents Assuff-ul-Dowlah and Captain Mordaunt at a cockfight.

While he did not quite "roll in gold dust" (as Hodges had said he would) when he left Calcutta in 1790, Zoffany took with him a large fortune. But his health was shattered; and, although he continued to exhibit, his hand had lost a good deal of its cunning.

A third R. A., Ozias Humphry, reached India in 1785, having gone there at the suggestion of Sir Robert Strange. The decision was a wise one, as he soon built up a considerable reputation. He was on friendly terms with Sir William Jones and Warren Hastings, and, through their good offices, he was commissioned to paint the portraits of a number of native princes and wealthy merchants in Calcutta and Benares. Two of these portraits were shown at the British Empire Exhibition of 1924.

Robert Home, who followed in the footsteps of Hodges and Zoffany, reached India in 1790. There he set up studios in Calcutta, Madras and Lucknow. As a portrait painter he had a considerable vogue and received commissions from the Marquess Wellesley, the Duke of Wellington, Lord Cornwallis and Bishop Heber; and two of his portraits are now in the Viceroy's House at Delhi. While living in Calcutta, he also painted "an exquisite drop scene for the Chowringhee Theatre." In 1814 he went to Lucknow, as historical artist to the Nawab. He held the position for ten years, and then retired to Cawnpore, where he died in 1830.

George Chinnery, after a successful career in London and Dublin, first went to the East in 1796. Getting attached to Lord Macartney's mission, he visited Pekin before proceeding to India. From

1802 to 1808 he was living in Madras; and about the year 1812 he moved to Calcutta. He was very successful as a portrait painter; and Lady Nugent has a note on the subject in her *Journal*:—

> March 27, 1812, Good Friday: Mr. Shakespear introduced Mr. Chinnery, the miniature painter, to me. Saw Chinnery's paintings—the likenesses excellent.

Having no lack of commissions, Chinnery charged big fees, and is said to have earned Rs. 60,000 a year. William Hickey, in his *Memoirs*, says that he was "deranged." This he was not, although he was certainly inclined to melancholia. On leaving India, he went back to China, where he died of apoplexy in 1852.

Among the British artists who paid professional visits to India during the eighteenth century were four women, Mrs. Baxter, Mrs. Hill, Miss Martha Isaacs and Miss Catherine Read. The first arrival was Miss Read, who in 1777 sailed for Madras.

Under the date 1778, William Hickey has a note: "A young Jewess of the name of Isaacs arrived in Calcutta, to exercise the profession of miniature painting." Hickey himself was one of her first sitters. Miss Isaacs, however, soon found matrimony more attractive than painting, for, within a year, she accepted the hand of Mr. Higginson, "a gentleman high in the Company's service and of large fortune." The religious difficulty was got over simply enough. Thus: "Four days earlier, the bride, having renounced the Jewish faith, was baptized as a member of the Church of England."

In 1785 Mrs. Diana Hill, described as "a pretty young widow with two children," obtained permission from the Court of Directors to proceed to India as a portrait painter. The fact that she was well patronised in Calcutta seems to have roused the jealousy of Ozias Humphry, who looked upon India as his own preserve. "I would rather," he was ungallant enough to write, "have had all the male painters in England landed in Bengal than this single woman." However, after three short years, Mrs. Hill relieved the situation by marrying an officer and going home.

The last eighteenth century woman artist to "try her luck in India" was Mrs. Baxter. An elusive lady, very little is known of her. She appears to have got out to India in clandestine fashion, since she did not (as was then the rule) apply to the Court of Directors for permission to land in the country. Perhaps she arrived as a stowaway!

Like her predecessor, Mrs. Hill, it would appear that Mrs. Baxter also encountered the jealousy and ill will of her brothers of the brush. Thus, in 1792 (just after she had arrived in Calcutta), one of them wrote: "There was a Mrs. Baxter here. She affects to imitate Sir Joshua. I do not fear her as a competitor... She is a poor stick."

Not a very friendly gesture!

HORACE WYNDHAM

THE WORLD IS ONE

ONE ECONOMIC SYSTEM AND ONE BATTLEGROUND

[**Quincy Howe** is an expert in world-politics. He was at one time Editor of *The Living Age*. In 1934 he published his *World Diary: 1929–1934*, dealing lucidly therein with these years of depression, and his latest work, published this year, is entitled *A Handbook of World Politics*.—EDS.]

Back in 1929 the Spanish statesman, essayist, and pedagogue, Salvador de Madariaga, wrote an article for the London *Spectator* proclaiming "The World is One." The phrase may have been his own, but the idea and the supporting evidence had frequently seen the light of day before and have popped up since from time to time. What made the article memorable was the moment of its appearance.

Ten years had passed since the World War and many enlightened Europeans—especially those, like Madariaga, who had worked with the League of Nations—had reason to believe that the world was moving gradually toward unity. They based their arguments on economic realities, Madariaga having explained how a British tariff on oranges affected the daily lives of thousands of peasants in his native Spain. H. G. Wells before him had devoted much of his career to pleading the cause of a World State administered by British Civil Servants, and Woodrow Wilson, General Smuts, and the other architects of the League of Nations had looked upon that organization as the probable embryo of a world society. The story is told, however, of a newspaper man at the Versailles Conference who remarked that two men were then endeavouring to make a new world—Wilson and Lenin—and that only one of them could be correct. For in every respect, save their belief that the world *was* one, they stood at opposite poles.

Wilson lost his life working for a Liberal International of capitalist democracies; Lenin died working for the International Proletariat. Neither Wilson's League of Nations with its Geneva headquarters nor the Third International that Lenin helped to establish in Moscow has brought the world under its sway; in recent years both have fought a defensive struggle and finally arrived at a kind of alliance when Soviet Russia joined forces with what Lenin called the "thieves' kitchen at Geneva." Yet the economic forces that were uniting the world and tying its various parts closer and closer together even prior to 1914 drive ever forward at accelerating tempo. The world remains one—hell of a mess.

The most powerful challenge that has defied the Geneva and Moscow Internationals since 1929 is nationalism, notably the nationalism of Germany and Japan. Yet the phenomenon of Japanese nationalism, for example, has come into existence solely because of the

very international forces against which it is directed. American guns opened Japan to the outer world within the lifetime of living men and during that period the application of foreign ideas and inventions to the Japanese people has transformed them and—in turn—the surrounding world.

A century ago the living condition of the Japanese peasants, who were supporting a totally self-contained national economy, had no effect whatever on the lives of any human beings beyond the Japanese archipelago. To-day, the misery of the Japanese peasants who cannot afford to buy the rice they themselves grow but must subsist on fish fertilizer and grass makes possible the whole drive of Japanese trade on world markets. Because the Japanese peasant subsists on the lowest standard of living that any modern national economy maintains, the Japanese industrial worker, fearing to be thrust down to the peasant standard, works under conditions that cannot be duplicated in Europe or the United States and, chiefly for that reason, the goods he makes undersell the goods made in other countries and throw the workers in those countries out of employment. In like manner, the Hitler terror, aimed as it is primarily against the standard of living of the German workers, directly concerns the workers of other nations and threatens their very existence.

During the past two centuries the industrial revolution has spread from England to every part of the world. First Germany, then Japan took over British methods, inventions, and ideas while at the same time first the United States and then the Soviet Union applied the most advanced technical processes to entire continental areas. In consequence of the industrial revolution not only these continental areas but also many smaller national areas have become increasingly self-sufficient though not increasingly productive. Great Britain, for example, maintains an inefficient automobile industry behind tariff walls, manufacturing for its small domestic market inferior automobiles at a higher price than those made in America's mass-production factories. Meanwhile, Henry Ford insists that his workers spend part of the year growing their own food in their own inefficient little gardens, thus threatening the large specialized farms which grow better produce with less human labour.

Why do these contradictory developments go hand in hand? The answer would seem to be that, at a certain point, increased efficiency no longer serves the interests of those individuals and classes who direct the operations of the more highly industrialized states. The rising tariff walls, the agitations for nationalism, the policy of planned scarcity and inefficiency have originated everywhere and without exception among ruling capitalist groups who have seen their rate of profit gradually decline. Not only have the big German industrialists contributed to Hitler's National Socialist Party after their own Nationalist Party had failed to deliver the goods; foreign capitalists have come to their aid. Sir Henri

Deterding, Director General of Royal Dutch Shell, gave funds to the Hitler movement and even French munitions makers contributed to Hitler's war chest.

Of course the "Secret International" of munitions makers achieved the classic merger between latter-day patriotism and internationalism. The chief arms factories of all the Great Powers even and especially those Powers with the most hostile national interests, work together through interlocking boards of directors and exchange all manner of information. Even the Bankers International, in which Montagu Norman, Governor of the Bank of England and Dr. Hjalmar Schacht, President of the Reichsbank, work hand in glove while the Foreign Ministers of their respective nations exchange blistering insults, does not function so smoothly as its affiliated international of arms manufacturers.

The conditions so briefly outlined here never concerned the United States so deeply as they do to-day when the fate of the whole world depends more on what the United States decides to do than upon any other single factor. Roughly speaking, the American Government can choose between two policies—one international, the other national. If the United States elects to pursue an international policy, it is at once compelled to enter into certain associations. A common language, tradition, blood, and morality make war between England and America "unthinkable" for at least a generation. Geographic factors also make it virtually certain that the United States and the Soviet Union will not over the long run engage each other in decisive conflict. Where the United States will stand *vis-à-vis* the other Great Powers—France, Italy, Germany, and Japan—it is impossible to say at this moment.

If, then, the United States enters into any alliances, it will find itself striving to maintain the British Empire and at the same time supporting the interests of the Third (Communist) International. Specifically, the statesmen of both London and Moscow would ask nothing better of the United States than to have it fight both Japan and Germany. The gentlemen of Downing Street would welcome such a course of action because it would weaken the two nations which at the moment offer the most powerful opposition to the world *status quo*—*i. e.*, to the British Empire. The comrades of the Kremlin, for their part, see in a powerful Japan and Germany the two chief immediate obstacles to the spread of Communism into Asia and Europe. In other words, British statesmanship conceives of world politics in terms of perpetuating a *status quo* in which Great Britain holds all the best territories whereas Soviet statesmanship conceives of world politics in terms of the world revolution in which the Third International is, by definition, the vanguard of the international revolutionary proletariat.

Thus the ultimate aims of Britain and Russia do not entirely coincide and if the United States does decide to play a part in world affairs its statesmen will have still more decisions to make. They will have

to choose, as best they can, whether to support the static British conception or the dynamic Russian conception. Because no American statesman at this moment appears to have any conception whatsoever of world affairs—save a slavish and ignorant acceptance of the British point of view—this writer would be inclined for the moment to recommend a nationalist rather than an internationalist American foreign policy. I have no doubt that sooner or later—and sooner rather than later—such a policy will prove unworkable because it defies the underlying, long-range tendency of human history to favour the more complex way of doing things. But mere participation in world affairs is by no means synonymous with progress. If Americans do decide that because the world is one they must at once participate in its affairs, they will strengthen immeasurably the static British interest at the expense of the dynamic Russian interest—so much so, indeed, that I believe it would be the part of enlightened statesmanship in Moscow if the Soviet Union would use whatever influence it possesses to keep the United States off the world-stage until such time as the American Government possesses more sympathy for and understanding of the Communist attitude. Otherwise the Soviet Union will find itself outvoted and outweighed by a good deal more than two to one.

Reverting in conclusion to the title of this little essay, the world is indeed one—one economic system. It is also one battleground between imperialism and revolution. Imperialism consists among other things of rival nationalisms. It has never yet been able to subsist without not merely struggle but waste—a far more serious complaint. Revolution also consists of many things and need not necessarily and for all time be synonymous with the Third International and the Soviet Union, though at the present moment Moscow holds the field, if only by default. America faces many crucial decisions in the years—even the months—ahead. For the time being, at any rate, it would be fantastic to identify the interests of the Government of the United States with the interests of the revolutionary international proletariat which is an outstanding object of Moscow's attention. To build a more unified world, the people of the United States and of the Soviet Union will make no mistake if they concentrate their attentions and efforts on blocking the little handful of officials in the British Foreign Office and the larger class they serve.

QUINCY HOWE

THE STOREHOUSE OF MEMORY

[**J. D. Beresford** wrote not very long ago a novel, *Peckover,* dealing with the subject of Memory. This was reviewed in our pages of October, 1935. In this essay he subjects this elusive human faculty to critical analysis. To aid the careful student we append a Note.—EDS.]

In the latter half of the nineteenth century, that optimistic period of biology and physiology, it was assumed, almost without question, that memory was a brain function, that in some way, presently to be made clear, certain cells of the cortex had the power to retain impressions, very much in the same manner as a sensitive plate retains the images impressed by light. The leading scientists of that time were discovering the strange potentialities of "living matter," differentiating sharply between the organic and the inorganic, and had no foreboding of the strange conclusions to which the next thirty-five years of physical research would lead them. Wherefore they hopefully endowed the cell combinations of the human body with almost unlimited, but purely chemical and mechanical powers.

Samuel Butler, who was an inspired thinker, suggested that memory was a function of all the living cells of the body, no matter whether in the cortex or elsewhere. But no one took any notice of Butler in the nineteenth century. He was among the prophets, and they receive small honour in the world of science. Then in 1896 Henri Bergson, little known at that time, published his *Matière et Mémoire* which went much further in one direction than even Butler had gone. This was, indeed, a revolutionary work from some points of view and I will give two quotations, taken from the English translation, which was not published until 1911, fifteen years after the first French edition—a sufficient comment on the indifference manifested at that time by scientific and philosophical opinion in England towards the subject under discussion. The first quotation is :—

> Memory is something other than a function of the brain, and there is not merely a difference of degree, but of kind, between perception and recollection.

Taken by itself this bold statement represents a startling advance of thought, but the second quotation prefigures the nature of a difficulty that Bergson himself was unable to overcome. He writes :—

> Spirit borrows from matter the perceptions on which it feeds, and restores them to matter in the form of movements which it has stamped with its own freedom.

It is evident here, as it is elsewhere in Bergson's later works, that he has been unable to rid himself of the conception of "matter" universally held by Science at the end of the nineteenth century. To him—he is frankly a dualist—the only possible explanation of world phenomena lies in the eternal opposition of two forces: free spirit, not to be too closely defined, and matter with

its characteristics of mass and inertia. But now, forty years after the first publication of *Matière et Mémoire* we are confronted with the inference due, very remarkably, to mathematical physics, that matter is not, in fact, the gross substance it appears to our physical senses, but a form of confined energy. From which we can only conclude that in whatever forms it is presented, all matter is organic, since if we seek philosophically to find an interpretation of energy, we must choose such terms—possibly interchangeable since we can define none of them—as life or consciousness or spirit.

This deduction necessitates a partial restatement of Bergson's major premise that there is a difference of kind between perception and recollection, but the conclusions towards which he was moving are still justified, more particularly that drastic denial of his that memory is a function of the brain. And it will be worth while to pass briefly in review some of the physiological and psychological evidence that has been accumulated in the past generation, none of which is compatible with the contention that the cerebrum, and more particularly the pyramidal cells of the supra-granular cortex, are the sole storehouse of memory.

The first and simplest objection, which should have been obvious to the physiologists of the nineteenth century, rests on the observation of the reflexes. It appears beyond all question that, after certain actions have been performed the requisite number of times, they can be repeated with perfect accuracy below the level of consciousness. We walk without for the most part paying the least attention to the guidance of the highly complicated set of muscles involved. The skilled pianist and typist appear to have eyes in their finger tips, the movements necessary to distinguish spaces between the notes of the piano or the keys of a typewriter being guided solely by practised reflexes. In some cases, indeed, the attempt to use the conscious mind will destroy the facility of the performance. It is, for instance, a reasonably common experience that a piece of music diligently practised in childhood by one who has not later become a skilled musician, can be repeated mechanically so long as the execution is left entirely to the physical reflexes, but the moment the subject tries to *think* what he is doing, the performance stumbles and breaks down.

We are driven then to postulate unconscious memory as one form of the phenomenon, and from that we come down to another representation in *muscular* memory. It seems, therefore, and the physiologists do not now deny it, that the cells of our nerves and muscles can store memories not less than the cells of the brain, cerebrum and cerebellum combined, although this does not deny the probability that cerebrum or cerebellum play their part as co-ordinators in the action performed. Shall we say then that the function of memory in these unconscious reflexes is exercised by both the parties concerned?

This may appear to be a harmless

logical step towards the adoption of Samuel Butler's thesis, but it is, in fact, a very dangerous admission for the materialist to make. For if we grant that nerve and muscle cells (or for the matter of that brain cells either) are the repository of memories, we are faced with rather a curious problem. What we know of the metabolism of living bodies goes to shew that the actual material of which the body is composed, the chemical elements, are continually wearing out and being replaced. So far as these elements are concerned we completely renew ourselves in a period of about seven years. Now although it may be possible to conceive some kind of education of the new matter that goes to the making of body cells, an education that would cover the persistence of function and habit, it is to my mind inconceivable that such a complicated and unhabitual memory as that necessary to repeat the elaborate sequence of physical movements necessary to the playing of a piano piece, could be steadily passed on and revived after lying quiescent and unused over a period of fifteen, twenty or more years. So long as we stick to the old theory, that some part of the brain is an instrument solely designed for the secretion of memory—as the liver secretes bile, perhaps—the process of metabolism offers no difficulty. The function of the cells involved will be that of retaining memories and the process of wastage and replacement will carry on this specialised function intact. It is quite another matter when we have to posit the persistence of, as it were, secret memories in muscle cells, which have other functions to perform. The habitual can and will be passed on, no doubt, but surely not such a memory as that I have instanced.

Moreover the investigations of physiologists in recent years have completely failed to associate any part of the cerebral cortex with a particular group of memories. In a few cases there has appeared to be a close correspondence, in many others no such correspondence could be traced. And the late Professor Gustave Geley, a trustworthy authority, gives an instance in his book *From the Unconscious to Conscious* of a patient in a Paris clinic who exhibited no marked signs of amnesia, but whose brain, as was discovered after his death, had been almost completely destroyed by a rodent ulcer.

Finally, in this connection, no physiological explanation has yet begun to account for the common phenomenon of loss of memory. A man with no physical illness, but harried by anxiety of some sort or other, may completely forget all the incidents and experience of five, ten or even twenty years. Or he may forget all those memories that relate in any way to his anxiety neurosis. Or, as in cases of post-hypnotic suggestion, he may temporarily lose a very restricted group of memories about some particular person, thing or subject. And in none of these cases is there any question whatever of cell destruction or alteration. The phenomenon is written down as "psychic," which leaves us no wiser than we were before.

Shall we, however, be any nearer to a realisation of the answer to this profoundly intriguing problem, if we boldly forsake all physiological explanations, other than the comprehensible one that relates to trained and habitual muscular reflexes, and state boldly that all memories with this exception reside in consciousness? This suggestion will certainly serve to cover the phenomena that have resisted so obstinately any physiological explanation, but since the brain does most obviously play some part in the exercise of memory, what function are we to attribute to it? Can we conceive of it, for example, as an intermediary instrument between the storehouse of "consciousness" and ordinary mental awareness? The function of the physical brain in this relation would then be that of an immensely complicated transformer, capable of very rapidly connecting up an endless variety of circuits, such connections being more quickly and readily made with each repetition. We must postulate further the capacity to shorten the circuit in habitual movements, so that they can be carried on below that level at which they enter conscious thought.

A fairly convincing model may be made on these lines, and the hypothesis of the brain as a mechanism that transforms material stored by consciousness into mental concepts, is one that deserves the attention of those engaged in physiological research along these lines. But if the thing is to cover even the very limited ground traversed in this article, there is still another important qualification to be made. In the first place, would not the objection still hold that the destruction of special tracts of the upper brain does not necessarily destroy any correspondingly related group of memories? In the second, how can we account for the almost miraculous phenomenon recorded by Dr. Geley?

The same reply must be made to both objections, but it is one that will still further offend the mechanist philosopher. For we have to assume that "consciousness," the life-force or the spirit, is able, in an emergency, to use for its own purposes any material that is still left to it, to carry on temporarily, for instance, with any portion of the "transformer" still undamaged, no matter whether or no the particular cell-group still intact has previously been specialised for the conveyance of such messages.

This assumption, although as I have said it completely undermines the mechanistic position, is supported by a host of outside evidence that cannot be otherwise explained. Instances may be multiplied from a hundred sources, to show that in what I have called an emergency the human body may reveal what appear to us as supernatural powers. When the animating wish is powerful enough the spirit is able to use the body cells in ways for which they were not presumably originally designed, awakening in them latent powers of re-combination and the ability to perform functions hitherto carried on only by specialised groups. And since such strange contradictions of "natural law" have been authoritatively recorded

in relation to other functions, surely we are justified in positing a similar expression of dominating, almost it seems at times of creative, control in connection with that most sensitive of all physical instruments, the human brain.

But what, the orthodox psychologist will inevitably ask, do I intend by saying that memories are "stored in consciousness"; and he will then go on to speak in the usual spatial metaphors of the various "planes" or "layers" of consciousness, descending from the upper plane that refers to our common sensory and intellectual awareness, down through continually increasing obscurities relating to dreams and to other selves that occasionally prompt and contradict the artificial personality of rational life, down through the darkness of animal instinct to reach at last, it may be, that so rarely exhibited connection with what Jung has called the cosmic consciousness, the ultimate link of the individual with the universal.

Unfortunately that question cannot be answered here, and all my response must be that until the orthodox psychologist abandons his present conceptions and terms, communication between us will necessarily be severely handicapped. For have I not already suggested that the term consciousness may be extended to cover the life-force or spirit that inhabits every manifestation of matter throughout the universe?

But to return in conclusion to the subject of memory, I would point out that some such theory as I have briefly outlined here is necessary to the conceptions of Reincarnation and Karma, and to the belief that physical death obliterates only those memories that are unnecessary to our development, all the others being retained by the true Ego throughout its eternal pilgrimage.

J. D. BERESFORD

A NOTE ON THE ABOVE

We agree with Mr. Beresford in his conviction that memory cannot be solely a faculty of the brain, or even of the whole body, but must inhere in consciousness itself. According to Asiatic Psychology there *is* consciousness in every atom of the physical body, and hence there is also bodily memory. But as the body is only the instrument of the *inner* soul and this soul is dual, there are two other sets of memory independent of the body. One is that of the personality, the other belongs to the individuality.

Below we print a few selected statements from the writings of H. P. Blavatsky which not only throw light on the difficult problem of memory but also clarify the issues raised by Mr. Beresford:—

I

Not the smallest sensation, the most trifling action, impulse, thought, impression, or deed, can fade or go out from, or in the Universe. We may

think it unregistered by our memory, unperceived by our consciousness, yet it will still be recorded on the tablets of the astral light. Personal memory is a fiction of the physiologist. There are cells in our brain that receive and convey sensations and impressions, but this once done, their mission is accomplished. These cells of the supposed "organ of memory" are the *receivers* and *conveyers* of all the pictures and impressions of the past, not their *retainers.* Under various conditions and stimuli, they can receive instantaneously the reflection of these astral images back again, and this is called *memory, recollection, remembrance*; but they do not preserve them. When it is said that one has lost his memory, or that it is weakened, it is only a *façon de parler;* it is our memory-cells alone that are enfeebled or destroyed. The window glass allows us to see the sun, moon, stars, and all the objects outside clearly; crack the pane and all these outside images will be seen in a distorted way; break the window-pane altogether and replace it with a board, or draw the blind down, and the images will be shut out altogether from your sight. But can you say because of this, that all these images—sun, moon, and stars—have disappeared, or that by repairing the window with a new pane, the same will not be reflected again into your room? There are cases on record of long months and years of insanity, of long days of fever when almost everything done or said, was done and said unconsciously. Yet when the patients recovered they remembered occasionally their words and deeds and very fully. *Unconscious* cerebration is a phenomenon on this plane and may hold good so far as the personal mind is concerned. But the Universal Memory preserves every motion, the slightest wave and feeling that ripples the waves of differentiated nature, of man or of the Universe.—*Lucifer IX*, p. 122

II

Since the metaphysics of Occult physiology and psychology postulate within mortal man an immortal entity, "divine Mind," or *Nous*, whose pale and too often distorted reflection is that, which we call "Mind" and intellect in men—virtually an entity apart from the former during the period of every incarnation—we say that the *two* sources of "memory" are in these two "principles". These two we distinguish as the Higher *Manas* (Mind or Ego), and the *Kama-Manas, i.e.*, the rational, but earthly or physical intellect of man, incased in, and bound by, matter, therefore subject to the influence of the latter: the all-conscious SELF, that which reincarnates periodically—verily the WORD made flesh!—and which is always the same, while its reflected "Double," changing with every new incarnation and personality, is, therefore, conscious but for a life-period. The latter "principle" is the *Lower* Self, or that, which manifesting through our *organic* system, acting on this plane of illusion, imagines itself the *Ego Sum*, and thus falls into what Buddhist philosophy brands as the "heresy of separateness". The former, we term INDIVIDUALITY, the latter *Personality.* From the first proceeds all the *noëtic* element, from the second, the *psychic, i.e.*, "terrestrial wisdom" at best, as it is influenced by all the chaotic stimuli of the human or rather *animal passions* of the living body.—*Raja Yoga or Occultism*, p. 66

Although the former is the vehicle of all knowledge of the past, the present, and the future, and although it is from this fountain-head that its "double" catches occasional glimpses of that which is beyond the senses of man, and transmits them to certain brain cells (unknown to science in their functions), thus making of man a *Seer*, a soothsayer, and a prophet; yet the memory of bygone events—especially of the earth earthy—has its seat in the Personal Ego alone. No memory of a purely daily-life function, of a physical, egotistical, or of a lower mental nature—such as, *e.g.*, eating and drinking, enjoying personal sensual pleasures, transacting business to the detriment of one's neighbour, etc., etc., has aught to do with the "Higher"

Mind or EGO.—*Ibid.*, p. 67

The phenomena of divine consciousness have to be regarded as activities of our mind on another and a higher plane, working through something less substantial than the moving molecules of the brain. They cannot be explained as the simple resultant of the cerebral physiological process, as indeed the latter only condition them or give them a final form for purposes of concrete manifestation. *Ibid.*, pp. 69-70.

III

Physical man is the musical instrument, and the Ego, the performing artist. The potentiality of perfect melody of sound, is in the former—the instrument—and no skill of the latter can awaken a faultless harmony out of a broken or badly made instrument. This harmony depends on the fidelity of transmission, by word or act, to the objective plane, of the unspoken divine thought in the very depths of man's subjective or inner nature. Physical man may—to follow our simile—be a priceless Stradivarius, or a cheap and cracked fiddle, or again a mediocrity between the two, in the hands of the Paganini who ensouls him.—*Genius* (U.L.T. Pamphlet No. 13, p. 3)

IV

The latter [the series of personalities] are like the various costumes and characters played by the same actor, with each of which that actor identifies himself and is identified by the public, for the space of a few hours. The *inner*, or real man, who personates those characters, knows the whole time that he is Hamlet for the brief space of a few acts, which represent, however, on the plane of human illusion the whole life of Hamlet. And he knows that he was, the night before, King Lear, the transformation in his turn of the Othello of a still earlier preceding night; but the outer, visible character is supposed to be ignorant of the fact. In actual life that ignorance is, unfortunately, but too real. Nevertheless, the *permanent* individuality is fully aware of the fact, though, through the atrophy of the "spiritual" eye in the physical body, that knowledge is unable to impress itself on the consciousness of the false personality.—*The Secret Doctrine*, Vol. II, p. 306.

V

The fact is that the human brain is simply the canal between two planes—the psycho-spiritual and the material—through which every abstract and metaphysical idea filters from the Manasic down to the lower human consciousness. Therefore, the ideas about the infinite and the absolute are not, nor can they be, within *our* brain capacities. They can be faithfully mirrored only by our Spiritual consciousness, thence to be more or less faintly projected on to the tables of our perceptions on this plane. Thus while the records of even important events are often obliterated from our memory, not the most trifling action of our lives can disappear from the "Soul's" memory, because it is no MEMORY for it, but an ever-present reality on the plane which lies outside our conceptions of space and time.

—*Memory in the Dying* (U. L. T. Pamphlet No. 25, p. 5)

THE THERAPEUTIC POWER OF TÂOISM

[**Merton S. Yewdale** is a musician as well as a writer. He is much interested in the Chinese scripture, the *Tâo Teh King*, and in THE ARYAN PATH of September, 1934, he indicated how that ancient volume might be of aid in the understanding of the Chinese people. His present article draws attention to the therapeutic power of Tâoism.—EDS.]

With the constant increase of the world's population, the problem of life for the individual is becoming more and more complicated. It is a strange inconsistency that the more highly developed civilization becomes, the more difficult it is for the individual to live in it. The life of primitive man, with all its physical hardships, was simple and easy compared with that of civilized man. To-day the problem is more trying and perplexing than ever; and men and women are asking themselves, What can I do to make life simpler, easier, clearer, less exhausting, less fearful, less painful?

At the present time, there are great numbers of people throughout the world, who are unable to get sufficient help from any of the prevailing religions; and many of them have sought in reason a solution to the problem of their personal life and of the life of society as well. Yet human reason has not brought much personal happiness, nor has it succeeded in organizing society so that there is justice and peace for all. It is those people, who, dissatisfied with their experiment in reason and appalled at the chaotic state of the world, would do well to look into the teaching of Lâo-Tsze, the great Chinese mystic and metaphysician.

Scholars have ever been impressed by the metaphysical profundity of the two works which constitute the Bible of Tâoism—the *Tâo Teh King* of Lâo-Tsze and the writings of Kwang-Tsze, celebrated commentator on the *Tâo Teh King*. But though they have observed that longevity was one of the rewards of Tâoism, they do not seem to have noticed its therapeutic power. Yet it would be difficult to find in any historic religion so clear and so logical a system, not only for prolonging life, but for making it healthful and satisfying. The key to the understanding and practice of this system lies in the comprehension of the Tâo and of the Tâoistic conception of the universe.

To Lâo-Tsze, the Tâo was a vast power, deep and unfathomable—not a person, but "Something undefined and complete, coming into existence before Heaven and Earth—changeless, formless, solitary, calm, all-pervading, unlimited," in which the whole universe was originally concealed and from which it eventually emerged. "I do not know its name," he said, "and I give it the designation of the Tâo (the Way or Course)." Kwang-Tsze said:—

> This is the Tâo: there is in it emotion and sincerity, but it does nothing and has no bodily form. . . . . It may be apprehended, but it cannot be seen. It has its root and ground (of existence) in itself. Before there were heaven and earth, from of old, there it was securely

existing..... It produced heaven; it produced earth.

He said further :—

The name Tâo is a metaphor used for the purpose of description.... Neither speech nor silence is sufficient to convey the notion of it. When we neither speak nor refrain from speech, our speculations about it reach their highest point.

It may be seen, then, that the Tâo was a spontaneously operating, impersonal Cause, through which heaven and earth came into being.

Lâo-Tsze said :—

All things are produced by the Tâo, and nourished by its outflowing operation. They receive their forms according to the nature of each; and are completed according to the circumstances of their condition.... The Tâo brings all things to maturity and exercises no control over them.... With no desire, at rest and still, all things go right as of their will.

Now Lâo-Tsze observed that the Tâo operated in heaven and earth with perfect wisdom and for the highest cosmic good: the heavenly bodies performed their functions according to the law of their being; the seasons came regularly and in their proper order; the things that grew in the ground appeared at the right time; and all the creatures propagated rhythmically and fulfilled their destiny. "The work is done, but how no one can see; 'tis this that makes the power not cease to be." "Heaven is long-enduring and earth continues long," said Lâo-Tsze. "The reason why heaven and earth are able to endure and continue thus long is because they do not live of, or for, themselves." He observed also that human beings were equally open to the beneficent action of the Tâo, and that a man who availed himself of it lived long and successfully :—

Possessed of the Tâo, he endures long; and to the end of his bodily life, is exempt from all danger of decay... When men know how to rest in the Tâo, they can be free from all risk of failure and error.

To show how to keep the body healthy, to increase one's years, to administer one's affairs successfully was the purpose of Lâo-Tsze's teaching, which we shall better understand if we dramatize his metaphysical thought in terms of modern life.

The Tâo brought forth the universe in the form of a vast symmetrical structure—a macrocosmic equilibrium in which all the parts are balanced and play their respective roles in a complete and beautiful harmony. The Tâo also brought forth man in the form of a small, though equally symmetrical structure, a microcosmic equilibrium in which all the parts of his body are interrelated so that they too operate in perfect harmony. The universe, never having had a will of its own and being always under the guiding wisdom of the Tâo, has continued throughout Time to operate perfectly. But man, who has a will of his own, may or may not function perfectly, depending upon whether he harmonizes his will with the Tâo or whether he resists the Tâo and proceeds by his own will.

Lâo-Tsze saw that man could never have enough wisdom to proceed by his own knowledge and will, and that all the confusion and failure were the result of his attempting to do so. Kwang-Tsze

said, "There is no weapon more deadly than the will." It is the will of man that destroys his physical microcosmic equilibrium, dislocating his bodily parts, introducing tension and friction, and thereby causing disease. It is the will of man also that shatters his mental equilibrium, obstructing the free passage of the Tâo, bringing darkness and trouble into his mind and thus causing him to lose his way.

If man will give up his will and yield himself to the Tâo, he can maintain an exquisite unity within himself and, without striving, accomplish all things necessary to his earthly existence. When the physical equilibrium is perfect, the body is free from strain; when the mental equilibrium is perfect, the mind is free from agitation. Man then becomes a transparency which is illuminated by the light of the Tâo, and his body is so perfectly balanced that he is unconscious of it.

To achieve this, he must become the Perfect man, who has no self of his own; the Spirit-like man, who has no thought of merit; the Sagely-minded man, who has no desire for fame. In a word, he must become a true child of the Tâo—the Cosmic man. Accordingly, he must merge his will with the Tâo and empty himself of his self by cultivating humility, gravity, stillness, limpidity, vacancy, unpretentiousness, placidity, retiringness, quietude, silence, peace, simplicity, softness, pliability, calmness, poise, gentleness, suppleness, ease. Thus he will be without conscious desire, he will not have to make any arbitrary effort, and he will feel the need to act only under the inspiration of the Tâo. "It is the way of Heaven not to strive," said Lâo-Tsze. "The Tâo is free from all external aim, it has no desire, it is still and at rest, and all things go right naturally," said Kwang-Tsze. If man possesses the qualities of the Tâo and acts with it, all things in his life will also go right naturally.

We may now examine in detail the manner in which man can maintain his physical equilibrium, thus preserving his health; also the method by which he can not only receive the spiritual guidance of the Tâo but distinguish that guidance from the many conflicting earthly influences that beset him.

Ever since man has studied himself, he has seen that it is his will—that is, his earthly mind proceeding by itself and from personal desire, that upsets the cosmic order of his life and interferes with his living up completely to the Heavenly within him; and this is especially true in his physical life. By looking too long and too searchingly into our bodies for the purpose of spying on the Tâo while it is engaged in its natural physical processes, we frequently interrupt them and bring illness upon ourselves, sometimes death. Therefore, we should keep our mind away from the body and leave its voluntary operation to the guiding light of the Tâo, thus insuring strength and health.

Said Lâo-Tsze :—

> The Tâo when nursed within oneself, makes one's vigour come true... Who uses well his light, reverting to its bright source, will ward off all blight from his body.

Kwang-Tsze said :—

Given the body, with its hundred parts, its nine openings, and its six viscera, all complete in their places... Is it not that they all perform the part of your servants and waiting women ? All of them being such, are they not incompetent to rule over one another ? ... There must be a true Ruler over them (the Tâo)... When once we have received the bodily form complete, its parts do not fail to perform their functions till the end comes.

See without striving to look, hear without striving to listen, speak without striving to talk, move without striving to act, live without striving to exist—thus you will maintain perfect unity and harmony within yourself, insuring health and long years in the land.

After good health, the chief problem of man is to maintain his place in society and to find the right path in his passage through life. Just as man needs the Tâo to keep his body well, so does he need the Tâo to guide him to right decisions. Likewise, just as in preserving his physical equilibrium he must empty his body of his self, so in preserving his mental equilibrium he must empty his mind of his self—that is, he must discard all desire for riches, fame, honour, profit ; all feelings of hatred, ambition, pride, covetousness, superiority, anxiety, fear, discontentment, vanity. Thus, the earthly mind, with no selfish and disturbing things to feed and agitate it, will seek the Tâo and be absorbed by it.

Kwang-Tsze has said :—

The Superior man ought by all means to remove from his mind all that is contrary to the Tâo... Repress the impulses of the will ; unravel the errors of the mind ; put away the entanglements to virtue ; and clear away all that obstructs the free course of the Tâo.

When we have a decision to make, it is always our earthly mind that immediately rushes forth to bid us consider the advantage and disadvantage. By this we may know that we are in danger, because our decision is about to be made from personal or selfish considerations ; and such decision is sure to be wrong and harmful in the end. It is not until our earthly mind rests in the Tâo and we feel ourselves elevated above advantage and disadvantage, that all our conflicting considerations mount, to converge in the Tâo and there form a pivotal unity which yields the right decision. When we view things in the light of our Heavenly nature, all our judgments are correct and we hold our position in life and in the society of the world.

Nothing is clearer than that the doctrine of Lâo-Tsze is highly individual and requires no organization. Its great value is that it teaches man how to purge his life of self and thus to live and to act by the light of Heaven. When all men have learned that, they will then find that they can, by the same light of Heaven, live richly and in harmony with each other.

MERTON S. YEWDALE

INDIA'S TRISHULA IN THE LAST CENTURY

[**Dr. Radhakumud Mookerji** is a well-known scholar who has made important contributions to the fund of knowledge about ancient Indian culture. At our request he has prepared two essays, the first of which we publish this month.

The study of India's history reveals the *métier* of India to be spiritual. Throughout her history, cycle by cycle, the moral and spiritual current has flowed very steadily. Though at times political and other events may have loomed large and have even caused the obscuration of this spiritual current, yet it still flows now as in the past, and ever and anon energizes and inspires some Indian of lofty mind, of pure heart.

Such men have been, and are, the efflorescence of the hopes, the aspirations and the efforts of thousands of Indians to whom the call of the Spirit is a mighty reality. They are a mirror in which not only India sees, but all the world can see, the image of Courage born of conviction, Bliss born of knowledge, and Peace born of sacrifice—qualities which man everywhere struggles and aspires to possess. What happens in the great world on rare occasions is in India a continuing phenomenon.

The message that such makers of Indian history impart, not only by precept but also as living embodiments thereof, is that of Soul-Freedom and of World-Brotherhood, rooted in the wisdom of the Spirit which destroys the evil differences of caste and creed, race and religion, and unifies humanity into a single whole. Spirituality is a strong force permeating the Indian *akasha* and one of its phenomenal reflections is religious fervour which never is either unadulterated or absolutely pure. As strong light casts dark shadows, so Indian spirituality causes religious dogmatism and superstition. Now here, now there, however, do we find one who reflects the Light of the Spirit. Of such are the real makers of Indian history.

In the following article the parts played by three religious reformers are described—Raja Ram Mohan Rai, Swami Dayanand Saraswati, and Rama Krishna whose centenary is being celebrated this year. Next month we shall publish a similar study of three personalities of our own day—Rabindranath Tagore, Gandhiji and Aurobindo Ghose.—EDS.]

The makers of modern India have been many, but among the sons of Aryavarta who have given a moral and a spiritual direction to its development three men, whose over-lapping life-spans bridged the hundred years from the last quarter of the eighteenth century to the last quarter of the nineteenth, stand out pre-eminent. Much of the credit for the continuity of culture which obtains between present-day India and the nation's glorious past must go to Raja Ram Mohan Rai (1774–1833), to Swami Dayanand Saraswati (1824–1883) and to Sri Rama Krishna (1836–1886). The movements which these men founded are vivid and potent influences still. With personalities differing markedly in many respects, all three were characterized by purity of life and devotion to truth, and each struck a definitely spiritual note. The influence also of their respective movements, complementary in fact though not by deliberate intent, is pre-eminently a religious, a moral and a spiritual one.

I.—Ram Mohan Rai

On the basis of an unexampled width of knowledge, secular and spiritual, a study of the different religious systems and scriptures, Hindu, Moslem, Christian, Jain and Buddhist, and of the Western literature of Freedom, Democracy and Rationalism, Ram Mohan Rai emerged as the first modern Messenger of Universal Religion and of Modernism in India. Of him Madame H. P. Blavatsky wrote: "No country can boast a purer or holier son than was this Indian reformer."

He was not merely the father of modern India but a prophet of the coming Humanity. The Great Men of olden times achieved unequalled heights of excellence of particular types, like a Buddha or a Christ in the unfolding of God-in-Man, or a Homer, a Dante or a Valmiki in poetic creation. But the modern age calls for a slightly different type of great men, as Robert Browning pointed out, men who should be great not so much by height as by breadth, by synthesis, by a harmonious combination of many excellences found to be conflicting or contradictory in previous history. The modern world more and more requires heroes of Peace, of Synthesis and of Conciliation, who can reconcile the conflicts of different cults and cultures, of divergent national values and ideals. The India of Ram Mohun was already showing the conflict of different cultures and civilizations, Hindu, Moslem, Christian, Oriental, and Occidental, and in the solution of these conflicts lay the real origin of modern India.

Thus Ram Mohun began his appointed work for India by detaching himself from different religions and taking his stand as far as possible upon their common elements and central truths, *viz.*, the recognition of *one* Deity and of some Principle of Creation, the need of meditation on that Principle as the Supreme Good, and the love and service of Man as the guiding principle of conduct in life. Thus he held that there was only one Universal Theism which expressed itself only in certain varieties growing up under different local conditions, *e.g.*, a Hindu Theism or an Islamic or Christian Theism. Each such variety had its own scripture, its own rituals and symbols, which were determined by geographical, climatic, and ethnic factors. Each also should not be regarded as only a *part* of the Truth; each in its pristine purity was the Truth, specially and ethnically expressed or embodied. Each also should preserve its historic or traditional continuity, evolving along its own lines, though the different religions should have mutual contacts by which they should approximate a common ideal.

This philosophy led Ram Mohun to the curious position that he had to engage in a double religious task: first, to defend Hinduism, Islam and Christianity, in their original pristine forms against the orthodox and bigoted votaries of each, and, secondly, to defend each against the attacks of the other two.

Thus Ram Mohun's religion was not a mere abstract eclecticism but a living faith in the common truths

underlying different religions, to be understood as historic expressions and specific embodiments of a Universal Religion, just as different nationalities are so many embodiments of Universal Humanity.

His work in the spheres of social and political reform were important and far-reaching. He was instrumental in the abolition of *suttee* and prominent among the first patrons of modern education in India. His historic journey to England won many distinguished friends for the Raja himself and for the country whose unofficial spiritual ambassador he was. The breadth of his interests and sympathies reflected itself in a letter he wrote to the Foreign Minister of France: "All mankind are one great family of which the different nations are only branches."

One of the purest, most philanthropic and most enlightened men India has ever produced, Ram Mohun Rai's dauntless moral courage and fervent religious feeling were joined to perfect modesty. He made no claims to spiritual leadership, but his most lasting monument in India is his Brahmo-Samaj, which he founded in August, 1828, on the lines of a pure Theism. The Brahmo Samaj was not announced as a sect, though for its devotees it takes the place of a formal religion, and many to-day look to it for their religious inspiration and spiritual guidance. Its viability is comprehensible in the light of the abundant spiritual vitality of its founder.

II.—DAYANAND SARASWATI

Swami Dayanand fought to rebuild and renew India on its religious side by strengthening its spiritual foundations. He has himself stated his Mission thus:—

> The world is fettered by the chain forged by superstition and ignorance. I have come to snap asunder that chain and to set slaves at liberty. It is contrary to my mission to have people deprived of their freedom.

And again:—

> Though I was born in Aryavarta, and live in it, yet just as I do not defend the falsehoods of the faiths and religions of this country, but expose them fully; in like manner, I deal with the religions of other countries. I treat the foreigners in the same way as my own countrymen, so far as the elevation of the human race is concerned.

Here Dayanand speaks as a world-teacher, as the votary of Truth Universal, and not of any particular creed or sect.

Dayanand trod the way that has been trodden by the Saints and Seers of India in all ages in their quest of Truth. That way is the way of asceticism pure and simple, a concentrated pursuit of Truth for which, as the *Brihadaranyaka Upanishad* states, "the desire for sons, wealth, and new worlds" is renounced in a dedicated life of mendicancy. This renunciation in the conditions of the modern world has very often no meaning, because most people have nothing and have to renounce nothing. But it was not so with Dayanand who was born and bred in affluence which he heroically gave up for the life of an ascetic.

His Guru made him promise that he would consecrate his life to the purging of the original and true religion of India, the religion of the

Vedas, of the abuses and impurities that had grown round it through the ages.

Dayanand's religious originality lay in his slogan: "Back to the Veda." Dayanand took upon himself the task of interpreting the Veda. No doubt his powerful and original commentary on the Veda is not acceptable to all, and perhaps some more delicate work is called for to bring out many subtle aspects of that profound Revelation. But the worth of his intellectual work is not quite relevant to a consideration of his moral greatness. The man is greater than his work, his definite achievements, for he lives as an influence that is indefinite, formless and pervasive. Dayanand took his firm stand upon the Veda to condemn the various institutions and practices then current in the country and passing for Hinduism, such as Idol-worship, Caste by Birth, Child Marriage, Untouchability and the like, and challenged all Sanskritists to prove the contrary. The challenge could not be answered in the face of his invincible knowledge of Sanskrit and his eloquence. Never since Sankara had such a champion of the Veda appeared for a *Digvijaya*. Dayanand challenged orthodoxy in its stronghold at Benares where a battle royal was fought by him alone against three hundred Pandits constituting the whole front line and the reserve of Hindu orthodoxy. He carried the message of the Vedas from the Pandits and narrow schoolmen to the masses by lectures, discourses, debates, discussions, conversations, pamphleteering and writing books, and he carried this message to the masses in the language of the masses, namely, Hindi. He thus literally brought down the Vedas from the grandiose sky of Sanskrit, to the market-place. The Veda was no longer a sealed book for the elect. Like Vedavyāsa of old, who made Vedic wisdom accessible to the masses by composing a popular edition of the Veda, known as the *fifth* Veda, the *Mahābhārata*, Swami Dayanand brought to the masses his gift of the popular Hindi Veda. He carried the message of the Veda in this popular garb to the chief centres of population and pilgrimage, everywhere preaching, writing, and discussing, in tireless social service.

As he was advancing in age, he, as a practical idealist, began to think how he could make the Mission survive the man and work after him. This meant the foundation of institutions which would perpetuate his teachings, just as tanks hold the rain water for human use against the caprice of the clouds. In 1879, at Udaipur, under the auspices of the Maharana, he first created a Trust under the Trust Laws and founded the *Paropa Karini Sabha* for propagating the knowledge of the Vedas with Vedāngas, to establish missions and depute missionaries to all countries for the purpose, and to educate the masses and orphans. But his greatest achievement was the foundation of the Arya Samaj. The first Arya Samaj was established in 1875 in Bombay and in 1877 in Lahore. This is not the place to give an account of the great and

manifold contributions which the Arya Samaj with its network of various institutions for education and social service has made, and is making, to the building up of modern India. But the daring originality of its founder, which is apt to be forgotten, lay in his conception of building up that modern India on the basis of its most ancient and pristine foundation, the Veda and its religion. Every member of the Arya Samaj, a society of Aryas, devoid of all distinctions of caste and birth, class and sex, is required by its founder to observe Svadhyāya, the daily study of the Vedas as the book of Universal Knowledge in which he profoundly believed, for he deliberately refrained from learning even English. He put before modern India the five elements of Vedic Religion, *viz.*, (1) *Tapas* (asceticism and brahmacharya), (2) *Satya* (reason and truth), (3) *Brahma* (study of the Veda), (4) *Diksha* (dedicated life) and (5) *Yajna* (self-sacrifice) forming the nucleus of India's moral and spiritual growth. Thus a man innocent of any Western learning has been one of the great makers of modern India by the strength of the eternal verities of the Veda.

III.—Rama Krishna

The astounding greatness of Rama Krishna lies in that he has flowered into perfection out of the commonest conditions of modern life in this materialistic age, like a lotus out of its seed-bed of slough and slime. His life is the perennial hope of his race. It has shown how a mortal can achieve and attain the Immortal by only asserting the innate and irresistible supremacy of Spirit over Matter, of Soul over Sense. It has left for the modern world, so hopelessly held in the grip of materialism, the supreme consolation that man is capable of infinite development, in spite of the ills to which flesh is heir, even in and through the body with all its limitations, and can become a god even under the cramping conditions of mortal existence. Indeed, the message of Hinduism which has been delivered to humanity by its chosen exponent, Sri Rama Krishna, is that every mortal, a spark of the divine, is a potential god, and it should be the supreme purpose in life of each to develop only his divine potentialities till the Individual merges in the Absolute out of which it arose. The outgoing process of creation, of the individuation of the Absolute, is always accompanied by the undercurrent process of incoming, by which the individual makes his inevitable approach towards the Absolute. It is these deeper undercurrents of the soul which every individual human being must carefully seize for his salvation, so that he may not be swept away by the stronger currents at the surface of life throwing him into the vortex of endless objectivity. The path trod by Rama Krishna is the most ordinary path of mortals, but to what an extraordinary destination it led him!

In this progress towards the Universal and pursuit of the Absolute, he became more and more convinced of the ultimate unity of all religions, and could not remain confined to a particular creed. He believed the

only religion for a human being to be his self-fulfilment, though there might be different paths towards that end. To realise this Truth of a Universal Religion and not to rest content with its mere intellectual or theoretical apprehension, as was his wont, he began to seek the teachers of other religions, those who were realised souls. He found a Moslem saint and lived with him to study his inward methods and disciplines of the life spiritual, which showed how they led to the same goal. Similarly did he acquaint himself with the doctrines and disciplines of Christianity and those of all sects he could find.

Out of this universality of religious outlook sprang an uttermost toleration and humility. But this humility and self-effacement were not merely verbal or theoretical. He was practising these virtues, and put himself to the most severe practical tests.

The elements of Sri Rama Krishna's greatness may be thus summed up: In the first place he has shown that man can achieve perfection even in this body and in any condition of life. He has only himself to thank if he does not achieve it. He should not depend upon any intermediary to do it for him nor upon vicarious salvation. A man's self-realisation must be his own work and concern. But of course the first step towards that is the finding of the true Teacher who alone can direct this difficult process towards fulfilment. Secondly, Rama Krishna has shown that the religion for a realised soul can only be the religion that is eternal and universal —for Truth is one. The differences of religion belong to its lower planes, to its texts and tenets. They cease on its higher planes, fading before the light of Realisation. Thirdly, his life is an example in Renunciation. Fourthly, what he had acquired in solitude by his personal exertions he now was busy giving to society. Thenceforth he saw no rest from crowds flocking to him for his words. He would talk and teach for twenty out of the twenty-four hours, and this for days and years. This strain his body could not bear, but he would not desist.

Lastly, we may note that while he was always ready and anxious to teach, he was not at all anxious to have a following or found a sect. He firmly stood for the supreme truth that spiritual growth cannot be secured by any external machinery, apparatus, or organisation. It cannot be achieved solely by schools, temples or congregational worship. It is exclusively a matter of one's personal relations with the Divinity within. Each must work out his own approach in his own individual way under the guidance of his teacher. It is to be hoped that the vast organisation built up by the Rama Krishna Mission in its network of institutions for social service, covering the whole country, will carefully cherish at its heart those principles of inner spiritual growth for which Sri Rama Krishna was so much concerned. The organisation must always be able to derive its nourishment from an inner circle of devotees and teachers who are living the life spiritual in yoga and meditation in utter renunciation of all that is external.

RADHAKUMUD MOOKERJI

NEW BOOKS AND OLD

AN EPITOME OF WESTERN PHILOSOPHY*

[**Professor G. R. Malkani,** Head of the Indian Institute of Philosophy and Managing Editor of its organ, *The Philosophical Quarterly*, which is also the organ of the Indian Philosophical Congress, here reviews an important publication. He justly complains of the mistake, so commonly made by the best of Western writers, of imposing on Eastern thought an ideology quite foreign to it. Also the book is one more evidence of the tendency of the Occident which sees the sun of knowledge rise on the Grecian horizon. What is badly needed is a guide to Indian and Eastern Philosophy written in the lucid style of Professor Joad. We hope that our esteemed reviewer will undertake such work ere long.—EDS.]

This book has been written for the intelligent layman who has no previous acquaintance with philosophy but who is nevertheless prepared to give his best attention to the subject and to try to know what some of the greatest minds have thought on questions of vital interest to every man. These questions take different and various forms but they all ultimately resolve themselves into questions such as: "What sort of universe is this in which we are living?" "What is the status of man in it?", and "How ought we to live in it?

The book is written wholly from the standpoint of European philosophy. Eastern philosophies have been entirely ignored. This is excusable in a writer who does not possess first-hand knowledge of Eastern thought, but I cannot help thinking that any book which presumes to give general guidance in matters philosophical is bound to suffer in value through this one-sidedness.

European thought has mainly a scientific background. It arises from the intellectual urge to know and to contemplate the whole. In the words of Professor Broad, the procedure of the speculative metaphysician is to take over the results of the various sciences, to add to them the results of the religious and ethical experiences of mankind, and then to reflect upon the whole. The hope is that, by this means, we may be able to reach some general conclusions as to the nature of the universe, and as to our position and prospects in it.

As far as I know there is hardly a single system of European philosophy which has even attempted a real synthesis of science and religion. Kant is perhaps the sole exception. But he found the task impossible, and gave us a dualistic metaphysics. He justified scientific knowledge against sceptical attacks. But then it was not the knowledge of reality or of the thing-in-itself, but only of phenomena. The thing-in-itself was not knowable at all. Our contact with it, according to him, was restricted to moral experience or practical reason as opposed to theoretical or pure reason. European philosophy, since the Renaissance, has been entirely dominated by scientific modes of thought. The contributions of religious consciousness find no place in it.

It has been just the opposite with Indian philosophy. It has always subordinated the standpoint of science to that of religion and the urge behind philosophical thought has never been merely theoretical. It has been principally religious. "*Is it possible to know that, knowing which all else is known and man is freed from the limitations of mundane existence?*" This has been the starting point for Indian thought. It is not for me to argue here whether such an aim is ever capable of fulfilment at all. What I am convinced of is that there has been a real and an earnest attempt in that direction. A first-hand knowledge of

* *Guide to Philosophy*. By C. E. M. JOAD. (Victor Gollancz, Ltd., London, 6s.)

this will open up a new realm of thought of far-reaching interest and value and one more intimately connected with the life of man and the ideals governing it.

I have said that it is excusable for a European to confine himself to the systems of thought he knows at first hand. It is however not quite excusable that any reference should be made to Hindu philosophy which should give a false impression of it in some respects. Apropos of Plato's belief in reincarnation, Professor Joad says :—

> Nor is there any suggestion in Plato of the view, common in Hindu philosophy, that the soul after a succession of bodily incarnations will be released from its Karma, the law which requires of it moral compensation for its own past misdeeds, and condemns it, until such time as it has fully requited them, to successive bodily incarnations, at the end of which it will pass into a condition of static blessedness which is scarcely distinguishable from a condition of nothingness. (p. 287)

Now it is wrong to suppose that Karma is the law which requires of the soul moral compensation for its own past misdeeds, and that when this compensation has been given the soul will lapse into a state of nothingness. *Karma is not a law external to the act by means of which punishment is meted out for wrong-doing. Karma is more properly to be conceived as the law of action itself by which the individual makes his future. It is the law of freedom no less than the law of justice.* It is not merely a question of requiting past wrong-doing. If that were the only question, a time would never come when the individual would be free. The individual is continually making new karma. The present has been made by the past, and the future is as continually being made in the present. How will release ever come? The answer of Indian philosophy is that you must act without desire, without the idea of reaping the fruit of your action, and with complete inner freedom. Such action alone has the highest moral value. No other rules of life or of right conduct need be laid down. The law of freedom is sufficient for all purposes. It is through this disinterested action alone that emancipation can be achieved and not through the supposed requiting of past misdeeds. And then what is the ultimate goal? Is it a state of nothingness? The intricacy of thought and the subtlety of intuition surrounding this question cannot be brought out in this place. But this is, in my opinion, only one more instance of the tendency on the part of the European mind to view Indian thought through its own coloured glasses and to impose upon it an ideology that is wholly inappropriate and misleading.

The book is divided into three parts. The first part concerns the Theory of Knowledge. The main question considered here is whether we can be said to know reality in sensible experience. The realist answer is taken by the author to be more in conformity with facts than the idealist answer. But ultimately the only justification he can give is that of faith. It is only through an act of faith that we believe in the existence of physical objects and believe ourselves to know these objects directly.

The second part concerns Critical Metaphysics. Certain important philosophical notions are here considered, such as substance and quality, change, causality, self, etc. The criticism shows that these notions as held by common sense are very defective and that any analysis of them cannot but force upon us the distinction of reality and appearance.

The third and the most important part is devoted to Constructive Metaphysics. Here the views of certain philosophers as to the nature of reality are elaborated. The philosophers taken up for particular consideration are Plato, Kant and Hegel. The author is in full sympathy with Plato and rather out of sympathy with Kant. But he admits that Kant's philosophy is most in consonance with present-day scientific thought. The author does not accept Hegel's monism. He himself is a realist and a pluralist. But he has given an unbiased exposition of monism and its essential doctrines. The last chapters are devoted to the exposition of materialism in its different forms and to two systems of non-materialistic thought elaborated by Bergson and Whitehead, respectively, in criticism of scientific

materialism.

The author has tried to give an unprejudiced view of general philosophical thought in Europe; and although it is not possible to be wholly free from bias in matters philosophical, it must be admitted that he has succeeded admirably. His style is simple, and his exposition very lucid except in a few places where perhaps a certain obscurity of expression was unavoidable. Professor Joad shows acquaintance with all the present-day tendencies in philosophy and discusses in different connections a variety of subjects which may be said to be the live topics of philosophy to-day. Apart from the usual formal subjects of philosophy, he has an interesting chapter on Æsthetics and another on the Dialectical Materialism of Karl Marx with its applications in the economic and political fields. Indeed, there is a certain repetition of ideas and sometimes undue elaboration, and the whole material could be appreciably compressed. But perhaps this is not a defect when it is remembered that the book is meant for the beginner and the layman. I cannot, however, help thinking that the treatment of some of the subjects will not interest the layman at all. Indeed the author has indicated through an asterisk what chapters may be omitted on a first reading. But this is really no solution. The chapters in question contain important philosophical points of view. What was needed, perhaps, was a little more discrimination in selecting the material to be presented. It is a difficult task for a professional philosopher. He is inevitably inclined to bring in arguments which in ordinary philosophical discussions he has been accustomed to regard as important and necessary. The result is a production which, though not wholly satisfactory either to the layman or to the philosopher, will nevertheless interest both to a greater or less extent. It is sometimes good even for a professional philosopher to have a plain and bare statement of a case shorn of all its technicalities.

We cannot expect in a book of this sort an original contribution to philosophy. But there can be no doubt that the book is an original contribution in the very simplicity of its presentation of technical subjects, its comprehensiveness and its detachment. Indeed we must confess that the kind of satisfaction which the layman will derive from it will be more or less of an intellectual character. He will perhaps find nothing in the book which will set his life to a different key, or give him any kind of spiritual satisfaction. But there is no doubt that he will get the satisfaction that comes of freedom of thought and of thinking intelligently on matters of high moment. We congratulate the author for bringing within the comprehension of the layman what has always been a monopoly of a few privileged persons, the professional philosophers.

G. R. MALKANI

AN ATTORNEY PROSECUTES!*

"A glance at the colours of the rainbow by one who is colour-blind"—would be an apt description of the book before us. It is difficult to see what qualifications the author has to glance at the great religions of the world, unless want of faith in religion itself be considered a qualification for a writer on religions. For it is not simply organised religion that he fails to appraise truly. Nowhere in this book does he show an adequate understanding of the religious experience of the great founders of religions. He frankly tells us in his Preface that he has considered Christianity from the agnostic point of view, that for his account of Islam he has drawn freely upon George Sale's Introduction to his translation of the Koran, published in 1833, and that his observations on Hinduism and Buddhism are mainly based on those made by the Rev. J. Freeman Clarke, D. D., in his *Ten Great Religions: An Essay in Comparative Theology*, the first volume of which appeared in 1871. After these astonishing statements, his "Selected Bibliography" need give a shock to none. We turned to it out of curiosity to know what authorities he had consulted for his account of Hinduism. The inevitable Rev. J. Freeman Clarke, D.D., was there. But who else? None, unless Whitaker's *Almanack*, Haydn's *Dictionary of Dates* and the volumes of *The Encyclopædia Britannica* be taken as companions to the Reverend gentleman's "standard work." But we found that we had made a mistake. There is another authority from whom we have a quotation on p. 23—one Dr. H. J. Hardwicke who, we are told, cites from a book called the "*Bhagavad Geta*" (mind you, there is no misprint here)—"which according to Warren Hastings was written upwards of 4000 years ago." The quotation itself is too delightful a bit to be passed over. It relates to the author of the said "*Bhagavad-Geta*":

> The Saviour God Christna (also spelt Crishna or Krishna), the incarnation of the god Vishnu, the preserver and second person of the Hindu Trinity, about whom the divine writing treats, is said to have been on the earth some thousands of years before our era and to have been born of the virgin Devaki, who was the wife of a carpenter and impregnated by the divinity. His birth was announced by the sudden appearance of a new star, and had been foretold to the reigning tyrant Kansa, whose family the young divinity who was born in a stable and placed in a manger, was expected to overthrow.

Behind Dr. Hardwicke there is another great authority from whom the doctor himself quotes,—Moor, who in his *Hindu Pantheon*, it seems, states "that many of the Indian plates and pictures of undoubted antiquity represent the god Christna with scars in his hands and feet, showing the marks of the nails by which he was fastened to the cross." We are thankful to Sir Willem van Hulsteijn, for this up-to-date information regarding the authorship of "the most sacred of the books of the Hindus."

But to go back to the Rev. J. Freeman Clarke's "standard work"! It is apparently from him that our author gets the following information about the worship of the Hindus:—

> They bathe their idols with religious care every day and offer them food. This lasts during April and then stops.
>
> In May the women of India worship a goddess friendly to little babies, named Shus-ty. They bring the infants to be blessed by some venerable woman before the image of the goddess whose messenger is a cat.

And naturally our author comes to the triumphant conclusion, "The Hindu's religion is, indeed, idolatrous."

We bow to this learned judgment (and thus try to hide our faces)—especially since the publishers assure us it is that of "a distinguished South African attorney, widely versed in the laws of evidence, and who has studied extensively all subjects connected with religion." Indeed we congratulate ourselves that we get off more easily than some others

* *A Glance at the Great Religions of the World.* By SIR WILLEM VAN HULSTEIJN, KT. (C. A. Watts and Co., London. 5s.)

from the well-advertised "sympathetic understanding and rigid impartiality" of the distinguished attorney. We may also congratulate the Jews on the rather mild sentence they get, namely that "the Jewish religion may be summarised as being a materialistic philosophy of life." But we must pity our Christian brethren who get the lion's share of "the sympathetic understanding" through something like eighty pages. They are simply flayed alive and their sins, such as the doctrines of the Trinity, the Virgin Birth, original sin, Heaven and Hell, the Resurrection of the Body, and Life Everlasting are blazoned forth to the world, and the malicious machinations of their priesthood are dragged into the light of day. Certainly, as the publishers say, this book is an illuminating work—illuminating, indeed, considering from what continent it comes.

D. S. SARMA

DHARMA AND SOCIETY.*

Caste has a fascinating quality. The born aristocrat finds in it the last word in social organisation, while the democrat finds an ingenious attempt on the part of a few to hold back the many. India has been the stronghold of caste; all sections of her teeming millions—Hindus and non-Hindus alike—find themselves under its thrall. Sanatanists openly worship it. Thinkers like Gandhiji, Sir S. Radhakrishnan and Dr. Bhagawandas are not unwilling to lend their names to the cause of caste as its apologists, admitting that the system as it exists, is not true to its original ideal. In fact, Gandhiji in the course of his life has defied almost all the main requirements of the orthodox caste system, and hence his apology for caste has been productive of more harm than good. Even those Indians who, whether as politicians or as thinkers have decried caste, have done so within the limits of safety, avoiding any open violation of caste rules. Reformers who have acted in the full strength of their convictions are as a mere drop in the ocean of the caste-ridden millions of India. It is a welcome sign of the times that there is more discussion about caste nowadays than ever before. There have been many attempts to study it from the standpoint of sociology, one of the latest of which is from the pen of a young Dutch scholar, Dr. Gualtherus Mees of Leyden and Cambridge Universities.

Dr. Mees brings to bear on his task a definitely sociological standpoint, coupled with an understanding sympathy for Indian culture. The result is a very balanced presentation of caste as a typically Indian institution. The most noteworthy feature of the book is the distinction between *Varna* and *Jati*: between natural classes as caste was originally conceived, and the artificial water-tight compartments usually known as castes to-day. It is a very vital distinction, which it would be well for Indian thinkers to adopt, in order to avoid indiscriminate praise and blame of caste without any clear understanding of what is wheat and what is chaff.

Hinduism owes to true Brahmans the blessings of the theory and the ideal of Varna, and to the Brahmans as caste-upholders many of the diseases of caste.

And yet Dr. Mees also writes that no serious student of caste will advocate the abolition of the caste system, forgetting that the best minds of India, century after century, have sought to escape the octopus of caste and to lead India out of her self-woven shackles of impotence. If Mr. Mees refers to *Jati*, he might as well say that no sensible doctor would ever advocate the abolition of cancer. If he refers to *Varna*, his position is defensible,

* *Dharma and Society*. By DR. GUALTHERUS H. MEES. (Luzac and Co., London. 9*s*. 6*d*. [paper]; 12*s*. 6*d*. [cloth])

but such a lapse of language on his part shows how difficult it is to maintain in practice the distinction between caste as *Varna* and caste as *Jati*.

There are two possible modes of approach to the study of caste : the historical and the philosophical. The former is rendered difficult, if not impossible, by the apathy of the Hindu mind in matters chronological. Nevertheless, one can distinguish three stages in the history of caste. Originally it was just an economic system, approximating to the normal division of society into classes. The division along economic lines of early Iranian society, to which early Hindu society was akin in many ways, supplies a useful analogy. The early Avesta writings—like the early Vedas—refer only to a threefold classification of society. While these classes were hereditary on the paternal side, there was no bar to inter-class marriages, and even the economic vocations were by no means rigidly fixed on a hereditary basis.

The second stage synchronises with the later Vedic age, when the tendency to emphasize the contrast between the Aryas and the Dasyus points to a racial and religious conflict between the fair Aryan conquerors and the dark conquered aborigines. This was responsible for the fourth caste, the Sudras. It was a convenient device to bring into the Hindu fold the acceptable conquered communities, and was useful in later times to absorb outcast individuals and families of the higher castes. One can imagine how in the course of time such a system completely swamped the racial element in caste, so that to-day many Hindus repudiate altogether the racial interpretation of caste. At this stage emerged the definitely hierarchical character of caste. At first there had been a healthy rivalry between the priests and the warriors and neither could arrogate to themselves the first place. The Brahmin Rishis and the Kshatriya Kings like Janaka and Ajatasatru divided the honours; they all were proud to be known as Aryas, which term originally referred to the Vaisyas also. But during the second stage, there was a steady deterioration in Kshatriya *morale*. Its power was broken by successive foreign invasions and that gave the Brahmins a chance to consolidate their position and even to regain all the ground lost during Buddhist predominance. The age of the *Dharma Sastras* saw a stiffening of Hindu culture, from the cramping effects of which Hinduism still suffers. Manu is a typical embodiment of this type of Hinduism with its contempt for women and Sudras and its exaltation of Brahmins as visible deities, through whose favour the gods themselves are allowed to reside in the celestial regions. No wonder that even the sympathetic Dr. Mees characterises this as the "culmination of priestly arrogance." That even in the twentieth century there should be orthodox Indians prepared to accept these sentiments at their face value is a commentary on our sense of humour—or our lack of one!

But even then the castes had not become completely mutually exclusive. In the *Dharma Sastras* provision is made for the children of inter-caste marriages and even for the remarriage of widows. Even if such marriages were not positively encouraged they were recognised as valid and to this extent at least Hindu society was a living whole and not just four thousand *Jatis* bound together by mere loyalty to certain scriptures or by general similarity in their outlook on life, dominated by the concepts of Karma and Moksha.

During the third stage, owing perhaps to the steady pressure of foreign conquests, Islamic and European, there has been a tremendous tightening of the bonds of orthodoxy. This tightening centres round the fossilisation of women. Infant marriage, permissible in olden times, became the rule, automatically putting an end to inter-caste marriage except on the understanding that the parties to such marriages would become outcasts. It has ensured the perpetual dependence of women without adequate legal rights. Early marriage and early maternity have served to keep them ignorant so that women themselves have lost all sense of their wrongs and conse-

quently all will to assert themselves. The ignorance of women has been the main bulwark of superstition. In short, an astute priesthood and an ignorant womanhood have combined to rob this ancient land of its vitality. The majority have been content to live on the achievements of their ancestors, mistaking inactivity for piety and poring over ancient tomes for living scholarship.

Historians of the future may have to speak of a fourth stage, in which Western science, Western politics and Western culture have combined to upset the old balance. A seer like Tagore cries out for freedom from the outworn creed of caste. The vigorous Arya Samajists and the Christianised Brahmo Samajists in their own way are attempting the reconstruction of Hindu society. Politicians find the corollary of caste—the institution of untouchability—a thorn in the side of the body politic. Educated women are no longer content to regard their husbands as their gods. They want more equitable rights of inheritance. They want post-puberty marriage and widow remarriage. They want the franchise and they want to compete with men on equal terms. It would be a mistake to imagine that all these demands find a place in the consciousness of the dumb millions, whose life is just one long struggle to exist within the four walls of their caste. But these demands are being heard and it will be surprising if they do not bear fruit some time in the future and so, perhaps, the fourth stage may be said to have already begun.

A historical treatment of caste shows how, like every living institution, it has undergone changes to suit changing conditions. Above all, it enables us to maintain a sense of proportion when the orthodox call caste an eternal institution. In Dr. Mees's work the historical perspective has been definitely subordinated to the sociological. Human society naturally falls into certain divisions according to the varying capacities and characters of the individuals composing it. Dharmaraja in the *Mahabharata* and Sri Krishna in the *Gita* place caste on an exalted ethical foundation. It commands our respect, but as a theory only, for in practice we seek in vain for this ethical basis. A Brahmin by birth is a Brahmin still, however evil he be. And a Sudra by birth is a Sudra still, however saintly he be. It is here that Dr. Mees is apt to go a little astray in his attempt to philosophise. "In Varna culture was the momentous and determining factor, and not race," is his thesis. He would be correct if he were only thinking of an ideal social organisation, but it is doubtful, to say the least, if this holds true of the Hindu caste at any time in its chequered history. The ideal of service of others is a saving grace in the Hindu caste system, but then "others" come to have the narrow significance of this or that particular caste. An individualist in the Western sense it would be difficult to find in Hindu Society, but it is equally true that caste patriotism has swamped every other type of patriotism in India. Exceptions but prove the rule. It may also be added that these exceptions are the salt of Hindu Society : abused, maltreated, outcast age after age for their temerity in standing up for something higher than caste. It would be futile to deny that caste, which is fundamentally a social institution, has come to be the focus of Hindu religion. Vivekananda may deny the fact and Max Müller may belittle it, but to the masses of Hindus caste *is* religion and hence the difficulty of dislodging it and even of discussing it in the cool light of reason.

Dr. Mees suffers from the natural handicap of writing on a subject, the material for which he has naturally had to gather from books. He is touring India now and doubtless will learn more of caste here than he could ever have done in the libraries of Europe. He has done his work well, though it is not without flaws. If for nothing else, the book justifies its existence by its emphasis on the distinction between caste as the living *Varna* and the soulless caste as *Jati*.

A. R. WADIA

Jesus the Man. By RAMSDEN BALMFORTH. (The C. W. Daniel Company, Ltd., London. 2*s.* 6*d.*)

Indian Christians who have been able to free themselves from the apron strings of mission bodies and organised Christianity in India will find in this book the essence of what they themselves have been feeling in regard to the true message of Jesus. This message, according to the author, is nothing other than the love and service of fellow beings—a message which has been proclaimed in various ways by the prophets of all the great religions of the world.

The book throughout breathes the spirit of Humanism, the healthy love of man and nature, which is ever finding it more impossible to remain in the shackles of organised religion, and considers true religion to consist in nothing other than the release and development of downtrodden humanity. The title of the book is significant as showing the interest of the author not in Jesus, the God of the Church, surrounded by mystery and dogma and enshrined in the Holy of Holies, but in Jesus the Man, as he walked and talked on earth, healed the sick, loved little children, defended women, and condemned in ruthless language the organised religion of his day, which instead of lifting the burden of the poor, burdened them still more with tradition and ceremonial. It was this organised religion with which he came into violent conflict and which within two and a half years of his public life nailed him to the cross. One wonders whether the moral of this is not that the true followers of Jesus, far from being found within the Church, will ever find themselves outcast and martyred by organised Christianity. The author does not go the length of saying so, but he certainly proclaims, like the great seers of old, that the Church has miserably failed in applying the teaching of Jesus, and that where the Church has failed, modern dramatists, artists and literary writers have succeeded, at least in so far as they have begun to see through, and to denounce, the greed and the covetousness of modern civilisation, which feeds on the lives of millions to satisfy the lust of a few for power and possession. The Church appears weak and blind in the face of such facts; and organised Christianity in India, in fear of the State, weaker and blinder still. Any one who reads this little book with an open mind will be convinced of the truth of the contentions of the author who aims at penetrating behind all camouflage and tradition, and at presenting the historical Jesus and his message to a world which worships him with its lips, but whose heart is far from him.

BHARATAN KUMARAPPA

A Banker Meets Jesus. By ROLAND VON HEGEDUES (George Allen and Unwin, Ltd., London. 2*s.* 6*d.*)

In one sense, Bishop Ladislaus Ravasz, who writes an introduction to this book, leaves little for the reviewer to say. Or, rather, anything he says can only be an amplification of the Bishop's statement that "It is a book of confessions, a burning human lyric, which sprang from the meeting of a brilliant and lonely genius with Jesus."

The simple fact about this book is that its author is in love with Jesus. That fact informs every sentence and gives this little volume the whole of its value. So true is this that it matters little whether Roland Hegedues is revealing to us the thoughts inspired by a bee which has settled on his finger, while he sits in his garden listening to the bells of Buda answering those of Pest; or whether he is maintaining that "John wrote (or dictated) the Book of Revelation first and the three Epistles much later"; or whether he is thinking aloud about Jesus and Mary, or Jesus and Judas, or Jesus and the rivalry of the Churches. All he says on these and other subjects is interesting, often penetrating, but the fact remains that we listen to him because he is a lover.

Love recreates everything, for it sees with virgin eyes. Romeo's vision becomes ours while we listen to him. We too stand entranced, gazing at a world transformed. The spirit of wonder possesses us: the mists of familiarity are dissipated: a glory haloes the commonplace. To the lover, all is immaculate and immediate. Inevitably, therefore, as we read this book, we feel that the figure of Jesus is moving about this chaotic world of ours and that we have only to turn a corner in order to meet him. He is not separated from us by nearly two thousand years. He is no longer obscured by ornate symbols. He is as simple and natural and as lovely as the rapture of spring, or the summer stars.

Only one towering Figure (of all the historical figures before 1914) still lives, and grows even greater and more intensely alive—maybe because we see its glory through the prism of our tears—Jesus. To-day He is present everywhere. We have to get used to this thought that Jesus is actual, He is stimulating. He is modern. He belongs to us.

CLAUDE HOUGHTON

Spinoza. By SIR FREDERICK POLLOCK (Duckworth, London. "Great Lives" Series. 2s.)

This neat monograph on the great European philosopher Spinoza shows him not to have been a dreamer. His life was that of a practical Vedantin. He had all the fine qualities of a karmayogin. He was a *sthitha prajna* of the *Gita* type. He made over his property to others and refused to accept the professorship of a University, because he felt it a limitation. He lived as a poor lens grinder with the true philosophic liberty of a liberated soul, a Free Man. Like all clear thinkers of the world he was a nonconformist in the non-theological sense. A Jew by birth, he did not subscribe to the creed of his people. He was persecuted for a time and was even threatened with murder. The fanatics of Spinoza's day like all their kind, equated disagreement with sin. As a person pledged to philosophy Spinoza turned against his people and asked them not to encumber him with their prejudices.

Philosophy for Spinoza was "*certain, demonstrable, and demonstrated knowledge.*" He wrote his *Ethics*, which was his metaphysics, in the form of Euclidian theorems. His method was distinct and thorough, and had the excellence of a perfectly logical system. More perhaps than most systems of philosophy Spinoza's has been subjected to misconstruction. Atheism, pantheism, idealism, and theism have all alike claimed to find sanction in Spinoza's teaching.

Spinoza believed reality to be an absolute "Substance, that which is in itself and is conceived by itself." He recognised one universal unity, in which he saw God.

Facies totius Universi, quamvis infinitis modis variet,
Manet tamen semper eadem.

Novalis called him a "God-intoxicated man," but his position clearly infers that God cannot be so much as described, human language being totally inadequate to give an idea of this "Being." God for Spinoza was the one universal substance and absolute ALL, like Parabrahman, impersonal and indivisible. This Substance of Spinoza has an infinite number of infinite attributes. Madame Blavatsky declared:—

Were Leibnitz' and Spinoza's systems reconciled, the essence and Spirit of esoteric philosophy would be made to appear . . . . Spinoza was a *subjective*, Leibnitz an *objective* Pantheist, yet both were great philosophers in their intuitive perceptions. (*The Secret Doctrine*, I. 628-9)

Some professors of Indian philosophy have compared Spinoza with Shankara and with Ramanuja as well. I shall not venture any such comparison here. Whatever his precise philosophical outlook, Spinoza is of the same house as Shankara. He is one of those great philosophers who have raised the stature of European thought. The concluding sentence of his *Ethics* sums up his philosophy of life: "All excellent things are as hard as they are uncommon."

P. NAGARAJA RAO

The Living Touch. By DOROTHY KERIN (Justin Powis, London. 2*s.* 6*d.*)

It is significant of the modern Western yearning for evidence to prop up a tottering faith that this slight brochure should have passed through nine reprints since its issue in 1914. As such evidence it is actually valueless, but from the well-authenticated marvels of healing it records Western psychology might gain light upon the weird and formidable potency of the human will and imagination. The practically instantaneous restoration to health and strength of a sufferer for years from tuberculosis and diabetes, the healing of a gastric ulcer in an hour's time, the restoration within a few hours of wasted flesh to normal plumpness and of hair which had fallen out in patches, these are attributed to "the living touch" of Jesus, whom the patient saw repeatedly in vision, as she did the Holy Mother, with her conventional lily, many angels and Heaven itself, which she visited while in dream or trance.

The influence of mind over the body is so powerful that a patient possessed of unshakable confidence in a tangible talisman or an intangible object of belief has not infrequently healed himself by the sole power of that predisposed faith. Miss Kerin is a natural sensitive, from childhood "living in the presence of the angels." If intense and morbid faith can produce stigmata—and the evidence for their occurrence is incontestible—it is not surprising that faith as intense but less morbid should have brought about Miss Kerin's restoration to health, quite independently of the objects of her simple piety. Records of healing down the ages show that the form the religious belief takes is of little consequence—Jesus, Rama, Zoroaster, Buddha or Mahomed—it is not the name the sufferer calls upon, but his faith in that name that heals him.

PH. D.

Meditation: Letters on the Guidance of the Inner Life. By FRIEDRICH RITTELMEYER. Translated from the German by M. L. Mitchell, B. A. (The Christian Community Bookshop, London. 7*s.* 6*d.*)

A book on Meditation which scarcely mentions breathing practices and postures is refreshing in so far, but on the whole this book is disappointing. Either Anthroposophy is Protestant orthodoxy under another name or else the Anthroposophist in Dr. Rittelmeyer himself is quite swallowed up in the Liberal Protestant Pastor of his early days. Certainly these Letters will have slight appeal outside Christendom, so narrowly doctrinal is their tone and content.

The writer is in earnest. He insists on sincerity and freedom on the part of those who adopt his suggestions, but the reader who has escaped from the toils of orthodoxy will scent a net spread out around the bait. The book contains little to which the most orthodox Christian would take exception except the occasional invoking of the authority of the late Rudolf Steiner. The latter's revelations, however, while referred to are not overstressed nor is acceptance of them demanded.

What will be the effect of the advice presented upon the average reader within the Christian fold who tries to carry out the suggestions given? Granted that meditation is as necessary an exercise and experience for spiritual life as eating is for physical, the fact remains that it is the choice of food, physical or spiritual, that determines whether either activity is helpful or harmful. "As a man thinketh, so he will become." Some of the meditation recommended here, like the effort to realize the sufferings of Jesus on the cross, are morbid, but this does not apply to most. Unquestionably, the Christian who follows them may deepen his religious experience, but he will do so at the expense of being strengthened in all the separative dogmas of the Christian faith.

The Eastern teachings are conceded to contain partial truths, but no real familiarity with them is apparent and they are sometimes quite misrepresented. "The *East* . . . seeks wisdom, while it avoids the thorns of earth." "The East has indeed a divine will, but no will to change the world." These ring false to any one acquainted with the Buddha's life of sacrifice to share with men the truths that he had found or with the efforts of how many spiritual teachers in the East!

No doubt certain truths may be disclosed by earnest meditation along the lines recommended, but can any sectarian plummet sound the depths of truth?

PH. D.

After-Life: The Diagnosis of a Physician. By WILLIAM WILSON, M. D. (Rider and Co., London. 5*s*.)

The author, a physician so unorthodox that he "is a scoffer at animal experimentation" and condemns psychological tests harmful to their victims, frankly holds a brief not only for the survival of the Soul after bodily death, but also for its pre-existence. On the question of reincarnation he has an open mind. He has assembled considerable supporting evidence for his main thesis, from material and psychic science, as well as from the "mystical revelation" sometimes experienced at the approach of death, under anæsthetics, in solitude with nature or in the rapture produced by noble music, through which revelation direct knowledge is obtained by other than rational processes.

A rather slangy jocularity detracts from the dignity of the presentation, and some quite dangerous advice is offered in reference to private mediumistic investigations, though the dangers of frequenting *séances* is recognized. The main line of argument, however, merits serious consideration. The relevant scientific findings adduced are that fundamentally the physical universe is but a collection of immaterial vibrations, that a primitive volition seems to exist through the universe and that space and time are not infinite. From this Dr. Wilson argues that since the universe had a beginning it must have had a creator, which he seems to visualize as Universal Mind, which is the fundamental constituent of all matter and therefore *is* the Universe. Numerous indications of intelligent control of the evolutionary process are presented, and the claim is rejected that chance variations can account for more than a very subsidiary part of the process. Instinct, intelligence and intuition are interestingly compared.

The study of brain disease, the author holds, "seems to support the view that immaterial mind uses the brain as a very complicated instrument for its purpose and is not destroyed when disease interferes with brain structure." Interesting proofs of this statement and of the control of mind over the body are given.

Spiritualistic research Dr. Wilson finds, on the whole, disappointing. He thinks, however, that it has proven survival beyond the grave, though the surviving personality may be "strikingly truncated."

The assurance that "very little" deep preparation is needed to enable the mind to receive the mystical revelation would be startling but for the inclusiveness of the qualifications listed: control of the instincts and passions, realization of ignorance, detachment, poise and fitness to partake of the Reality! Dr. Wilson's genuine mystic is *en rapport* with all created things, attuned to the universal rhythm of becoming, and knows himself to be immortal.

E. H.

THE LAND OF PSYCHE AND OF NOUS

The Rejected Stones—Exit Summerland—Paul Bourget—Future of Churchianity—The Noble Army of Mystics.

There is ever an Open Gate and ever a Vision beyond; and this is why Camille Flammarion, the French Astronomer, who relinquished the life of earth in 1924, was utterly right when he said that the "unknown of yesterday becomes the truth of to-morrow." He said also that the "Unknown World is vaster and more important than the known." It is approximately accurate to say that he died with these words on his lips; for they are found in the final paragraph of an epilogue to his last work, issued in the year of his passing.* Now there is a spirit which denies in Science, as well as a spirit which affirms: it is heard at many of the Open Gates. It is heard also at others that have not opened yet, except for very few. But it happens often enough—and has become a truism—that what is rejected by one generation is of exact knowledge in the next. Harvey was accounted mad, and yet the blood circulates; his own wife would have incarcerated Daguerre; but photography is like a gift of God to man. There is hypnotic suggestion, though Science ignored it "on principle"; Lord Kelvin notwithstanding, there is that so-called sixth sense which manifests in clairvoyance; and there is telepathy, in spite of Haeckel. The valediction of Flammarion might have been addressed to these. In fine, whether it matters or not, the tables do turn apart from human muscles, though the successors of these great *Cognoscenti*, even to this day, will hear nothing concerning them. There are also the Spiritists, who affirm that the dead return, and the perfervid desire of their hearts is for Science to mark, learn, inwardly digest, and so accept their multiplying tomes of evidence. Science, however, turns down another street whenever this gospel is being preached in the neighbourhood.

We, on the other hand, who "have watched, not shared the strife"—remembering perchance an old dictum, that the Spirit returns to God who gave it—have yet an unquiet feeling that, at least on rare occasions, some strange visitors seem to find voice at *séances*. They may bring no tidings of what we ourselves are seeking, but memorials of earthly yesterdays come back in fragments, and—all in the likeness of this world—are pictures built up of life on the other side. They are changed from time to time, as the dreams go on. We remember "divine revelations" concerning the "Summer Land" and its many spheres of sweetness, "where the wicked cease from troubling and the weary are at rest." It is a little at a discount now, this realm

* See quotation "Haunted Houses," quoted in the *Journal* of the American S.P.R., p. 339-345.

where we are all so good and all so happy, Bill Sykes and his victim included. That earnest investigator, and Dean of the whole Faculty, Mr. Stanley de Brath,* on the authority of his own teacher from the other side, tells us about "lower types of men and women who have missed the aim and purpose of life here and are born into the future life in a state of all the most miserable .... They have painfully to grow, in the new state, into what they might have been, had they used their opportunities in their earth-lives." What of those with no opportunities? What of the heirs of crime and vice and fell disease? What also of the ministering spirits which Spiritism once promised? What of the dear departed, the kinsfolk and the friends, waiting on the other side to welcome and to heal? The fabled "Summer Land" is reserved apparently for the few and far between, like the orthodox Heaven. The truth is that, *ex hypothesi* Spiritism, the dead come back in shoals to testify that they are alive and well, in a land where men may dwell; but there is a mass of contradiction and of utter uncertainty concerning their real state.

It is said of Paul Bourget,† who has died recently at the age of eighty-three, that with Pierre Loti and Anatole France he "stood head and shoulders above all other French writers" at the close of the last century. A fairly prolific novelist and essayist, he was accounted also as a brilliant psychologist. It is, however, in none of these characters that his passing seems entitled to a word of notice in leaves on the Land of Psyche. Nor is it because he who was an agnostic at heart for so many years, and, in some respects, a devoted apostle of Renan, maintaining a supposed liberation from *l'horrible manie de la certitude*, found refuge ultimately among those very "fanatics" and "dogmatists," on whom his vials of denunciation had poured freely. He became a monarchist and traditionalist, reconciled to the Roman Church, and espousing all its causes, those included which are most in opposition to the social emancipations about him through all his later days. He concerns us in this manner for a brief moment, because the *manie de la certitude* took possession both of heart and head; and the concern is rooted in the realisation that Bourget was as much in bondage to the alleged mania in his negations as he was in his later state of avowed and complete traditionalist. We may compare the cock-a-hoop conviction of advanced English materialism in 1879, almost unconditional, almost uncompromising, and note how it has collapsed. But to collapse, after all, is commonly to change over, for the mind needs conviction, as the heart needs a language. In the intellectual order there is a *soif de la certitude*, as there is a *soif de l'unité* among those who

* *Light*, Jan. 2, 1936, *s.v.* "Development of the Idea of Survival," p. 2.

† *The Contemporary Review*, Feb. 1936, on Paul Bourget as *le grand converti*, by Winifred S. Whale.

are called and chosen to seek the paths of experience in the holy spirit of man. The mania has been ever and continually over the false certitudes, amidst which this 'wildered world of ours pursues its quest and has its being. They are with us on all sides, amidst our faiths and hopes and charities, as in ten thousand follies of our daily enterprise. There is the certitude, for example, of the prophets who are not less false because of their utter sincerity.

The Rev. L. J. Collins has been looking at the future of Christianity, and is nothing if not progressive.* He finds (1) that "the ideal Christian Church has yet to be"; (2) that the Churches which are now among us "must adapt themselves" to changing spiritual and moral conditions; (3) that Christianity is too big to be confined within the limits and forms of any particular age; (4) that Churches described as "out of touch with the life and faith of humanity" cannot survive; (5) that creeds which fail to be rules of conduct in conformity with the highest moral conceptions of men are bound "to become relics of bygone days"; and on and so forward. It may be useful to learn for the first time that creeds are in the category of the Decalogue, rather than dogmas offered for our acceptance or imposed thereon. We are dealing otherwise with a tabulation of platitudes on a liberal Christianity to come. It affirms, however, that "the ideal Church," the Church foreseen by Mr. Collins, the Church which "must survive," is based on a "personal" God, on the historicity of Jesus Christ and that this Divine humanity is not alone (1) "a full and complete revelation of God," (2) "the supreme revelation of love," but (3) "the unique revelation" in history; and finally that the "Resurrection of Christ" is central to the Christian Religion, the fact notwithstanding that "Gospel records" "do not certify to the proof of the Resurrection." It is said to be a truth made evident by the faith of those who believe therein. If "the future"—as affirmed—of this kind of Christianity is "bound up with the future of civilisation," it seems to us that civilisation must go, for such a Christianity is by no means "big" enough to hold the existing framework of society together, nor is the faith in an alleged miracle of itself an adequate warrant for accepting it as a point of fact.

In another study, and from a differentiated point of view, some of these positions are reiterated without being reinforced.† On the contrary, the world of fact—real or alleged—dissolves in a world of cloud. The Gospel portraits of Jesus are not "photographic but imaginative"; the "unique revelation of God" in the Christ of Nazareth is a matter of record written in the light of faith; the Life of the actual Jesus is "the one certain historical rock upon which Christianity is built," yet the Gospels may be no better than

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* *Ibid.*, pp. 207-215.

† '*The Hibbert Journal*,' April 1936, *s. v.* "The Gospels and History," pp. 430-442.

anecdotes collected in the second century; their miracles may be true or false, as it happens; and the supposed living, human personality is a revelation to faith alone. It is obvious that both these are represented adequately by a single dictum of Matthew Arnold: "While we believed, on earth He went," but Arnold added "Now He is dead." And so is this revised version of "the faith once delivered to the saints," instead of a religious nostrum for the safeguarding and healing of the civilised world, as its expositor fondly dreams. Mr. Collins, it may be added, has heard that the "Kingdom of God" is within, though he calls the statement a paradox, because it is said also to be coming. Could he realise that the Christ also is within he might have given us a better notion of the Christianity to come.

The "dynamic religion" of Bergson is mentioned by Professor J. B. Pratt;* it is that of "the whole noble army of genuine mystics, the unusual individuals who, by immediate intuition" have attained a direct realisation of universal life and love. He dwells also on "the infinite aspect of the human self" within us, and on the beginning of its realisation in contemplation *sub specie æternitatis*. It is the beginning of "the perfect way" and of the finding of Christ within, wherein is also—as just seen—the Kingdom of God, prepared and sanctified. It is the beginning also of experience in that cosmic sense of being which, according to Professor Pratt, must be kept alive in mind and heart. Unawares and otherwise, the intimations of that Divine Presence are welling up on many sides, and Maurice Blondel is among the recent witnesses. We are told that human personality is for him inconceivable apart from that Presence which is 'God in us and in the universe," but is yet transcending us and the universe itself "in His Infinite Reality." †

A. E. WAITE

* *Ibid., s. v.* "The Function of Religion in Modern Life," pp. 418–429.

† *Ibid.* See Don Luigi Sturzo's study of Blondel's *La Pensée*, p. 356.

ENDS AND SAYINGS

"_____ends of verse
And sayings of philosophers."

Zarathushtra, the prophet of old Iran, is revered by some hundred thousand Parsis, perhaps the smallest religious community on the face of the globe. According to Esoteric Philosophy there were more teachers than one of that name, the name being adopted, as the title Sankaracharya is even to-day adopted, by a long line of religious teachers. This is very probably the reason why so many different eras and dates are assigned to Zarathushtra—from the 6,000 B. C. of Pliny the Elder down to the 600 B. C. of the most learned of our present-day authorities on Iranian Culture—Prof. Williams Jackson of Columbia University. Zoroastrianism is not strictly monotheistic in the sense that an extra-cosmic anthropomorphic Being created the universe and looks after its running. Ahura Mazda signifies ever-existing Wisdom. It is the omnipresent impartite One Life-Power manifesting itself through the duality of Spirit and Matter, Spenta- and Angra-Mainyu, out of which emanate numberless Powers. Hence, there are hymns to these Powers symbolized by the Sun and by the Moon, by Fire and by Water. Of course there is the tendency to anthropomorphize these Forces of Nature and call them Gods and Goddesses but in the *Gathas* their impersonal nature is to the fore.

Of these Manifested Powers, Fire is the chief object of veneration and, nowadays, of worship. It is called the Son of Ahura Mazda and in reality stands for the Human Soul, the Spark of Deity in the heart of every man.

During this month of June, the Parsis generally will celebrate the anniversary of the death of the Prophet and we take this opportunity to offer a passage from the Hymn to Fire which is used every day by the devout visitor to his temple :—

Thou art worthy of Sacrifice and invocation; mayest thou receive these in the houses of men!

Mayest thou blaze for the protection of this house!

O Fire! Son of Ahura Mazda, Thou Great Purifier!

Mayest thou burn in this house! Mayest thou ever burn in this house! Mayest thou blaze in this house! Mayest thou increase in this house! Even for a long time, till the powerful restoration of the world!

Give me fullness of welfare, fullness of maintenance, fullness of life. Give me knowledge, sagacity, eloquence of tongue, holiness of mind, good memory and the understanding which goes on growing and which is not acquired through mere learning.

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Point out the "Way"—however dimly,
and lost among the host—as does the evening
star to those who tread their path in darkness.
—*The Voice of the Silence*

THE ARYAN PATH

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MUNITIONS OF PEACE

It is a strange paradox that while men strain every nerve to become efficient in the art of warfare, nothing comparable in the way of organized attempt is made by those who desire peace. It is not that there are not societies by the dozen and speakers by the hundred; there are also notable figures in all countries who have given themselves wholeheartedly to the cause of peace. But what have they been able to effect? Consider, on the other hand, how science has been enlisted in the cause of war, and has produced super-battleships, submarines, aircraft, devilish bombs and poison gases. Medical science has brought all its knowledge to the healing of the wounded, rendering them in many cases fit to return to the fray. What is being done about the munitions of peace?

Mr. Aylmer Maude, the well-known disciple of Tolstoy, who by his translations of that great Pacifist's books has enabled thousands to become acquainted with his views, writes on "Tolstoy and The League of Nations." What would Tolstoy do, were he at the League of Nations? It is inconceivable to Mr. Maude that any nation would allow Tolstoy to represent it at the League. It seems that in Russia, Germany and Italy, certain of Tolstoy's works on Peace are prohibited. Tolstoy believed that man should subordinate "the physical side of his nature to the spiritual." To do so was simply "a reasonable religious perception of life's meaning and purpose."

And so with Gandhiji. Dr. Bharatan Kumarappa, who works in a spirit of sacrifice at Gandhiji's Ashram in Wardha writes of "The Gandhi Brotherhood" and tells us of its aims and purposes; it is here that we find a ray of hope for this war-menaced world. Pandit Jawaharlal Nehru, in *Time and Tide* of March 14th, pays tribute to Gandhiji for his practical solution of the

peace problem, because "it did combine the Sermon on the Mount with effective action." But, he adds—

> In considering his [Gandhiji's] methods one should not be diverted by a discussion of his views on science, modern industry, or asceticism or birth-control. The technique and the method of approach stand quite apart from those particular views, though they might sometimes be coloured by them.

To us, it seems impossible to divorce the two; some may not *like* Gandhiji's views on these particular topics, but they spring from his conception and discipline of life.

Tolstoy's views were never put into practice save sporadically, and in individual cases. To bring his ideals down to practical and more general application is the task of the peace party, if it is to be efficient. In *Time and Tide* of March 21st, a correspondent, Mr. H. F. Ware, recognizes this in a way, and tells of a group of non-violent resisters which is being formed in Edinburgh; he thinks it possible for many other groups to be formed on the same lines.

The formation of the Edinburgh group has been inspired by Mr. Richard Gregg's notable book, *The Power of Non-Violence.* This is reviewed by Mr. Geoffrey West in his article "Non-Violence in Political Life" in this issue. As Mr. West points out, its great value is that it seeks to show the "method of application and probable practical working" of non-violent resistance. "It is in effect neither more nor less than a text-book of the theory and working of practical pacificism," which does not imply resignation but active non-violent resistance. Mr. Gregg uses the term "moral jiu-jitsu," and stresses the ethical training necessary for it. The ideal is now being brought down to the plane of action, and that it is a practical possibility is also being widely recognized. Mr. Ware wrote: "*The immediate problem is the training of men and women as effective non-violent resisters.*" Here we get to the root of the matter. The regular army has a definite and precise training, drill and rigid discipline; it is composed of trained soldiers. Untrained men, however brave, are of little use on the battle-field. We equally want trained men for peace—and the training must be just as rigid as that given to the soldiers in order to secure efficiency.

But in the case of peace the discipline is an inner discipline, the strength has to be an inner strength, and the munitions of peace are those manufactured by self-restraint. Also, the discipline has to be willingly undergone and cannot be enforced from outside. A soldier in the regular army may think what he likes, provided he acts as he is told. A soldier of peace must be one-pointed, must have control of his thoughts—in short must be self-governed.

Without some definite training of this kind peace groups will be ineffective and war will win out every time. A small beginning has been made—and on the right lines—in the Gandhi Seva Sangha. Its members have learnt that it is not possible to serve God *and* mammon. To forego asceticism, to be in-

different on the subject of birth-control, to "enjoy" the fruits of modern science and industry, would be to strip themselves of their discipline and their drill.

Opinions may differ as to the system of drill to be adopted, but whatever technical difference there may be, there can be no question that the *moral* aspect of the drill is all important. We may differ about the form asceticism should take but we cannot differ about the end to be reached—*Vairagya*, indifference to pleasure and to pain, illusion conquered, truth alone perceived. The spiritual man can take no exception to Gandhiji's detestation of birth-control by artificial means; nor can he disregard the evils that industrialism has brought in its train, or the many ways in which science hasbeen misapplied.

It is only by following practically a high moral *régime* that those who long for peace can hope to gain their ends. Some of Tolstoy's counsels of perfection may bear fruit in Gandhiji's army; they have borne fruit abundantly in Gandhiji himself. It may be that other groups will form themselves on the lines of the Seva Sangha, as some have done in the past, though perhaps not openly. Only thus can the great weapon of peace —harmlessness *in actu*—be forged.

TOLSTOY AND THE LEAGUE OF NATIONS

I am asked what Tolstoy would do were he at the League of Nations. But it seems to me inconceivable that any nation would allow him to represent it at the League! It appears that in Russia, Germany, Italy and elsewhere even the publication of his books, *The Kingdom of God is Within You, Christianity and Patriotism* and *Peace Essays*, is prohibited. Nor is that strange. Tolstoy believed that man should be guided by a reasonable religious perception of life's meaning and purpose, which to him involved subordinating the physical side of his nature to the spiritual. Having realised that he should aid and not injure his fellows, a man of that religious perception would choose to be killed rather than to kill, just as some early Christians chose martyrdom rather than serve in the Roman army.

The League of Nations is composed of the governments of various nations, each of which regards the systematic preparation of large numbers of its subjects for the slaughter of other men as honourable and right. Those of their subjects who think it wrong to kill when told to do so by their government, have therefore to decide whether to obey God rather than men. Their bodies may be killed in either case, but are they to sacrifice their souls also?

Tolstoy has described how the appalling state of things now prevalent in the world has come about, and how *the progress of science has brought us within sight of the wholesale slaughter of entire populations by*

the use of its most up-to-date achievements in the realms of aeronautics, chemistry and physics,—the manufacture of poison gases, bacterial bombs, high explosives, and other inventions.

And when dying thus, the inhabitants of our great cities will not have even the comfort of feeling that they have acted in accord with their highest religious perceptions. They will only be able to console themselves with the reflection of the Latin poet that "it is sweet and honourable to die for one's country."

Tolstoy tells us that the rulers who arrange this wholesale slaughter rely first of all on the obsolescent superstition of patriotism to make the people under their sway feel that they, their race, their breed, their clan or nation, is the best in the world and therefore entitled to dominate others; that if they are slaughtered or dominated by others it is a disaster, but if others are slaughtered or dominated by them it is the progress of civilisation; that evidence of civilisation is furnished by proficiency in the art of killing, and moral greatness is proved by readiness to apply that proficiency.

Having sufficiently imbued their people with this pernicious superstition of patriotism, the next step is to persuade them that to make their patriotism prevail over that of other nations it is necessary to have a dictator, a *Führer*, or a ruler who will not hesitate to employ the armed forces of the realm to the utmost. To do this effectively it is necessary to suppress or control the expression of religious, humanitarian, cosmopolitan, or pacific opinions. And so censorship, a control of the printing-press, of religious liberty and of personal freedom, becomes the recognised order of society until the nation is hypnotized into conformity with its ruler's wishes. Mass-hypnotism which renders it very difficult for any independence of thought, feeling, or belief, to exist, is a phenomenon which in our day assumes more and more terrible dimensions, aided as it is by the press, by broadcasting, by the cinema, and by all kinds of commercialized and state-controlled art.

Having enslaved men's minds by such methods the dictators next enslave their bodies—which is done most effectively by universal conscription. The whole adult male population (in some countries a commencement has been made with the women also) is trained in the best ways of killing its fellow men. The resources of science are placed at their disposal for the purpose, and they are periodically ordered to slay and be slain by the million. It is a form of slavery as horrible and as degrading as any that existed in the ancient world, and it has come about because nations try to live without the guidance of religious perception.

How could the League of Nations tolerate views such as these, or even allow them to be expressed? They are all so contrary to the spirit of diplomacy, the calculation of chances and weighing of profit and loss that dominate the combination of force-employing nations that compose the League! It is indeed rather remark-

able that any nation employing force should allow such views to be published—just as it is remarkable that the Sermon on the Mount should be allowed in any country that maintains an army. One may not agree with the Soviet dictum that "Religion is the opium of the people," but since religion—even in the debased and degraded forms presented by the established Churches—includes some admixture of the teaching of Christ, the Soviet rulers with their whole-hearted reliance on the use of violence are quite logical in prohibiting the importation of copies of the Gospels, or the circulation of Tolstoy's anti-war pronouncements.

More than a century and a half ago Edmund Burke, speaking on "peace sought in the spirit of peace," said:—

> Refined policy has ever been the parent of confusion and ever will be as long as the world endures. Plain good intention, which is as easily discovered at the first view as fraud is surely detected at last, is no mean force in the government of mankind; genuine simplicity of heart is a healing principle.

Tolstoy's contention has the advantage of going to the root of the matter unshackled by the expediencies and the calculations of any particular movement or party. Mere extracts cannot do justice to his case, but the following passages give at least an indication of his message.

He says that the governments which believe in war and rely on war "have millions of money and millions of obedient soldiers; we have only one thing, but that is the most powerful thing in the world—Truth."

> Our victory is certain, but on one condition only—that when uttering the truth we utter it all, without compromise, concession, or modification. The truth is so simple, so clear, so evident, and so incumbent not only on Christians but on all reasonable men, that it is only necessary to speak it out completely in its full significance for it to be irresistible.
>
> The truth in its full meaning lies in what was said thousands of years ago (in the law accepted among us as the Law of God) in four words: *Thou Shalt Not Kill*. The truth is that man may not and should not in any circumstances or under any pretext kill his fellow-man.... Before us are millions of armed men, ever more and more efficiently armed and trained for more and more rapid slaughter. We know that these millions of people have no wish to kill their fellows and for the most part do not even know why they are forced to do that repulsive work, and that they are weary of their position of subjection and compulsion; we know that the murders committed from time to time by these men are committed by order of the governments; and we know that the existence of the governments depends on the armies. Can we, then, who desire the abolition of war, find nothing more conducive to our aim than to propose to the governments which exist only by the aid of armies and consequently by war, measures which would destroy war? Are we to propose to the governments that they should destroy themselves?

War, Tolstoy believed, will cease when men realise that they have souls as well as bodies, and that their souls are the more important of the two. If the contrary view prevails, then mankind—aided by science and materialistic philosophy—will hasten forward to hideous and terrible destruction such as befell the cities of Sodom and Gomorrah.

AYLMER MAUDE

THE GANDHI BROTHERHOOD

Few are aware that there is a small band of men and women pledged to the pursuit of the ideals taught by Gandhiji through the service of the people. They are like the first few disciples of Jesus and on them lies the responsibility of propagating the principles of their master.

The Gandhi Seva Sangha is a brotherhood of monks—a new type of monks. It started in a very unostentatious way early in 1923, chiefly with a political objective. Its proposed aim in its inception was to serve the country through non-violent non-co-operation. It originated in the mind of Seth Jamnalal Bajaj when Gandhiji was in prison. There were several lawyers and others who were willing to give up their all in accordance with Gandhiji's call to work for the nation, if provision could be made for their livelihood in a modest manner. In response Seth Jamnalal Bajaj set apart a handsome amount to make it possible for these men to devote themselves to national work, free from financial anxieties. They were carefully selected from several parts of the country, where they carried on their work in an effective manner. They were generally men who were capable of earning an adequate income but in the Sangha they received just a small maintenance. According to the present scale the maximum for a single person is Rs. 25 (£ 2 or $ 10) a month and for a family Rs. 75, but the average actually drawn falls below Rs. 20 and Rs. 40.

The Sangha was at first only a body of such workers. In 1924, when the non-co-operation movement was brought to an end by Gandhiji, the object of the Association which till then had been non-violent non-co-operation was changed and it was decided to follow the constructive programme of the Congress, *viz.*, propagation of hand-spinning, and anti-untouchability and bringing about national unity. The years 1924–1926 were regarded as an experimental period in the life of the Sangha, after which its future work was to be determined. At the end of the period, it was decided to continue work in connection with hand-spinning, anti-untouchability, and national unity. The Sangha was accordingly constituted with a Secretary and an office in 1926. It became a registered body in 1927.

The Sangha met as a group for the first time in 1934 to consider its aims and policies. Till then there were about forty men working under the Sangha throughout the country. But at this conference, the constitution of the Sangha was changed to include in its membership any who might desire to follow, in the service of the people, the ideals taught by Gandhiji, irrespective of their being employed by the Sangha. Indeed, the policy adopted was that thereafter no member was to receive financial aid from the Sangha except those who had already been enrolled on that basis.

Membership thus being thrown open rose, till now it is about a hundred. Besides Members there are Associates who though engaged in other activities devote part of their time to the work of the Sangha. In addition, there are Patrons who, sympathising with the ideals of the Sangha, assist it with money. The Sangha has thus developed into a brotherhood of persons who, whatever their occupation, own allegiance to common ideals and seek to pursue them. They meet once a year to exchange ideas, discuss problems and to pledge themselves afresh to their ideals.

What are these ideals? According to Gandhiji they are summed up in the search after Truth through the ever progressive practice, in thought, word and deed, of the following and allied means of realising it:—

(1) Non-violence, which includes love not only of fellow human beings but of all living things, and seeks to free man from all forms of exploitation and oppression.

(2) Purity, which means control of sex not only in act but in thought, and the use of sex desire only for bringing about progeny.

(3) Poverty, which contents itself with the minimum necessary in the way of food, clothing and shelter, which shuns what is over and above this as theft, and which identifies itself with the poor and the downtrodden.

(4) Courage, which pursues Truth regardless of consequences to oneself.

(5) Control of palate, which means the avoidance of all forms of self-indulgence in the matter of food and drink, and all artificial stimulants such as opium, alcohol and tobacco.

(6) Bread-labour, which lays on all the duty to engage in some form of manual labour.

(7) Neighbourliness which recognises one's duty to one's immediate neighbours as more binding than one's duty to those far away, under which falls the duty to patronise goods produced in one's own neighbourhood in preference to goods imported from a distance.

(8) Fraternity, which means removal of all inequality between rich and poor, "touchable" and "untouchable," Hindu and non-Hindu, "high" and "low."

(9) Resistance to all forms of evil.

The list is long and formidable, and entails severe discipline on those who subscribe to it. The fact that there are now only about a hundred persons on the register of the Sangha does not mean of course that these are the only people who are pledged to practise Gandhiji's moral teachings. The members will no doubt increase. During the year and a half of the new constitution the membership of the Sangha has doubled. There are several others who are pledged to Gandhiji's ideals but have not yet enrolled in the Sangha for the simple reason that the brotherhood has never troubled itself about publicity, although it is not a secret organisation, for it is a registered body. It has worked silently and almost unknown for the past twelve years, leaving its work to speak for it.

One characteristic which distinguishes this group from purely religious orders is that its main emphasis is thrown on service of the people. There is place in it for prayer, calling on the name of God, fasts and the like. But it regards such purely religious activities without actual service of the masses as insufficient. Gandhiji's teachings insist that the search after Truth and the practice of the vows must be pursued through service, and not merely through religious form and ceremony, and much less through a monastic or a retired life. Accordingly members of this brotherhood are found in villages and elsewhere, wherever the need is greatest, doing the work that requires to be done.

The work of those who belong to the Sangha has been diverse in accordance with the diversity of their gifts. They have engaged in the political fight for freedom, in the revival of hand-spinning, in village uplift work, which includes revival of village industries, improvement of the physical and moral condition of the villagers, rural education, sanitation, medical relief, propagation of Hindi as the national language, national education, removal of the evils of drink and other intoxicants, service of the depressed, removal of untouchability, cattle improvement, promotion of inter-religious and inter-communal unity, relief work of all kinds, and women's education and uplift. They aim at identifying themselves with the oppressed and the captive and seek wherever possible to bring life, light and liberty to those to whom these are denied. Their record of achievement is already noteworthy, but what a group such as this can do not only for our country but for the world at large cannot be easily estimated.

The world is torn with strife, with greed and lust for power, with oppression and exploitation of weaker peoples, with misunderstanding and hatred between classes and nations. In such a world a group of people such as these who are pledged to peace and non-violence, to renunciation of wealth and power, to uplift of the suppressed and the exploited, to bringing about harmony and good-will among all mankind—and other groups and individuals like them—provide the only ray of hope for the future.

BHARATAN KUMARAPPA

HYPNAGOGIC HALLUCINATIONS

[**Mr. E. C. Large** is by profession a chemical engineer and he is occupied in the development of new technical processes in Industry. But side by side with his activities in this direction, he has found time to develop a taste for writing which showed itself in his earliest years. His psychological studies, like the present one, are based on his own experiences.—EDS.]

Between the time of extinguishing the light and the time of passing into sleep we are not in total darkness. Although there may be no crack of light in the room and the eyelids are tightly closed, sensations of light persist. By a certain "knack" or accident of attention these sensations can be distinguished as a succession of appearances of by no means feeble illumination.

There are, first of all, the *after-images*, residual effects following the stimulation of the retina by light, which change in character as the excitation subsides. With my own eyes—and in what follows it is necessary to speak directly of personal experiences—I have repeatedly observed, for example, that after looking at the bright yellow filament of an electric lamp I perceive first a *positive* after-image, which is yellow and diffused, and which slowly contracts to a very small yellow image of the wire. Suddenly this changes to red, a *negative* after-image, which resembles a tiny, dull red, gridiron. This image in turn slowly fades and merges into the spangled, irregular grey illumination which I can always perceive when my eyes are closed, in darkness.

If I then press upon my eyes, either with my fingers or by contracting the surrounding muscles, I induce other sensations of light: blue and greenish glows, which may be subdued, like the colours which appear in a film of heavy oil, or may quicken into soft flashes or rapidly changing areas. These are the *phosphenes*, frequently described in works on the physiological aspects of vision. They superimpose themselves over the grey meshes of my darkened field of vision, and change like the after-images, from positive to negative forms, usually from leaf-green to slate-blue and from slate-blue to leaf-green over the same areas.

In so far as these after-images, grey entoptic glimmerings and phosphenes are sensations of light occurring when no light in fact enters the eye, they may be regarded as optical illusions; but the imagination may be stirred, or may play, upon these faint sensations of light, giving rise to the next, and more interesting phenomena: hallucinations of form and colour in which appear likenesses of unconsciously remembered things. These latter appearances were first named: *hallucinations hypnagogiques*, hallucinations on the threshold of sleep, by Alfred Maury in 1848. This is how Harvey de Saint Denis, 1871, describes such an appearance:—

A green hummock arose in the field before my inner eyes. I saw, more and more clearly, its masses of leaves. It

burst and boiled over like a volcano, increasing and spreading with moving zones of lava. Red flowers issued from the crater in their turn and spread in an enormous bouquet. The movement stopped; the scene hung for a moment very clear, and then everything vanished.

But hypnagogic visions are not always so considerable as S. Denis's volcano. Often they are no more than patterns and simple likenesses of detached objects, occupying only a small portion of the field. I have seen the most complex images in the hypnagogic state, from gorgeous flights of tropical birds, to scenes in a laboratory, and an unforgettable spectacle of a child standing in a fire, and being slowly consumed in lambent flames; but of my own observations the following is more typical. I lay quiescent, with my eyes closed, listening to the distant sound of traffic. I saw nothing for a long time—save the grey entoptic glimmering, so familiar it appeared as nothing—when suddenly to the left of the field a tuft of quills, of a pearly white colour, emerged for a moment only. It was succeeded by a piece of jade, shaped to stand on a mantelpiece, and after that a plantation of self-luminous cabbages, each about as large and as tight as a football, arranged one at each corner of a rectangle, and one at the intersection of the diagonals—a quincunx of cabbages! And each image so clear it would seem the easiest thing in the world to draw or paint it on paper.

Dr. Eugène Leroy, in a recent little book, uniquely devoted to the description and interpretation of these phenomena (*Les Visions du Demi-sommeil*, Librairie Félix Alcan, Paris 1926) has collected a great many descriptions and even pictorial representations of the appearances from a number of trustworthy observers. They range from simple geometrical forms, and star-like constellations, to scenes of considerable elaboration, but the vividness and clarity of the description is always such as to indicate a like vividness and clarity in the appearances themselves: as though, before projection in the hypnagogic field, they had passed through a psychical process of clarification leaving only significant essentials.

Any scene or object constantly present and viewed incidentally during the day tends to reappear amongst the hypnagogic visions. Thus an angler may see the likeness of moving weeds or ripples on the surface of water, and the appearances may often be traced back to their original stimuli in waking consciousness. But the eye appears to exercise a selection of its own amongst the stimuli which shall affect it. I have had the curiosity to stare fifty times a day at a certain plaster figure, in the hope of inducing the appearance of some likeness of it in the hypnagogic state, but without the least success: whilst the act of sawing a small branch from a pine tree, of which I took no particular notice, and which occupied me for at the most ten minutes, served to fix the appearance of pine needles so firmly in my sensory organism that I saw them hypnagogically every evening for a week afterwards.

This is not the only instance in which green objects, particularly

growing parts of plants, have shown a propensity to reappear on my hypnagogic scene, and as these appearances have not coincided with any special interest on my part in either horticulture or botany, I have speculated on the reason for it. The phosphenes produced in my eyes are, as I have said, usually slate-blue or leaf-green in colour, and this latter hue, occurring in a particular area of vision, is very frequently succeeded by the appearance of a bud or other vegetative form. It is significant that green light is predominant in the solar spectrum; and that this light is rejected from all the green vegetation of the earth; but it would be foolhardy to suggest that this tendency of green light to promote hypnagogic appearances has any universality.

I have tried to bring about the reappearance of an object, other than green in colour, not by staring at it during the day, and thus perhaps defeating perception by an alien process of concentration, but by working upon the object with active interest. I chose a piece of hard, white wood and, walking about the fields for many hours, carved it, with a penknife, into the nearest approximation to a sphere that I could manage. The little ball was vivid in the sunlight, but it was not reproduced amongst that evening's succession of visions : patterns of leaves appeared and a tortoise that I had forgotten having seen, but nothing of the ball.

Alfred Maury, approaching the study of dreams through that of hypnagogic hallucinations (*Le Sommeil et les Rêves*, 1861) laid the foundation for the rational appreciation of the dream—in terms of objective science—as a phase of human experience. This way of appreciation (followed in recent times by Yves Delage—*Le Rêve*, 1919) is essentially synthetic, contemplative and formative, and is in direct opposition to the subjective and ideology-ridden methods of Freud. It is of interest to revert to the relationship, perceived by Maury, between the hypnagogic hallucination and the dream. In the hypnagogic state we are observers, we lie relaxed, and so long as we maintain the necessary uninquisitive mental attitude, and observe without looking too hard, the self-evolving imagery goes on, like a spectacle in a theatre. We are so far awake that we may even describe it, in carefully choosen words, to another person in the room. With the oncoming of sleep the succession of images continues, but our awareness passes to a further remove of self-identification and quiescence, the observational plane vanishes, and we leap down on a stage, where unfatigued resources of memory provide not spectacle but adventure.

It is sometimes possible to trace the components of a remembered scrap of dream back through hypnagogic appearances to events in waking consciousness. Thus : I once dreamed that I was cast into prison and tortured in an Iron Maiden. My mode of escape and my complacent explanation of it belonged entirely to the province of the dream : the spikes entered my body but could not harm me because

I was *spiritual*. But the Iron Maiden was in imagic succession with a pair of boots, that I had observed in the hypnagogic state: boots that had long upstanding nails and were hinged down one side like shell fish. And these in turn were clearly related to a solid pair of boots, into whose soles I had actually driven climbing nails the day previously.

Hypnagogic hallucinations tend to be more numerous and perhaps more vivid than usual when one is in a feverish or nervously excited state, when the neural mechanism of vision is disturbed; it is recorded that it is in such circumstances that the appearances have first forced themselves upon the attention of persons not previously given to observing them. When, for example, during an attack of influenza, scene after forgotten scene in the countryside drifts within the closed eyes as though projected by green light from a cinema photographic film. But the undisturbed, soft, and often beautiful succession of these images, which occurs in normal health at the threshold of sleep, is as natural as the song of birds or the drifting of clouds across the sky.

There has been much controversy whether these hypnagogic appearances should properly be considered hallucinations or illusions. Within the terms of reference of physical science it is ultimately an exceedingly fine issue, and the keen instrument of French prose has been used to divide the single hair of distinction lengthwise into a multiplicity of parts. The favoured explanation appears to be that the mere shapes and movements of entoptic light, the "illusion" of light due to electrical or pressure excitation of the retina, suggest patterns of things to the half-conscious mind, and that these imaginings are then projected back as an optical hallucination. Alfred Maury's pronouncement is that the visions have as substratum an illusion and it is only when the mental disturbance is complete that the hallucination appears, apparently spontaneously.

Whatever the scientific definition, the visions remain, a universal, but infrequently considered part of human experience. Their role in the psycho-physical mechanism of human creativeness—by whatever force that functioning may be inspired—has received all too little consideration in the literature of the West. Chiron, the Phœnix and Siva of the Seven Arms have visual forms that may well have been first fixed so significantly, from depth associations in the field of *les visions du demi-sommeil.*

E. C. LARGE

SYNTHESIS IN INDIC CULTURE

[**Professor S. V. Venkateswara** is one of our earliest contributors. In the first number of our first volume he wrote on " The Antiquities of Harappa and Mohenjo-daro," and this month in his examination of Indic culture he gives us more information about the wonderful " finds " there. Unle·s specially indicated by a foot-note, the plates and numbers mentioned throughout the article refer to, and may be found in *Mohenjo-daro and the Indus Civilisation*, edited by Sir John Marshall, C. I. E.—EDS.]

The valleys of the Indus and the Ganges have a claim to immortality. Their charms strike the eye in a series of surprises. Meandering rivers make wide and lovely detours. Here were the abodes of ancient peace and the haunts of Vedic singers. In the paradise of lapping waves and the overhanging woods were sylvan islets and bowery hollows. Once houses rose high among the trees. At Mohenjo-daro in Sindh, the mounds soar seventy feet above the plain. Four hundred miles north-east is Harappa in the Panjab, where mounds rising to sixty-five feet were first noticed in 1920. The culture was traced as far as Rupar in the Ambala District by 1932. Buxar in the Ganges Valley recently revealed relics fifty feet and more below the surface. Limbdi in Kathiawar awaits the spade and shovel. The culture extends over the entire explored region of Western Hindustan—from the Himalayas to the river Narmadā. Just now there appears some prospect of tracing it to its beginnings in Neolithic times. It is no longer " Indo-Sumerian " or even " Indus " culture as christened by Sir John Marshall. It is the prototype of Indian culture and may aptly be termed *Indic*.

The finds disclose systems of religious thought and life. They reveal attempts at the integration of varieties of religious experience and of diverse modes of worship. The prevailing type, judging from the finds, is a religious and cultural complex, prodigious at the dawn of history. From Nature they got their conception of Nature's God. Night exhibited the canopy of the stars, multifold and rainbow-hued, as day the blue vault of heaven, the background of the sunlit sky. Snow-fed sacred rivers fertilised the fields but pointed to a common Source, perennial and permanent.

I

The central halls of Harappa are probably evidence of a communal life with common sacrifices and public worship. Around their sides are rooms or houses. The foundation wall is one hundred and sixty-two feet long and each hall fifty-seven feet. The larger halls are seventeen feet wide and the smaller alternating ones, three and a half feet. Steps lead to one of the larger halls from below. The smaller halls are enclosed by buttresses, the entrance being only a slit on one side. The walls are of kiln-burnt clay, the stouter ones nine feet at the base.

The dimensions of the bricks—the commonest size is 11 by 5·5 by 2·25 inches—are practically the same as those used for the fire altar, and described in the *Kaśyapiya Samhitā*. The houses face the cardinal points, and have pillars and architraves in the (Hindu) horizontal style of construction. Doors open inward. Doorways and windows are spanned by wooden lintels. Vedic evidence indicates that the structures of the Aryans were of brick (*ishṭaka*) while those of non-Aryans were of stone (*aśmamayi*).* The Aryas lived on the banks of rivers, hence their preference for burnt brick. Stone buildings were out of the question as the country was alluvial and settlements were frequently changed. One of the texts of the *Yajur Veda*† refers to the dismantling of a brick hall of the Aryas by their enemies.

The numerous figures of the goddess, and the toy figures interpreted as "chessmen" and resembling the sacrificial post, appear to be reminders of the ritualistic religion of the time. Not long ago the Archæological Survey discovered a golden image of a goddess, at the Vedic sacrificial mound of Lauriya Nandangarh, in ruins of about the ninth century B.C.‡ The figure resembles in anatomical details some of the figures of the goddess on the seals. The Madras Museum has a specimen of an ancient sacrificial post of wood, and the central pillar to which the victim was tied resembles the "chessmen" of the finds.

The large halls of Harappa cannot be explained otherwise than as halls of sacrifice or of some congregational worship. The large size of the halls and the rooms seems to rule out the suggestion that these may be mere rooms of worship in private houses as in ancient Crete, or small shrines as at Ur. We have an analogue rather at Kish, where there are temples and temple-towers built of early plano-convex brick, a large open court for worshippers, a well and a special shrine at the end of the court. The idea of congregational worship is favoured by the joint family system of the time, evidenced by partial walls between certain houses and new walls on their outer side. The evidence of rounded street corners points possibly to processions along the streets. Plate CXVIII depicts an animal carried along in procession.

Some of these elaborate edifices may really be temples. Ancient Hindu superstructures were of wood and have perished altogether. Marshall thinks that the unusually massive foundations of structure XXX at Mohenjo-daro, ten feet deep with a solid infilling of crude brick, presupposes a high superstructure, perhaps a corbelled *sikhara* over the central apartment. There are small quarters ranged symmetrically in a double row alongside it. Similarly, a pillared hall in C4 of L area has its roof supported on twenty brick piers, disposed in four rows of five each.

* *Rg. Veda*. IV. 30, 20. (Pertinent to the conditions of Egypt and South India)

† *Taittiriya Brahmana*, III.

‡ *Cambridge History of India*, Pl. XI, Figure 21.

The floor was later divided up into a number of narrow corridors or gangways, most of which lie parallel north to south. The chief seat was in the middle of the south side of the hall. As the idol was usually placed facing the east, the benches and corridors were suitable accommodation for the audience at public worship.

No trace of any image or image-base has come down to us. We may assume that the idols were fashioned of wood, brick or other perishable material, as *Taksha* and *Rathakara* experts in woodwork, alone of craftsmen, were accorded places in the King's Cabinet in ancient India.* In the Vedic sacrificial ritual the huge image, in the shape of *Garuda* or some other sacred symbol, was invariably built of brick. That the cult statues stood in chapels of some sort is vaguely suggested by certain seals on which a statue is depicted framed, as it were, in a doorway made of the *Asvattha* tree. Two rooms in Mohenjo-daro have square niches in the walls, which impart to the structure the look of a temple.

II

The transition to iconism is traceable in several hymns of the *Rg-Veda*.† Two of them are thus translated by Prof. Wilson: "Babhru shines with golden ornaments." "Oh men! decorate Indra and Agni with ornaments." Some deities are described as having the form of men (*nrpesas*). Bollenson discovered a reference to images of the Maruts in one passage: "To the gods of *these* (images), the Maruts." Another has it that an image of Indra was for hire; the rent was ten cows, and it was to be returned after use—the earliest definite suggestion of the Indra Festival. "Worshippers held Indra aloft as on the pole."‡ In the Purusha hymn the Purusha, obviously an anthropomorphic conception of the Universe, overleaps it by ten *angulas*. The *Kathaka Samhita* has it that twelve *angulas* measure the navel of Vishnu. It represents the circle of space spanned by the twelve lords of the months. A reference to concrete representation of gods occurs in the *Atharva Veda*, which invited deities "with their own body to enter another (material) body." Ballantyne interprets a Vedic hymn as describing "a beautiful perforated iron image." Makers of images are referred to. The Indra image was conspicuous for its chin (*śipra*) and was armed with the thunderbolt made of stone (*Yuktagrāva*). Aswins had prominent nasal ridges. The Varuna image was cloaked in a golden armour. The invisible Wind-god is described as of "pleasing appearance." The individuality of Rudra was indicated by the epithets "having braids or tufts of hair" (*Kapardin*), a three eyed god (*tryambaka*) wearing an elephant

* See my *Indian Culture* (Longmans, Green and Co., 1932) Vol. I, p. 23.

† See my papers (as against Prof. Macdonell's) in *J. R. A. S.* (London), for 1917 and 1918, and in *The Ind. Hist. Quarterly* (Calcutta) for 1927. In my article on "Vedic Iconography" in *Rupam* for 1930, these and other passages have been quoted in full, translated and discussed.

‡ Compare *Rg-Veda*, 1. 31. 4 and 13.

skin, (*Kṛttivāsa*) and "armed with the bow" (*pināki*). The earliest pictorial representation of Agni was as an animal of the forest, delineated on a skin of the antelope.

Along with this anthropomorphism there was the development of symbolism. Each deity was invested with weapons and vehicles appropriate to his functions. Taking Agni for instance we find this description of the god in *Rg-Veda* IV. 58.: *Catvāri srngā trayo sya padāh dve śirṣe sapta hastāso asya tridhā baddho vṛsabho roravīti* ("Four-horned is this great bull, three-footed, two-headed and with seven arms. Bound in three places he roars aloud.") The hymn is found again in the *Mahanarayana Upanishad* of the *Yajur-Veda*. As regards the other popular God, Indra, we find his thunderbolt frequently mentioned, and his vehicle was the elephant. The sun was in a chariot drawn by seven horses. These passages either describe, or at any rate have suggested, iconographic details. There is a sculpture of Agni corresponding to the above description in the Chidambaram Temple,* and figures of Surya and the horses and Indra with Vajra are in the Sarnath Museum.†

III

The representations on the seals and the objects in the ground have therefore to be carefully considered. Some may be game-pieces, some talismans or amulets; but others were objects of cult worship. Ring-stones had some cultural, fetish or magical significance, as in similar ones, dug up at Taxila and centuries later, there are nude figures of a goddess of fertility engraved inside the central hole. Some may be bætylic and some even "phallic" stones. It must, however, be remembered that M. Barth does not see the phallus in the *Linga*: "There is nothing indecent in the forms of the figures. In appearance they are pure symbols, in no respect images, as we meet with elsewhere —as in Italo-Grecian antiquity for instance." The *linga* represents probably the cup and rod used in ancient times for generating fire by friction. The Babylonians, for instance, venerated the fire-stick as the "rod of light."

Some of the seals represent the syncretism of totemistic cults. Totemism is in evidence in the Vedic names *Mandukya* (frog), *Kaśyapa* (tortoise) *Śunaś-chhepa* (Dog's tail). One seal has a human-faced goat or ram; another is more composite, including a bull-face also. On seals 378, 380 and 381 are composite forms of ram or goat, bull, elephant, and man. Parallels are found in the human-headed lions of Mesopotamia and in the Sumerian Eabani who is half-man, half-bull. The man-lion or Narasimha incarnation of Vishnu is the prototype of this idea in later Indian literature. But No. 14 of Plate CXVI is a strangely complex symbol on pottery, in which the cow and the bull appear together.

* H. Krishna Sastry's *South Indian Images*, Fig. 147.

† *Catalogue of the Sarnath Museum*, No. 24, p. 318. (Four horses are depicted as drawing the car of the Sun.)

The pipal tree figures on several seals. It is the Tree of Eternity in the Vedic, and the Tree of Wisdom in the Buddhist texts. On one seal (387) the tree is between the jugated heads of two antelopes. It is sometimes conventionalised into the form of an arch surrounded by leaves, in which the deity is framed, as if standing in a shrine (Plate. XII, Fig. 13). Vedic literature represents the Tree of Eternity as having its roots above and its branches spreading downwards. Its leaves are the light contained in Holy Writ, and the goddess of Wisdom emerges therefrom. The sacred Cedar of the Chaldeans is likewise the Tree of Life, and the name of Ea, god of Wisdom, was supposed to be written on its core. Both are represented alike, but the cedar was not native to Ur and went probably from India. The lotus in the convoluted tendrils on the pottery represents the Spinning-Wheel of Creation. The patterning on the robe of statuary (Plate XCVIII) is the well-known *bilva* leaf of India and was copied in the Sumerian "Bulls of Heaven."

The conch-shell and the discus appear in contexts which make it clear that ceremonial significance was attached to them. In Hindu symbolism the discus is the cycle of Time, whose whirligig brings its consolations as well as its revenges. The conch, the milk-white product of the milky brine, is the *Satvik* destroyer of *Avidyā* or Nescience whose form is darkness and dreadful silence, the womb of the spiral *Saṃsāra* from which laughing life leaps upward. The *Swastika* symbol appears in various forms, most of which are retained in the ritualism of to-day.

IV

In an oblong seal from Harappa (XII, 12) a nude female figure is depicted upside down with legs apart and a plant issuing from her womb. The posture differentiates it from the Minoan and other figurines which have the right hand raised to the forehead in prayer or reverence*. It is the same as on the Bhita relief of the Gupta Age in which a lotus issues from her neck (instead of her womb). Evidently it is *prakriti* or the Earth which is described as facing upward in the later Vedic texts and as the Creative Principle.† A later Zhob type of figure wears a sort of hood over her head, and a series of necklaces or tongues. She has a grotesque face, cavernous eyes and distorted mouth. She has no emaciated body or lolling-out tongue, but may be a primitive prototype of the gruesome *Kali*.

On one seal is a cross-legged figure of a deity on a tablet of blue faience with Naga worshippers to right and left and pipal leaves over the figure. The pose is not Buddha-like, and one of the legs is dangling. Another shows twin heads of antelopes springing from the stem of a pipal tree. A third is that of a goddess, possibly Durga, fighting with a lion. In legend she fought with the buffalo (*Mahisha*) who

* Evans: *Place of Minos*, II, p. 507 and Fig. 365.

† *Uttana* and *angirasa* in *Taittiriya Aranyaka*, III.

later became, like the lion, her vehicle and attendant. The subdued lion is regulated flow of energy, as *Durga* symbolises Light and Life. The buffalo is symbolic alike of unpurposive restless activity and inveterate inertia and somnolence. The animal appears in a belligerent mood on three of the seals (304-306). A fourth is that of the goddess of the lamp at Harappa, whose ears are extended so as to serve as cavities for holding the oil for the wick on each side. Such *Dipalakshmi* figures (but holding the oil in the hand) appear in the metal work of India in later times.

A three-faced god * is seated in Yoga on a low Indian throne with legs bent double beneath him, heel to heel, and toes turned upwards. His hands rest on his knees. From wrist to shoulders the arms are covered with bangles, eight small ones on the left arm and three large ones on the right. Over the breast is a triangular pectoral (*kavacha*). A pair of horns crowns the head, and round the waist is a double band. Elephant and tiger are to his right, rhinoceros and buffalo to his left. Beneath the throne are two deer, horns turned to the centre. On the top is an inscription of seven letters. The attitude is known as *padmāsana*. For the horns of the god, those of the bison are used. (Ward assures us that the bison was never found in Mesopotamia or on the seal cylinders of Western Asia.)

The symbolism of four animals round a central divine figure is expressed in the *Yajur Veda*. The goat, sheep, tiger and lion surround the central figure of Purusha †. The goat is the vehicle of Agni, the elephant of Indra, the lion of Durga and the buffalo of Yama. The three-headed animal figured on seal 382 is a combination of bison, unicorn and ibex. It may be taken as representing the Vedic triad of Fire, Wind and Sun—Agni, Vāyu and Āditya. The last, as Rudra, is compared in the *Yajur Veda*, to a fierce animal resting on his haunches, in the attitude of leaping up at his prey. Vāyu is symbolised by the ibex, and Agni by the bull. The conception was apparently copied by the Greeks, as the three-eyed Zeus at Argos was explained as lord of the sky, the sea and the earth. Here is a contrast with Chaldea where Ea, Dau-Kina and Ana were the "vast souls" of the sea, the earth and the sky, but ununified in a single system.

V

Side by side with these cravings for something definite and concrete were attempts at spiritual attunement and realisation of the Infinite. Yogic practices make the life of the Spirit real even to those incapable of insight. One marble statuette has the head, neck and body erect, and half-shut eyes fixed on the tip of the nose. A large *tilaka* appears between the eyebrows. Another is draped in the *upavita* fashion with a broad cloth belt passing over the left shoulder and under the right arm. The shawl has rosettes in the form of the *bilva* leaf, the most

* From Plate XII, Fig. 17.

† *Taittiriya Samhita*, V. 3.

sacred material for worship in the Siva cult. The Naga worshippers on either side of the deity are kneeling, their hands raised in prayer. Evidently, their gods were not hidden aloft in the eternal snows. They dwelt in the heart of man, where the false gods could not penetrate, and restored harmony in the warring soul. The philosophy of the age crystallized in the discipline known later as *brahmacharya.** Self-restraint is in evidence in the *urdhva medhra* representation of Siva on the seal. *Not phallic orgies, but their conquest constituted the essence of religion.* Below the Goddess† are seven other goddesses standing in a row. It is the theme of the *Chaṇḍi Saptaśati* that the Seven symbolise the conquest of the powers of the flesh—lust, hate, greed, envy, jealousy, infatuation and ignorance. The victory of the goddess came after these purified energies had entered into her being and she had become one and entire.

The religion of the age illustrates the Indian genius in the direction of syncretism and synthesis, of sublimation and realignment of values. Each community held its own viewpoint on the best approach to the divine, while tolerating and integrating divergent conceptions in religion. Thus the way was paved for a benevolent and comprehensive theism.

In India magical incantations are found only in the latest parts of the *Rg-Veda* and were canonised in the still later *Atharva Veda.* Whatever their relative age as compared with the language of prayer and hymns to bright, friendly powers of nature, the latter had gained prominence already in the earliest age known to us. Man had lifted his eyes to the beneficent blue vault of heaven. He had turned his gaze inwards into his conscience and the inmost recesses of his being. He had recognised the service of totemism in enabling savagery to abolish promiscuity and establish exogamy. There is hardly any evidence in our finds of orgiastic worship, indecent ugly symbols, bloody sacrifices, drunken nudity, or dancing to lewd songs. The bronze dancing girl‡ rather represents an ancient form of religious prostitution, considered as a safety-valve for society when it passed from polygamy to monogamy. Her face and limbs express the abandon characteristic of her class, but her expression is one of disdain and her eyes are half-closed. But the animal in man dies hard. Hence the conception of Shiva as *Urdhvaretas*, the ideal of a society of *upavita brahmacharya,* upholding chastity and continence as cardinal virtues. The passions hover around Him like wild beasts baulked of their prey, but he is undisturbed in serenity and spiritual contemplation (Plate XII, Fig. 17). Such emphasis on personal religion prevented mythology from corrupting or clouding the essential principles of religion in its ethical and ontological aspects.

S. V. VENKATESWARA

* See my *Indian Culture*, Vol. 1. Chap. 3. section XX.

† Pl. XII, Fig. 18. Plate XCIV, Figs. 6 to 8.

THE WORLD IS ONE

[Two authorities, each eminent in his own field, write of the influence of science which is paramount in East and West alike.]

I.—SCIENCE AND SOCIAL DESTINY

[**Waldemar Kaempffert** has been popularising science for thirty years. For eighteen years he was Editor of the *Scientific American ;* for five, of *Popular Science Monthly* ; at present he is the Science and Engineering Editor of *The New York Times.* He is the author of *A History of Astronomy, A Popular History of American Invention* and *The New Art of Flying* which was one of the earlier works on Aviation. He was the first Director of the Chicago Museum of Science and Industry.—EDS.]

It is no accident that we dance fox-trots instead of minuets ; for the dance is part of our culture. It is no accident that we ride in motor-cars, fly from London to India in aeroplanes, turn our wheels by electric motors ; for these, too, are part of our culture.

When we speak of a culture we conjure up a picture of group behaviour—of a people influenced by common instincts, passions, motives and interests. A social tension is evident, a tension which compels men to act, dress and think more or less alike. If the Greeks were merely amused by machines, if to them philosophy and geometry and art were all-important it is not because their minds were inferior to ours but because they had cultivated different interests under social tension. Tension always seeks relief. And relief comes through art, religion, philosophy, arms or science, depending on the crucial need of the epoch. When we say that "the time is ripe" for the appearance of a scientific discovery or a novel we say merely that social tension has been eased a little.

A change came over our group aspirations about the middle of the eighteenth century. We became of a new impetus. What we call the objective, scientific point of view and the experimental method took possession of us. Professor Whitehead calls this "the most significant change in outlook that the human race has yet encountered." It is an outlook that a few men who lived before the eighteenth century had—very few. Archimedes, Galileo, Newton were among them. The point is that the outlook became that of large blocks of humanity. There was never a time when some men did not experiment and measure. But "science," as we use the term is modern.

It is one of the characteristics of science that there is nothing national about it. To be sure the present German regime would have us believe that it is essentially "Nordic," and the rulers of Soviet Russia try to persuade us that it may be either capitalistic and bad or communistic and good. These are but reflections of passing political and social moods. It is impos-

sible to say of a new discovery in atomic physics or chemistry that it is Japanese, French, German or British if the name of the discoverer is withheld. And so of the method by which the discovery is made. Science and the scientific method are the common possession of all civilized peoples.

Similar arguments can be advanced for the universality of fundamental religious beliefs, of philosophy, of art. All are marked by the same devotion to a spiritual selflessness. Yet it is undeniably science that dominates our lives. We cannot escape its influence. Even if we are merchants or lawyers we try to apply its dispassionate method in forming our judgments, though not always with success for lack of the necessary objectivity, thoroughness and knowledge of vital facts. It is certain that industry is now utterly dependent on the research laboratory for its technical progress. Scientists are as indispensable in the great chemical or electrical plant as works managers.

It is because the spirit of science broods over civilization that society must some day be welded into a planetary whole. The political and economic situation of most countries argues against this belief, I know. Despite the collectivistic character of science there never was a time in the memory of living men when economic barriers were so high, when governments were so bent on protecting their subjects and citizens from what they conceive to be the evil effects of immigration, when nations tried so hard to be economically self-contained, when hostility was so rife. The spectacle is sad but not hopeless. The curve that marks the cultural rise of man does not always sweep upward. It has its peaks and its valleys. We happen now to be in a little valley—a depression figuratively and economically.

The more astute and pessimistic observers have a low opinion of social man but a high opinion of his scientific achievements. As scientists we are demi-gods; as social creatures we are still barbarians who do not know how to make proper use of our scientific discoveries. In the days when radium was the latest marvel and physicists told the world that it held enough energy in a few grammes to blow up a battleship, Sir Oliver Lodge rejoiced in man's technical inability to apply that discovery. In the light of history it was evident enough, he thought, that nations, half savage for all their cultural progress, would destroy one another if they had unlimited energy at their disposal.

There is no reason to suppose that we must stumble on, century after century, in the dark, with the strong conquering the weak, with cultures decaying and others rising in their places until through a long, cruel process of trial and error in which whole nations are sacrificed men at last will reach a state when they will have a sense of belonging to the Earth rather than to the particular part of it where they were born; when racial and religious differences will be sunk in a common realization that it is the moral, spiritual, social and even physical evolution of *homo*

sapiens as a species that counts rather than of groups who call themselves Germans, British, Chinese or Frenchmen. It is not a Utopia which is envisioned but a practical state of society. And it is through science that this state must be achieved.

Probably many so-called "pure" scientists—the mathematical physicists, the astronomers, the biologists, the experimenters whose lives are spent in wringing a few more facts from matter or from life —are even now ready to live together with something like peace on earth and good will toward men. As a class they at least are singularly free from the prejudices and blindness that afflict the crowd. And it is the crowd that science must conquer—that it will conquer in its irresistible onward march.

I have already said that it was not until about the middle of the eighteenth century that science, as we understand the term, became the possession of increasingly large blocks of humanity. Possession in what sense? In the sense of applying science to changing the environment, to the fashioning of a new material world. It was for its practical uses that science was fostered by the masses. Money could be made with its aid. Comforts could be secured. Wars could be waged more effectively. Distances could be traversed with breathless speed.

Communication between the antipodes was possible, with telegraph signals and even voices flashing over oceans. But the selflessness of research that made these triumphs possible, the devotion to fact-gathering with no thought of personal gain, the spirituality that is the very essence of science—these are not yet the common possession of men. It is not until the attitude of Galileo, Newton, Einstein and the great physicists of our time becomes the attitude of the masses that the brotherhood of man will be achieved.

That brotherhood must follow if science is permitted to progress as in the past. It must follow because of the increasing part that engineering, which is applied science, must play in the conduct of social affairs. Through social tension and especially economic tension the engineer has changed the enviroment in less than two centuries. In bringing about the change he has broken down the traditions and habits of whole nations and made these nations live alike at least. And this he has done by bringing to the masses the fruits of applied energy in many forms. Turn where we will and we see that the masses reap both the benefits and the evils of technology. Telephones, telegraphs, broadcasting—all are intended for the masses. Tinned foods, film plays, books, newspapers—these, too, are for the masses. Water is supplied to the masses and elaborate drainage systems carry off the wastes of massed humanity. Without officials whose task it is to keep the masses in health by preventing epidemics we fall a prey to contagious and infectious diseases. Our clothing is cheap because it is made according to a common pattern for the masses. Our motor-cars, our bath tubs, our tinned foods are produced in quantity for the masses. When we say

this we say only that through the engineer the masses have reaped the material benefits of science.

Because we bathe in water that comes from a common source, because we use the same telephone and telegraph, because we laugh at the same film plays, because we eat the same tinned foods, because we ride in the same motor cars or railway trains it follows that there must be organization. We are not aware of the organization, not aware that we have been regimented, not aware that we have lost much of our individual freedom to act as we please. Yet there is no lack of beauty and love for those who know where to seek them.

We have less economic freedom than before the introduction of the steam engine and the factory. We shall have still less if science progresses with its present rapidity and the technologists apply its discoveries in changing community life. On the whole these advances must affect more and more people. Airplanes, cables, wireless, telephones, ships, railways already tie countries together. An earthquake in Japan can no longer be treated by an American or an Englishman with the indifference that characterized the reception of remote catastrophes in eighteenth-century England, and this for the reason that the event becomes immediately known and affects people who will never see Japan. Despite armies, tariff barriers, nationalism, countries do hang more together than they did two centuries ago. Already more and more Orientals dress like Occidentals. They, too, are drilled by telephones, telegraphs, mass transportation, cinemas, to live as does the Western world. The outward distinctions that still remain, science and technology will break down.

To most of those who may read these prophecies of more regimentation the prospect will seem horrible. But so would a prediction of modern life have seemed horrible to a Cro-Magnon man. I do not refer to the slums, the disease that accompanies overcrowding, the ugliness and dirt of factory towns, the long hours at the machine or the loom, the drabness of an industrial community. These are avoidable evils. It is the hunting, the hand-to-hand combats, the struggle with the elements of the forest, the independence of his existence that the Cro-Magnon man would miss. His tribal life made no heavy demands on him. We have reconciled ourselves to these losses. For all our adventures into the geographically unknown, for all our love of sports, for all the expression that we are still able to give to the Cro-Magnon within us, we would resist any attempt to deprive us of telephones, cinemas, books, newspapers, broadcasting, wireless, motor-cars, tinned foods, clothes made in factories, electrical conveniences and energy generated in great central stations. These benefits must be enjoyed in common. Common enjoyment is impossible without subjugation of self. So the wider application of science will force us gradually to substitute for the notion of personal freedom the notion of social destiny. What we have now is only a beginning. Not

yet are we socially awake. We have but yawned and stretched our arms without even opening our eyes. And with social destiny is entwined the destiny of the human species.

The late Professor Percival A. Lowell wrote long and eloquently on Mars. He thought it must be inhabited by beings more intelligent than terrestrial humans. The famous "canals" were to him the outward evidence of an effort to distribute the little water that came from the melting polar snows to the temperate and equatorial zones where intelligent life could still be maintained in desert oases. He thought that all national differences must have been sunk ages ago in the common desire of all Martians to save themselves by making the most of the little water that might be husbanded and distributed. Lowell's ingenious hypothesis was never accepted by astronomers. I mention it here because it drives home the lesson that I am attempting to teach—the lesson of a common social need that can be met only by common action. The more we change the environment through science, the more discoveries we apply, the more machines enter our lives, the more senseless must international rivalry become. Already this increasing complexity demands considerable international co-operation, as in electrical communication, transportation by air, land or water, and the transmission of energy. A point must be reached when this international co-operation of engineers will become a paramount necessity. And when it is reached either we must sink our national differences or society will sink. Merely as a matter of self-preservation the brotherhood of man becomes a practical need through science and its application.

WALDEMAR KAEMPFFERT

II.—SCIENCE AND UNIVERSAL PEACE

[**Jean Louis Faure** is well-known for his numerous valuable contributions to surgery, and has created instruments which are used the world over. He is professor of gynaecology and since 1924 a member of *L'Académie de Médecine*. He is consecrated to the solution of certain problems, among them the treatment of cancer. He has travelled much in order to study surgical methods abroad and to demonstrate French ones. Not only a surgeon and a professor, a traveller and an ambassador of science, he is also the author of *L'Ame du Chirurgien*, of *En Marge de la Chirurgie* and recently of *Au Groenland avec Charcot*.—EDS.]

"What has science done to uphold the ideal of universal peace?" Very little, alas! And what more can it do? Did we not see the most tragic and the most murderous war that ever shook Europe, break out in spite of the magnificent scientific efflorescence? The discoveries of the last few years, which still astound us to-day, helped to organise the slaughter, and increase tenfold the horrors, of that war. This is not encouraging. We clearly see how explosives, armaments and

poison gas make war more horrible; how can these help the cause of peace?

Refusing to be lulled to sleep and dream or to fancy things as we wish they were, we should try to see what role scientific research can play in guiding the evolution of ideas towards a future of peace and human brotherhood.

It is a noble idea which springs from the generous heart that the scientific spirit, or rather that science itself, will mitigate the results of men's madness. We see instances, lamentable and absurd, of that very madness all around us to-day. The scientific spirit and the common aspirations of scientists, whatever the discipline to which they consecrate their lives, their talents and sometimes even their genius, can but bring men closer together for the realization of a common ideal, whose goal is the search for truth.

Certain circumstances help to bring together scientists of different countries. I speak of the scientific congresses which before the war were becoming more and more important, especially in the realm of medicine. There are many of us —nearly always the same scientists —who meet at these congresses, in the four corners of Europe, and sometimes in America, who are pilgrims of the wide world and who are curious about monuments, museums and great historical remains. The value of these congresses lies more, we must admit, in the links made between the different members, than in the purely scientific questions discussed. After the war, there was a certain coldness between the scientists coming from countries whose soldiers had killed each other on the field of battle. But, little by little, with the efforts started for better understanding, and by coming together again, the old contacts have been resumed in a most loyal, courteous, and sometimes friendly fashion. Naturally none of us can forget the horrible events we witnessed, and in which we often actually took an active part. But we all know that none of us are responsible for the origin of these events. The source goes higher up, up to the great culprits, who, alas, have not paid the penalty. I have myself attended these congresses often enough to be able to assert that only words of peace, hope, courtesy and often even of sincere and perfect friendship, are spoken there.

The great saying of Pasteur: "Science has no country, but scientists have one," is still true. But scientists, who live in an impersonal and serene atmosphere and who remember the cataclysm which almost destroyed civilization, know that, if civilization is to survive, the sombre madness of men for the country dear to their hearts and the land of their childhood must never again drench the earth with blood. They know this precisely because they have a country which they would like to keep and guard, with its joys and its sorrows, its virtues and its faults, its maternal soil and its sky which nothing will replace.

Practically all of these men are the bearers of good words and are

messengers of peace. And without doubt peace would one day descend upon the world if there did not exist in all countries, keeping alive discord and hatred between men, the passions and tumult, sometimes even the criminal excitement, of a mad Press blowing upon the fire which slumbers beneath the ashes. For there are men who seem to take pleasure in reopening wounds which ask only to be allowed to heal. They do this sometimes out of carelessness, unconsciously, and sometimes, alas, out of self-interest, to keep their prestige or their influence as controversial writers or as party chiefs.

Yes, I am sure that scientists can do a great deal to uphold the ideal of Universal Peace. They can do it by direct action, humane and naturally turned towards the good. They can do it above all by the close links that are formed between them. Finally they can do it by a certain community of thought, of research and of aspiration towards a higher ideal.

But if scientists can do a great deal, I have the profound conviction that science itself cannot do much. Abstract science can do nothing. Science speaks only to reason and the whole of the war psychology speaks only to the emotions.

People are pushed against each other by deep forces in which reason has no part. A lingering on of historical conflicts; a clearing up of secular hatreds always left unsettled until later and never finished; ideas of revenge, a dominating spirit; a real or a faked conviction of ethnic superiority; natural or dynastic interests, true or imaginary—these are the deciding motives which reveal emotion much more than reason. Where emotions rule and where passion has a free rein, there interest no longer counts and reason is annihilated.

Certainly we all see, that reason has no place in the decisions on which sometimes the fate of millions rests. We know that war would never be, if reason spoke at those fatal moments when the fate of Empires is settled around a green cloth, when men play their prestige, their glory and their power against the lives of others—not their own. Who is the statesman who would kindle the fire if his decision would send him as a common soldier, to the front-line trenches or to the country devastated by a downpour of shells?

And then too, we have to take into account, even more than has been admitted, the interests of the great financial magnates, who by more or less hidden ways, through the corruption of some and the venality of others and because of the blindness of the public, can rule the destiny of the world.

The more I think about it, the more I am convinced that scientists and not that abstraction we call "science" can influence the minds of men and nations towards peace. Many of them, especially perhaps those whose minds are more completely free from ancient discipline and religious conventions, have a deep aspiration towards the highest conception of universal ethics, beyond all dogmas and all revelations. Because of the dis-

appearance of a doctrine based on faith, there is a kind of necessity to prove to oneself and to others that souls free from the secular rule of the churches are self-reliant and do not need the spur of supernatural powers and the fear of divine sanctions to cultivate in the depths of their consciousness and to spread all around them the noble ideas of goodness, charity, justice and the brotherhood of men.

There are apostles and martyrs among the hosts of unbelievers, in the multitude of unknown heroes, who at the peril of their lives go to spread throughout the world, among the most backward peoples and the most primitive races the doctrines that in their eyes are the sacred patrimony of eternal truths. During the last century, there has arisen a great movement of ideas especially among men of science. This is due to a natural phenomenon, one that I state but which I do not allow myself to judge: the great discoveries of science have detached men from the revelations of faith.

Science can have a real influence on the ideal of universal peace because of the spirit of the men of science. But we must not close our eyes to the fact that scientific discoveries work for war rather than for peace. The great catastrophe of twenty years ago demonstrated it only too clearly. All scientific discoveries served rather to increase, in various proportions, the evil, cruelty and length of the war than to lessen its ravages. Chemistry, of all sciences, has been the great murderess—explosives, war gas, the possibility of taking from ozone the nitrates not otherwise available; and soon, perhaps, if fatal times return with their evil days, chemistry will produce synthetic petroleum and rubber—deprivation of which by blockade would end the war.

Even the marvellous progress of medicine and surgery was favourable to the lengthening of the great drama. It might have been said that France won the war with her wounded. During the four tragic years when a million and a half men disappeared, mowed down on the fields of battle thanks to the progress of ballistics and the art of manufacturing cannons, or died as a consequence of their wounds, —more than two million were wounded and ninety-five per cent of them were healed.

They would almost all have died of infection if the surgeon had not been there to stop the fates. And how many others would have died of tetanus, as we saw it happen at the beginning of the war, before the anti-tetanus injections, given to all the wounded, put a dead stop to this horrible illness. However paradoxical it may seem, it was the perfect surgical aid in all the armies which allowed the necessary forces to be maintained although they were diminishing. They were maintained thanks to the wounded who were healed and came back to sacrifice themselves again.

Must we *then despair of Science?* I am afraid so unless we place upon science the tragic hope that one day it will end war by the very excess of evil that it will be able to cause.

"Aviation Will Kill War."

That is the title of a book written by my son, who for the last five years has been using all his energies to convince the leaders of the necessity of an aviation of reprisal which is not built in one day. Five years—so that a doctrine as simple as that may begin to be understood.

For if we had an air army able to answer in a few hours an attack of the enemy and to carry to the large cities of any aggressor, fear, death and devastation by means of explosives, deadly gases and especially innumerable fires—whatever may be the stupidity and the folly of men, it is clear that the aggressor, sure of the disaster of the morrow, would not hurl himself into an adventure in which the destruction of his neighbour would be followed by his own annihilation. For after all human folly must have its limits!

The day we have the air army that we should have, that day, Science will have killed war.

In the meanwhile let the scientists work with all their strength to spread the idea of peace. They will do their duty.... But we live in a century at once magnificent and cursed, when all those who breathe the air of their native land and look upon the light of day must give up the hope of seeing their mother earth at last free from the bloody scourge of war. But if they must give up this hope for themselves, let them at least work for their children and their children's children. Let us all put our very hearts into this great work. It is not possible that ancient hatreds and unrestrained passions cannot little by little dampen their violence and diminish their harshness.

Ideas of justice are spreading more and more throughout the world. But men cannot come together on the means of securing it. And without doubt those who think only of battle are not the ones who work the most for it. Blood is still often shed in the name of virtue. The words of the Christ preaching on the mountain have, for two thousand years, been lost among the echoes of the desert. Let us, however, desire with all our souls, that one day they may awake, bringing us Hope, and that Humanity, regenerated, will live in peace based on the brotherhood of man.

J. L. FAURE

NEW BOOKS AND OLD

NON-VIOLENCE IN POLITICAL LIFE*

The issue of Violence against Non-Violence, of Pacifism against War-mindedness, seems to me the most important in the world to-day. The choice is absolutely cardinal. East and West the nations are caught in a vicious circle of preparation for that new World War which their mutual attitudes, if sustained, make inevitable; and modern war on any such scale must be, as so many writers of all views insist, as near to race-suicide, or anyway the extinction of civilization, as makes no matter. Moreover, if attitude compels preparation, preparation in turn strengthens attitude, and so the dizzy whirl goes on, giving now week by week, day by day almost, new headlines to the newspapers and new despairs to the hearts of men of good will. Along *that* road there is no release; the only liberation is a complete reversal of attitude, a stepping outside the circle altogether, the acceptance of a true Way of Peace, the peace which has washed its hands of violence without equivocation.

To many, to most, people that must, I realize, appear little better than a counsel of despair. There are some who will even agree with it, yet find no hope that the hearts of men may be so changed that catastrophe can be averted. Look, they will say, at political life the world over, based in essence upon force everywhere, in countries communist, fascist, and plain capitalist alike. Violence is their faith, and in the means to violence only do they set their trust. In such an atmosphere the pacifist cries like a babe in an earthquake.

The point is a powerful one, even though far less final than many who make it are disposed to imagine, and must be faced by all whose aim it is to make pacifist principles politically effective. Yet before proceeding to that, it may be worth while considering its relevance to the personal pacifist position. I myself question whether it has any at all. The man of integrity—and the pacifist who is not that is not worth talking about—will dominate his politics by his religion; he cannot in the nature of things reverse the process and make his religion subservient to social *appearances.* A man's religion, if a vital one, must be gathered to himself out of, and validated by, his total experience, which will include such appearances, but if he has, out of his experience, come to disbelieve that evil means can ever lead to a good end, and that violence is in itself always evil,

* *The Faith Called Pacifism.* By MAX PLOWMAN. (J. M. Dent and Sons, Ltd., London. 3*s.* 6*d.*)

The Source of Civilization. By GERALD HEARD. (Jonathan Cape, Ltd., London. 12*s.* 6*d.*)

The Power of Non-Violence. By RICHARD B. GREGG. (George Routledge and Sons, Ltd., London. 10*s.* 6*d.*) The American edition of this book was reviewed by our friend Dr. Kalidas Nag in our issue of May 1935.

however and by whomsoever applied, since it produces nothing but only aborts and destroys, he will not be deceived by the argument that his use of violence will be good since he himself has the highest intentions. (The most ardent militarists have often the highest intentions.) Once he has accepted not only the moral but the practical necessity of abstention from violence, he really has no choice in the matter. He will be bound to say of himself and those who feel with him: "Better that we should perish than become the destructive thing we loathe."

The important thing is that he should have faced and accepted imaginatively that possibility. The pacifist will be an idealist in most senses of that variable term; he must also have armed himself with the most drastic realism. There must be in his outlook no room for disillusion; his convictions must admit no qualification. If he genuinely *is* a pacifist, and not merely one who thinks pacifism admirable in theory, even the threat of complete extinction, biological and metabiological, cannot move him, *for there is nowhere else for him to go.* He can no more return at will to that violence he has discarded than he can return at will to a religious form which has ceased to compel his belief. If he sought to do so he would be like a modern man taking to himself a broomstick wherewith to ride the roof-tops!

In the last resort, then, pacifism must start, and must be prepared to stand alone, as a personal and individual thing, an assertion of the primacy of inner attitude over exterior circumstance. It must be a religious conviction, not a political tactic. Nevertheless, just as no religion is complete until it is carried into every sphere of living, so with this. Pacifism, to fulfil itself, must enter into politics.

We return to the problem: How is it to do so? How is so tender a shoot to pierce the armour-plate of the power and prevalence of violence, to which so many people fly not from inclination but from fear, denying their more sensitive qualities? The answer is not easy. Indeed, we may say that as the question has only recently seriously begun to be asked, so it has only recently seriously begun to be answered. Some of the suggestions, and not from the least-known pens, have been pretty poor, scarcely touching fundamentals at all. Here, however, are three of the best and the most basic books on the subject which have yet apppeared. Each in its way goes to a root of the matter. Max Plowman expounds the immediate need, human and political, of the non-violent way. Gerald Heard's concern is to suggest its biological and historical validity. Richard Gregg, in his volume which has already been reviewed in these pages but which I cannot refrain from referring to since it seems to me one of the most important books published in recent years, seeks to show its method of application and probable practical working.

Mr. Plowman is a deceptive writer. He tends habitually to understate, to imply rather than assert, to present the seed of

thought for your own growing rather than the full flower for your easy plucking, and to deliver what he has to say in tones so quiet that one has to listen very attentively really to grasp the depth and vital nature of his message. Partly this mode of address derives from genuine modesty, partly from distaste for the modern habit of saying everything in headlines. But his brevity springs from concentration, and his every piece of writing is compact of *wisdom*. Thus his book is small and in its form casual—some half-dozen articles "written at request from time to time"—yet it has the cohesion of consistent thought and touches essentials on every page. On the one hand he writes of pacifism's religious basis, on the other of its political immediacy, and displays as much insight into the one as the other. Above all, he perceives what too many so-called pacifists are blind to, that in a pacific world the whole structure of society will be changed. "The existing mode of society is one which inevitably pushes its members into war." Unless co-operation can be set in the place of competition there is no escape from violence. The only solution lies in a pacifism which shall be basically socialist and a socialism which shall be basically pacifist. This, Mr. Plowman asserts, can only come about when fear is overcome by imagination, and magnanimity takes the place of greed. Humankind to-day have reached a point of crisis, and henceforward must become fully human (and "in the active consciousness which distinguishes a man from a beast, one human being cannot kill another") or begin to perish.

A great wave of natural force has been let loose by the opening of the sluice gates of scientific discovery. Now a great wave of humanism must rise to meet it on the other side of the lock, or the unleashed forces of Nature will sweep mankind in a flood to destinies unthinkable.

That, essentially, is Mr. Heard's conclusion, though he comes to it from a different angle and after much more elaborate preparation, involving a remarkable and brilliantly mustered conspectus of the human race as social organism from the very earliest times to the present day. The principal intention of his long and detailed study is to set absolutely aside the nineteenth-century evolutionary conception of Progress by the Survival of the most Violent, and to show instead that the human race has developed from its farthest beginnings by preserving sensitivity, "awareness." Nature red in tooth and claw, it is argued, is in the main Nature perishing; man is not by inclination warlike, and violence is a symptom of decadence brought on by unbalanced mental development.

Man is not a war-maker, but if he grows in individual self-consciousness, through it experiences that sense of sunderment from his fellows, and through it makes those inventions which destroy custom, then his society will start disintegrating, and physical coercion and violence will appear as the only way to prevent anarchy.

That, he holds, is our state to-day, and that contention at least few

will deny. As remedy, "self-consciousness must be consciously corrected and rebalanced," and most especially, in his view, by that psychophysical knowledge, embodied in Yoga practices, which the East has never lost but which the West, to its great peril, has in the main neglected and forgotten.

Mr. Heard's book is not entirely satisfactory. A strikingly clear and decisive speaker, he writes often with a curious turgidity. He certainly dismisses Darwinian evolution too easily, and his explanation of Darwin himself as a theorist is too facile to stand much examination. Also, and perhaps even more importantly, he is distressingly brief and indefinite, and altogether at his weakest, where he touches upon the matter of positive remedial action. Still, he establishes a case, and a very important one, for the belief that violence is not inherent in, is in fact contrary to, our human nature.

Both Mr. Plowman and Mr. Heard do leave us a little wondering what the next step, and especially the politically effective step, may be, however much strengthened in our personal pacifism and reassured of its potential application to all humanity. It is here that Mr. Gregg's book will prove so valuable. It is in effect neither more nor less than a text-book of the theory and working of practical pacifism, an *active* pacifism whose weapon is not "mere non-violence or passive acceptance of evil" but an organized non-violent resistance which in limited circumstances has proved its power in practice.

Mr. Gregg gives the key to its working in a phrase: "moral jiujitsu." Its unexpectedness throws the attacker off his psychological balance, stimulates his imagination by its strangeness, creates doubts of his values, and allays his fear. It is a method which posits the potentiality of goodness in every man, and also the instinct of human unity. But for the resister himself a potentiality is not enough; there must be active in him love, courage, faith, sympathy, humility, a total honesty—all the virtues comprehended in the true meaning of the word "imagination." He must seek a mutual and not an imposed agreement, not to break but to change his opponent's will from within; his aim must be justice at whatever cost to himself, even his own death. His must be the love that accepts sacrifice, and takes upon itself the burden of suffering.

All this implies, no doubt, a direct step into a religious way of life, but it is much of Mr. Gregg's merit that he does not feel himself therefore at liberty to soar to realms of sanctified exhortation. From first to last it is his aim, and his achievement, to explain his subject in simple, concrete psychological terms, facing all his difficulties honestly, and at the end suggesting practical disciplines and organization. Small beginnings are, as he says, inevitable, and even his highest hopes may seem but saplings before the avalanche of violence which is the dominating power of politics almost everywhere. Yet it is sometimes the saplings which survive the storm, and Mr. Plowman, Mr. Heard and Mr.

Gregg—with how many others of similar mind to-day ?—are unanimous in declaring that there is no other path.

Pacifism in its essence is an individual act, rooted in inner attitude, and that aspect of it must never be forgotten, for it is its impregnable strength. But to change the outer world it must perforce find political expression, and since there exists to-day *no* political party or movement (at any rate in the West) in which the pacifist can have the faintest confidence, the burden is laid upon him of creating a new politics which, unlike any other, is based upon personal integrity, has faith in human nature, and is directed by human imagination. The task may seem terrifying, but Mr. Gregg shows at least that there *is* a way and a weapon—that of organized non-violent resistance—which might, could men but be brought to realize its power, truly work miracles in a world in which, as Mr. Heard says, "millions honestly dread and detest war because they hate cruelty quite as much as they fear pain and ruin .... Tell them there is a way out, and the force of compassion that is in them may well drive them to scale that way, however steep."

GEOFFREY WEST

A Survey of the Occult. Edited by JULIAN FRANKLYN, with contributions By DR. F. E. BUDD, J. H. MOZLEY, M. A., S. G. SOAL, M. A., B. Sc., and ALASTAIR BAXTER. (Arthur Barker Ltd., London. 10*s.* 6*d.*)

"The history of occultism," writes the editor of this book, "may rightly be regarded as the history of humanity studied from the point of view of man's behaviour in relation to the vast unknown and of heroic endeavours to influence the titanic forces controlling, or seeming to control, his destiny—the powers holding the reins of life and death." Here, then, in occultism, we have a subject of vast interest and importance, of which a survey is certainly desirable. In project, this book is excellent: unfortunately the performance leaves much to be desired.

The arrangement is alphabetical. Under a few and most important entries, long monographs are given. In some other cases, there are short explanations. Most of the entries, however, serve as an index to the monographs. References are not by page, but by paragraph number, and, as each monograph is numbered separately, the name of each monograph, as well as the paragraph number, has to be given. In this way, an enormous amount of space is wasted, or, alternatively, the book is made to appear much fuller than it really is.

Mr. Alastair Baxter writes the monograph on Alchemy. Without being very profound, it is informative and well-balanced.

> Viewed in a correct perspective, alchemy was a curious blend of religion, occult philosophy and natural science, carried out by deep-thinking learned men who implicitly believed in the truth of their theories concerning the nature of matter and things spiritual.

Mr. Baxter conveys the impression of one who can sympathise with the ideas and aspirations of the alchemists, but who is nevertheless alive to their shortcomings. The monograph is the best in the whole book.

Mr. Soal contributes the longest monograph, that on Spiritualism. It is decidedly informative and interesting, but suffers from the defect of being written from an extreme point of view. Mr. Soal is one of those who consider it easier to credit the possibility of telepathic rapport between two minds, of which one is in a *future* state, than to accept the spiritist hypothesis.

Dr. F. E. Budd is responsible for a very useful monograph on English Literature and the Occult, while Mr. J. H. Mozley writes on Occultism in Ancient Greece and Rome. The remaining monographs are by Mr. Julian Franklyn. They are of unequal merit, but are in practically all cases marred by a hostile spirit. Mr. Franklyn is too apt to obtrude his own ideas, and he seems rarely able to resist the temptation to be funny. After all, if the occult is not worthy of being surveyed seriously, it is not worthy of being surveyed at all. Moreover in a work of this encyclopædic character, impartiality is a desirable virtue. The average reader attracted by the title of the book is likely to be far more interested in the occult than he is in Mr. Julian Franklyn.

The monograph on Astrology provides the worst instance of useless writing. Mr. Franklyn confines himself almost entirely to an attack on the puerilities of modern Astrology as manifested in the writings of a certain modern astrologer, and of the rubbish which now occupies a prominent position in certain newspapers. Surely such matters could have been summarily dismissed, and some points of greater interest concerning Astrology discussed.

It is remarkable that there is no monograph dealing with Theosophy; comments regarding H. P. Blavatsky can hardly be regarded as serious criticism.

H. S. REDGROVE

[Our reviewer has touched so lightly on the lack of a monograph on Theosophy in the book under review that we feel we must add a note of protest against such an unpardonable omission in any survey of the Occult which would lay claim to even the rudiments of scholarship. The brief and entirely inept reference to Madame Blavatsky is in itself a condemnation of the book. Madame Blavatsky has been acclaimed by thousands as a great Occultist, and every day adds to the number of her appreciators. The philosophy contained in her monumental works, *Isis Unveiled* and *The Secret Doctrine* is becoming ever more widely known and is attracting the attention of some of the foremost thinkers of to-day, as readers of this magazine have had opportunity to learn. Much more also is now known about the Occult, and Madame Blavatsky's explanations as to the rationale of occult phenomena are to-day receiving the respectful attention and consideration of psychical researchers. Like all great people she was in a sense before her time.

Another point: Madame Blavatsky did not invent Theosophy. It is no new philosophy, as she so constantly reiterated; it has history behind it and as a system of thought has long been recognized by well-informed people. But in this *Survey* we look under the letter "T" and find no mention of Theosophy; in vain also do we search for the great third-century Theosophist, Ammonius Saccas. The Editor might consult with advantage various important publications—at least, *The Encyclopædia Britannica*—if he be ignorant on those matters. For surely there must be ignorance or perversity on his part to account for all omission of Theosophy. Whichever it be, it puts *A Survey of Occultism* out of court with all serious students. If it be the former, we can only condole with the Editor in having attempted a task quite beyond his powers; if it be perversity—we have nothing more to say.—Eds.]

Gujarāta and Its Literature. By Kanaiyalal M. Munshi (Longmans, Green & Co. Ltd., London.)

In his foreword to this excellent piece of literary history, Mahatma Gandhi points out that the survey "naturally confines itself to the language understood and spoken by the middle class. Commercially minded and self-satisfied, their language has naturally been 'effeminate and sensuous'. Of the language of the people, we know next to nothing." But, he continues:—

There is an awakening among the masses. They have begun not with thought but with action, as I suppose they always do. Their language has yet to take definite shape. It is to be found somewhat, but only somewhat, in the newspapers; not in books ... The unquestionable poverty of Gujarati is a token of the poverty of the people. But no language is really poor. We have hardly had time to speak since we have begun to act.

These words and the point of view they embody summarised for at least one English reader his feelings on reading the book. Gujarati literature was admittedly inferior to, for instance, Bengali literature. The literary achievements of Ancient India and of the West are, as Shri Munshi confesses, far beyond its scope, perhaps for a long time to come; and "the art of the great masters of the world's literature does not inspire creative effort in Gujarata." There are incidental beauties, certainly; there is the value which a vernacular literature must always possess; and yet, what was there to make the story of it not only necessary but memorable?

The answer is that this awakening—this finding of style in action—is a phenomenon which links it with the great literatures of the world. The English language was forged in a way not dissimilar. It was the great moral awakening of the English people under the Puritans which gave it the three incomparable works which are still its most perfect literary achievements—the Authorised Version of the Bible, the poetry and polemic of Milton, and the prose of Bunyan. How far are these from the courtly exercises of Spenser, "the poet's poet"! How great an advance, in many ways, even on Shakespeare!

This point has been put so well by Bernard Shaw in a passage which is by no means so well known as it should be, that I make no excuse for quoting his words:—

As to faith, hope, courage conviction, or any of the true heroic qualities, you find (in Shakespeare) nothing but death made sensational, despair made stage-sublime, sex made romantic, and barrenness covered up by sentimentality and the mechanical lilt of blank verse.

All that you miss in Shakespeare you find in Bunyan, to whom the true heroic came quite obviously and naturally. The world was to him a more terrible place than it was to Shakespeare; but he saw through it a path at the end of which a man might look not only forward to the Celestial City, but back on his life and say: "Tho' with great difficulty I am got hither, yet now I do not repent me of all the trouble I have been at to arrive where I am. My sword I give to him that shall succeed me in my pilgrimage, and my courage and skill to him that can get them." The heart vibrates like a bell to such an utterance as this: to turn from it to "Out, out, brief candle," and "The rest is silence," and "We are such stuff as dreams are made on; and our little life is rounded by a sleep," is to turn from life, strength, resolution, morning air and eternal youth, to the terrors of a drunken nightmare.

Let us descend now to the lower ground where Shakespeare is not disabled by his inferiority in energy and elevation of spirit. Take one of his big fighting scenes, and compare its blank verse, in point of mere rhetorical strenuousness, with Bunyan's prose. Macbeth's famous cue for the fight with Macduff runs thus:

Yet I will try the last: before my body
I throw my warlike shield. Lay on, Macduff,
And damned be he that first cries Hold, enough!

Turn from this jingle, dramatically right in feeling, but silly and resourceless in thought and expression, to Apollyon's cue for the fight in the Valley of Humiliation: "I am void of fear in this matter. Prepare thyself to die; for I swear by my infernal den that thou shalt go *no* farther: here I will spill thy soul." This is the same thing done masterly. Apart from its superior grandeur, force and appropriateness, it is better claptrap and infinitely better word-music.

In reading this book, I felt something of this same change in comparing, for instance, a quotation from "one of the most beautiful padas" of Mirabai, "the greatest poetess of Western India":

My heart is at peace only when I worship my Rama; otherwise I cannot even sleep. The double rosary on my neck is to me a lovely ornament. How can I forget my Lord, the bridegroom in all my past lives?

and Mahatma Gandhi's

God alone gives courage. Whom Rama protects none can injure. He has given us the body. Let Him if He wants, take it away. Even if you so desire you cannot treasure up this body. Like money, it has to be spent in noble acts.

And I felt, too, not only gratitude that

K. M. Munshi, himself so great a figure in modern Gujarati literature, should have been so excellent a guide to the past, but that he will follow the Mahatma's advice, " continue the work so well begun " and become the pioneer and chronicler of a more glorious future now being born while " Gujarat, like the rest of India, is brooding; the language is shaping itself."

H. ROSS WILLIAMSON

The Mind of Paul. By IRWIN EDMAN. (Henry Holt and Co., New York. $ 1.75)

This book is in substance the series of Schermerhorn Lectures in Religion delivered by the author in the spring of 1933 at Columbia University. He has tried to make available in terms of general philosophical interest, and for those interested in Religion in its relation to human culture and imagination, the fruits of Pauline research, especially during the last quarter of a century. The author's interest is to discover, in the light of the best available scholarship and reconsideration of the original documents attributed to Paul, what we are to make of the mind of Paul. Paul has often been interpreted in the light of theological controversies, as though he had been primarily interested in upholding theological dogmas. Or he is pictured in popular imagination as a missionary. But it is forgotten that he was above all a human being who had been caught by a vision which transformed his entire life. The author presents to us the various strands that make up the mind of Paul, with this vision constituting the central focus of all his thought and activity. The presentation is accordingly unique and true to fact. The author puts before us not Paul the theologian or Paul the missionary, but Paul the Mystic, who underwent a deeply religious experience which controlled and directed the rest of his life.

What exactly does it mean to call Paul a Mystic? The author tells us that it means in the first place, as already said, that Paul had a vision of Christ and, in the second place, that his whole philosophy of Christianity was a variation of the theme. " It is not I that live, but Christ that liveth in me." This latter sums up, according to the author, the whole of Paul's distinctive contribution to the religious history of Western Europe and to the varieties of religious experience. It was his intimate sense of union with Christ that sustained him amidst controversies and perils, and made him triumph over the flesh. And it is to such union with Christ that Paul regarded it as his mission to call all peoples.

The mind of Paul is best understood, according to our author, when this central fact in his religious experience is kept in view, and all other matters, such as his Jewish upbringing, his Greek home surroundings, and his contact with the disciples of Jesus, are sufficient to explain the manner in which this experience comes to be interpreted and acted upon by Paul. By close study and analysis the author attempts to show that Paul's mind is a unique blend of Judaism, Hellenism and Mysticism, with its centre in the risen Christ as revealed to him in his vision. Judaism gave Paul a history, a meaning and an attitude towards God in the light of which he interpreted his mystical experience of oneness with Christ; Greece and the Mystery Religions gave him that universalism which breaks through national barriers and seeks to win all peoples for a " Mystery " which was not unlike other Mysteries practised at that time; the Apostles gave him the human Jesus who was to save Paul's Christ from being a mere abstract formula. But above all, our author contends, it was the Mystic in Paul that kept all these influences subsidiary to his central flame of feeling of Christ as living in him, and of speaking and working through him. In this Paul is the pioneer spokesman of religious Mysti-

cism to the West.

The book is full of interest throughout, especially the last two chapters which deal in the most lucid manner with Paul and the Mystery Religions, and the mystical Christianity of Paul. To an Indian the description of Paul as having attained a mystical identity with the Spirit, and of this experience as underlying all his thought and activity, comes as the most natural way of understanding the mind of Paul, for in our country such union with the Spirit has always been regarded as the *sine qua non* of any great religious leader. While the theme of the book is therefore easily understood by us, it is of particular interest to see how this mysticism already familiar to us in Hinduism finds expression in a Jew whose religious make-up is somewhat different, and in Christianity, whose spread and development were brought about primarily by Paul. The book represents an important contribution to the study both of Paul and of Mysticism.

BHARATAN KUMARAPPA

The Book of the Gradual Sayings, Vol. V. Translated from the concluding sections of the Pali canonical Fourth Collection entitled *Anguttara-Nikāya*, by F. L. WOODWARD, M. A. (Pali Text Society Translation Series, No. 27)

As general editor of this Series, and writer of an Introduction to this volume, the most seemly review I can offer is just an exposition of the translator's work, in other words, just a boiling-down of my introduction.

With the publication of this volume, English readers have now access to all the most important Collections (*Nikāyas*) of Suttas or religious discourses, short and long, in the Pali Canon, collected gradually between the sixth and third centuries B.C. in India, *but as oral only*. There is only record of their being committed to writing in Ceylon about B. C. 80. The major portion of these fifteen volumes is the work of Mr. Woodward, who has for many years resided in South India, Ceylon and now in Tasmania, his share amounting to six of the fifteen. It is true that anything amounting to an "authorized version," or at least a corporate work on these four Collections is a work for a future generation. As I have said, the *Nikāyas* have as yet found but their Wyclifs, their Tyndales. The translators have worked alone, or at best as a pair. It is unlikely that the Pali Text Society will survive long enough to witness, and respond to, a demand for such collective revision. The English reader has been given some notion of the contents, and now and again—so new is yet Pali scholarship—he will have borne away misleading ideas.

This does not lessen the public's debt to the devoted, disinterested, and careful labour bestowed upon these five volumes by Mr. Woodward, and, in Vols. III and IV, by his friend Mr. E. M. Hare of Colombo. Neither is professionally a scholar, a *Gelehrter* as our neighbours say; both are men of research—*Forscher*. Shall I add, as I added to my husband's rather rueful remark: "Yes, they call me *Forscher*, never *Gelehrter!*" "Well, thank God for that"? The one, with Voltaire's hero, cultivates his garden, the other, his business office. And both ask nothing from us but that we would accept their annual subscriptions. This is in the "best tradition" of the Pali Text Society, and an honour to the world of research.

As to the contents of this last volume of the treatment of subjects by arithmetical progression, which is the system followed in the Collection (and not there only), these few points may be brought forward.

We are taken up from "ones" to groups of matters in tens and elevens—why should the "progression" have ended there, as if the grouped numbers had something to do with cricket? There was much luck in early culture associated with certain numbers, rather markedly so in India; but for Eleven there is nothing auspicious to be said. A winding up on Tens had been on the surface

of things, much more fit. We wait for a little careful research here, whereby I think a solution might be reached, if not in this limited space. In it one point should not be overlooked. I incline to believe, that when oral habit and oral revision had got to Elevens, there had begun the more ambitious effort to compile longer "discourses" such as are the First and Second Collections, and interest in the "progression" method was petering out, the plan being largely (not wholly), to incorporate passages in these from the older collections of the *Anguttara.*

In the subjects here taught, readers should note the insistence on three points especially : The aim or goal in religion: *attha,*—that which is needed and sought —is treated side by side with "the ought-to-be"—*dhamma.* Here we are in very early Buddhism. *Dhamma* is not here in its latter externalized code-meaning of "doctrine," it is that inner monition, linked by the religion of India, when Buddhism began, with the indwelling Divine Spirit or *ātmā* equal to our "conscience" : "ay, that Deity within my bosom." *

Next, the insistence on Growth or "making-become," as of the essence of the teaching (cf. pp. 84, 94, 100, 151). And lastly, it is growth not only of this or that idea or quality ; but growth of the very man, the self, persisting as self in worlds-wayfaring, yet becoming gradually transformed into That who he is here only potentially. "I praise not maintaining, let alone falling back ; I praise growth in the good that we should become."

Somehow, in the day of getting a standardized version, in the day of writing down, these original features withstood the manhandling of editor, of scribe. What a fortunate "accident" for us !

C. A. F. RHYS DAVIDS

What Does America Mean? By ALEXANDER MEIKLEJOHN (W. W. Norton and Co., Inc., New York. $ 3.00)

This penetrating analysis by a leading American educationist into the failure of a great nation to achieve its ideals has a significance wider than the boundaries of the United States. The American Commonwealth was a spiritual enterprise, launched with lofty if somewhat confused ideals of liberty, equality, fraternity and justice. Those ideals it has betrayed—in the denial of religious freedom, in the treatment accorded American Indians and Negroes, in the growing lawlessness and the creeping in of unscrupulousness in political and advertising propaganda. To-day its people are suffering from an unhappy sense of guilt and of spiritual incapacity.

> We are uneasy about what we have done. We do not like what we are. We have found ourselves unwittingly drifting into forms of behaviour which offend and terrify us.

In this widespread recognition of the discrepancy between aim and achievement Professor Meiklejohn sees at once the tragedy of America to-day and its hope for the future.

Throughout, the author champions spiritual against material values, the passion for liberty and justice against the self-interest, however enlightened, of the practical man, so-called. Unerringly he recognizes the genuine coin and rejects the counterfeit, but he cannot justify his choice to us with any finality. He is in the position, which many a schoolboy finds embarrassing, of knowing the answer without being able to show how he arrived at it. In his postscript Professor Meiklejohn casts doubt upon the survival of the spirit in man and repudiates the idea of the One Self in all. He does not call himself a Humanist, but his whole position involves the curious anomaly so characteristic of the Humanist ideology, which offers us ethics but denies us the metaphysics which afford their only logical *raison d'être* and without which ethics are as ineffective as shears with a single blade.

* The Tempest.

Is it because, although he lifts up his eyes to the hills of Greece and of Judea, the loftier mountains farther to the East are not within his view? Gandhiji he admits within the ranks of his heroes of the race, but he ignores the spiritual treasures of ancient India and China, whose metaphysics hold the proof of the validity of the very ideals he upholds.

Nevertheless, Professor Meiklejohn has produced an original and a striking study with a message for the men and the nations that have stressed outer rather than inner values. "The outer world, taken by itself, has no meaning." Materialism or "losing sight of the spirit as we plan for the body" he sees as the major fallacy of our civilization.

Liberty, the passion for which Professor Meiklejohn regards as the deepest motive in American life, is not freedom from regulation of externals, but inner liberty, freedom of the spirit. "Liberty is for men." Freedom of Worship, Freedom of Thought, Freedom in the Expression of Belief, Freedom of Assembly, Universal Suffrage and Universal Education, the author calls the six most striking expressions of the American demand for freedom. But he insists that "liberty is not for property." He opposes a "capitalist" economy as he condemns *laissez-faire*, the latter not because it will not work but because "it may meet the external test of happiness, of material success, and may at the same time lead us to such inner madness that the excellence of the spirit will be lost, that men, as human beings, will be destroyed."

> It is not imperative that any individual, or any nation, or even the race itself, should continue to be happy, should even continue to exist. It is imperative that so long as we do live, we do so with taste and intelligence, with fineness and generosity. Many things are worse than unhappiness. But nothing is worse than being contemptible. We must save America from that fate.

Professor Meiklejohn would make education a life-long process of becoming more sensitive and more intelligent; he would endow the press to free it from financial bondage and make it a true educational institution; he advocates a socialistic programme, but these are all means to the end of the true democracy which he envisages, with liberty and justice for all, a generous fellowship of the spirit in which all men, however different in capacities, shall be brothers and friends.

K. A. A.

The World Breath. By L. S. BECKETT (Rider and Co., London. 12*s.* 6*d.*)

Certain obvious limitations notwithstanding, this is a remarkable book. The author sets the latest discoveries and hypotheses of science side by side with certain ancient Indian doctrines and triumphantly writes Q. E. D. below the demonstration. Even the materialistic modern scientist will be carried part of the way with the argument in spite of himself, but he will be irritated by the occasional moralizing and no doubt offended by the position accorded to the ancient Indian Rishis as students of the science of Life. "There can be no doubt that they in their line were adepts as great as scientists are in ours."

As the title indicates, the "Great Breath," the ancient symbol of the ceaseless motion of the universe, is the fundamental concept developed.

The *Bhagavad-Gita* (VIII, 18) furnishes the key-note. Not only do such ancient texts suggest it, but Madame Blavatsky's *Secret Doctrine* presents it as a fundamental proposition, "the absolute universality of that law of periodicity, of flux and reflux, ebb and flow, which physical science has observed and recorded in all departments of nature . . . . 'The appearance and disappearance of Worlds is like a regular tidal ebb of flux and reflux.'" (Vol. I, 16–17.)

The working of that Law of Periodicity is traced in *The World Breath* in its majestic sweep throughout the universe, Being and Non-being, ebb and flow, outbreathing and inbreathing.

Everything is shown to follow the same law, from the growth and fall of the leaf to the birth of a star of radiant matter which radiates itself away into space through æons of time till it becomes dead ash and fit to sustain life as we know it upon earth. The rise and fall of civilizations are once more shown to be under periodic law, like all else.

The God described by the author is no personal being, but "the very principle TO BE" and "Being-as-such."

> Behind all that IS, there is THAT-WHICH-IS-NOT-THIS. When THIS ceases *to be* for us, then opens THAT which is *in itself*, but is not confined within the space-time boundaries, which condition everything of which our limited perceptions can assert IT IS. (p. 276)

The concept of reincarnation presented seems closely analogous to that of Buddhism—the reincarnation of an energy, which reaps in one life the fruits collected in its development in other lives until it attains to enlightenment and freedom from attachment to life.

The author has drunk at many Eastern as well as Western springs. He shows familiarity with the *Laws of Manu* as with the Buddhist Canon, with Lao-Tsu and Chuang-Tsu. In fact, his acceptance is too catholic and undiscriminating. Such a dangerous Hatha-Yoga practice as Pranayama, for example, is spoken of approvingly, and while the author concedes the possibilities of harm in psycho-analysis he obviously is convinced that they are far outweighed by its potentialities for good. Like the psycho-analysts themselves, Mr. Beckett confuses sadly the subconscious and the superconsciousness in man, whose sources and whose phenomena are the poles apart.

The author insists on an identical truth which has inspired all great teachers of the race, but among the latter he includes a few whose title to be listed in that company is certainly debatable. This is compensated in some measure by the devout and obviously sincere homage paid to the Buddha and his achievement of enlightenment. But whether as a reflex from a Christian background or as a sop to Christian sentiment, he still assigns a unique place to Jesus, who, he claims, "clearly attained a freedom from the limitations of human individuality, such as was never known before." He does admit that Jesus attained his stature by his own endeavours, not because his nature differed from ours, and he vigorously repudiates any idea of vicarious atonement. "His role is clearly to make men aware that they can save themselves." It really is an achievement in straight thinking to have come to this conclusion in spite of the somewhat naïve acceptance of the Gospels at face value as historical records and of bland ignoring of the fruits of the so-called Higher Criticism of our modern day.

It seems a pity that these defects should mar a presentation otherwise so admirable. Even in spite of them, the book repays perusal. It lifts the reader in spite of himself out of the petty and the personal.

E. H.

Jawaharlal Nehru. An Autobiography, with Musings on Recent Events in India. Illustrated. (John Lane, London. 15*s*.)

This book, Jawaharlal Nehru tells us, was written in prison, his object being to relieve the tedium of gaol life by some definite task as well as to review past events in India, with which he had been connected, to enable himself to think clearly about them. He wrote in a mood of self-questioning and not deliberately for an audience. But so far as he thought of an audience, it was one of his own countrymen and countrywomen. Yet it is a book which should be read by every Englishman who still cherishes any belief in the virtues of Imperialism. Its author has suffered much at the hands of the British Government. He has been beaten with *lathis*, has been imprisoned for long periods, has seen some of his

most distinguished fellow-countrymen brutally assaulted and insulted, and has had his own desire for constructive work baulked at every turn by official prejudice and the Government machine. Yet he writes without bitterness and if his account of recent Indian history is, as he warns his reader, " wholly one-sided and, inevitably, egotistical," it is certainly not so in its temper. Mr. C. R. Das, he tells us, once accused him of being " cold-blooded," and he certainly does possess a capacity for detachment which is rare in rebels. Even his bravest or rashest acts seem to have been committed with a cool consciousness of their necessity. Nor is there anything of the demagogue in him. " I took to the crowd," he writes, "and the crowd took to me, and yet I never lost myself in it; always I felt apart from it. From my separate mental perch I looked at it critically." And in his " Epilogue " he wonders if he represents any one at all and confesses to having become a queer mixture of the East and West, out of place everywhere, and at home nowhere. Such a feeling cannot be explained by the mere fact that he spent some years at Harrow and Cambridge. It is rather the result of living between two worlds, one dying, the other struggling to be born. In the break-up of tradition by modern thought his consciousness has lost its roots. Hence perhaps the impression his narrative so often makes that, despite his keen intelligence and generous sentiments, he is bewildered and at the mercy of events. The contrast in this respect with Gandhiji is particularly noticeable. He writes of him most appreciatively. But he is not religious himself and he believes rightly that religion has a lot to answer for. Consequently he cannot understand and is inclined to deplore the stress Gandhiji lays on the religious and spiritual basis of the struggle for independence and some of his comments on his teaching on personal matters, such as birth control, reveal how much intelligence has encroached upon spiritual insight. But as a clear-eyed spectator of outer events he is always interesting and constantly provokes admiration for the cool courage with which he has embraced the cause of Indian freedom and particularly the exploited peasantry. He is as impartial, too, in his criticism of the want of unity, the vague thinking and vacillating purpose of his own people as of the stultifying effects of the British administration. He has to admit that the Indian cause has been betrayed again and again from within. But the process has been educative and this book which is as much a study of the difficult awakening of a people as an autobiography exemplifies that resolute spirit of self-sacrifice through which India will vindicate her freedom from within.

HUGH I' A. FAUSSET

ENDS AND SAYINGS

"..... *ends of verse*
And sayings of philosophers."

"Mind is like a mirror; it gathers dust while it reflects. It needs the gentle breezes of Soul-Wisdom to brush away the dust of our illusions. Seek, O Beginner, to blend thy Mind and Soul."

"Thyself and mind, like twins upon a line, the star which is thy goal burns overhead."

—*The Voice of the Silence.*

Modern psychology has not yet succeeded in fully explaining the nature of the human mind and its numerous powers. Ancient psychology and Esoteric Philosophy look upon the mind as "the great Slayer of the Real," but there is the other aspect—" the Soul's mind." True spiritual knowledge cannot be acquired in any other way except through the region of the higher mind, the only plane from which we can reach into the depths of the all-pervading Absoluteness. This is the reason why spiritual instructors have criticised and also exalted the mind.

Buddha was so great a master of His mind that He was able to define and describe, with numerous applications and in a variety of ways its weak and strong aspects, its hindrances and its potentialities. One of his sermons on the subject was printed in THE ARYAN PATH for March 1933. Below we give another:

"Monks, these three persons exist in this world. The one whose mind is like an open sore. The second the lightning-minded. The third the diamond-minded.

"Just as when a festering sore discharges matter all the more when touched even so, Monks, a certain person displays irritation, anger, sulkiness even when a trifling remark is made to him. This one is 'He whose mind is like an open sore.'

"Again, just as a man with good sight sees objects in murky darkness because of a flash of lightning, even so, Monks, a certain person understands the ill of life, its cause and cure when he hears the truth. This one is 'He who is lightning-minded.'

"Again, just as there is nothing whether gem or stone which a diamond cannot cut, even so Monks, a certain person, releasing his heart and freeing his insight by the destruction of *Āsavas*, abides like a well-cut and sparkling diamond. This one is 'He who is diamond-minded'."

AUM

Point out the "Way"—however dimly,
and lost among the host—as does the evening
star to those who tread their path in darkness.
—*The Voice of the Silence*

THE ARYAN PATH

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THE "GITA" AND REINCARNATION

Krishna-jayanti, the birthday of Sri Krishna, will be celebrated on the tenth of this month. His instructions embodied in the *Bhagavad-Gita* are now accessible to the whole world, having been widely translated; but though it is generally admired as a philosophical treatise or a piece of literature, most of its readers have not recognized its significance as a practical guide to everyday life. The *Gita* has been rightly described as offering a living philosophy in which the vital issues of human problems affecting pain and joy, action and reaction, duty and renunciation are examined, and ways and methods are demonstrated as to how life should be rightly lived.

This world is a sick world, and the medicine that is required for its healing is the medicine of discipline. Every thoughtful and educated man tries to discipline himself to some extent, no doubt; but mere discipline, unless it be founded on a right basis, will not get anyone very far. The *Gita* has a profound philosophical basis, and from it may be educed a correct way of life.

One of the pivotal tenets of its philosophy is that of Reincarnation.

> As a man throweth away old garments and putteth on new, even so the dweller in the body, having quitted its old mortal frames, entereth into others which are new.....Death is certain to all things which are born, and rebirth to all mortals.
>
> The man whose devotion has been broken off by death goeth to the regions of the righteous, where he dwells for an immensity of years and is then born again on earth in a pure and fortunate family; or even in a family of those who are spiritually illuminated. But such a rebirth into this life as this last is more difficult to obtain. Being thus born again he comes in contact with the knowledge which belonged to him in his former body, and from that time he struggles more diligently towards perfection.

The quotations will help the reader better to appraise the two articles on Reincarnation which follow.

REINCARNATION

[Two philosophic minds—one English, another Indian—examine the vital and highly important doctrine, of Reincarnation. **Professor C. E. M. Joad** reviews some arguments of the late Cambridge philosopher, McTaggart, in favour of Reincarnation and raises objections which are ably handled by **Professor M. Hiriyanna** of Mysore ; he also offers a few highly important ideas which would aid unprejudiced Western thinkers if they would use these for purposes of their own meditations.—EDS.]

I.—A WESTERN THEORY

The object of this article is to state and discuss some of the arguments advanced by the English philosopher, J. M. E. McTaggart, in favour of the view that human beings enjoy a plurality of lives. McTaggart, who died in 1925, was an adherent of the Hegelian school of philosophy. He believed, that is to say, that mind is the sole reality, and the avowed purpose of his writings on philosophy was to expound and interpret Hegel to English readers. He was, however, an exceedingly unorthodox Hegelian, and the two most distinctive features of his philosophy—the plurality of human lives and the profound metaphysical significance of human love—receive scant attention from Hegel. To human love Hegel attaches little philosophical importance, and, though he would probably have subscribed to a belief in immortality, he would, almost certainly, have repudiated McTaggart's doctrine of the plurality of lives.

The doctrine has, indeed, been maintained with surprising rarity by reputable Western thinkers. Even the belief in the immortality of the soul, although it is, of course, a cardinal tenet in the creed of official Christianity, has in the West had comparatively few *philosophical* advocates. I doubt, indeed, whether it has penetrated the consciousness of the West with anything like the same intensity as that with which it has been embraced in the East.

It is only with the coming of Christianity that the belief in the immortality of the fully personal human soul becomes widespread. This belief, however, maintains not a plurality of lives, but a complete transformation of being, as a result of which the incorporeal soul, released from the harassing and degrading integument of the fleshly body, passes into either an eternity of celestial bliss or an eternity of infernal torment. Roman Catholics add a third condition of posthumous existence, that of Purgatory, in which the soul is chastened and disciplined in preparation for its translation to the pure bliss of Paradise. What does the soul do in Paradise? It is not clear. There are vague references to harp playing, hymn singing and other modes, not very clearly stated, of worshipping God. But though it is conveyed that the eternal life of the human soul is

lived in conditions of ineffable bliss, the nature of the bliss is regrettably lacking in definiteness. With the decline of official Christianity and the rise of science, the belief in immortality has dwindled, and it is probably true to say that it is to-day held explicitly by less than fifty per cent of educated Westerners. Thus, a census of the beliefs of American scientific men taken a few years ago showed that a considerable majority rejected the orthodox Christian view of future existence, while among famous Western thinkers who have explicitly denied their belief in immortality are Einstein, Croce, Wells and Bertrand Russell.

McTaggart's belief in a plurality of lives is, then, something of a rarity in the West. He states the belief as follows: "The beginning of the present life in which each of us finds himself now, was not the beginning of his whole existence, but that he lived before it, as he will live after it." McTaggart's object was to show that any arguments in favour of the belief in immortality for the future make it likely that there has been pre-existence in the past, and "that each of us exists through all time—past and future—whether time is held to be finite or infinite." It is important to distinguish this doctrine from that which I take to be common to most Indian thinkers. Indian philosophy, so far as I am acquainted with it, maintains that there is, indeed, a plurality of lives, but that this plurality is a regrettable necessity imposed upon us by the law of Karma, in order that during these many lives we may compensate for past sins. This law, an integral part of the moral machinery of the cosmos, condemns the human soul to a perpetual series of births and rebirths, until it has liquidated the accumulation of wrong-doing which it has stored up in its past lives. Thus, a man's status in one life is very largely determined, although his actions are never *quite* determined, by the tenor of his past lives, for which in his present life he is required to compensate. But this series of lives is never conceived of as eternal. Ultimately man will escape from the chain of births and rebirths which his present bondage to the craving of desires imposes upon him, and will pass into a desireless condition in which he will continue without change eternally. This desireless condition has been criticised by Western critics, on the ground that it is scarcely, if at all, to be distinguished from non-entity. Nevertheless, it is regarded by Indian thinkers as the wished-for consummation of existence, as being in fact life's ultimate goal.

Now, there is nothing of this in McTaggart. There is, that is to say, no suggestion that the series of lives lived by the same human soul will ever terminate, and no suggestion that we should wish it to terminate. As far as we can tell, it continues endlessly. This conclusion, he believes, can in the long run only be *established* by metaphysics. It would follow, that is to say, necessarily from a particular metaphysical view of the nature of man and the universe, a view which would have to show, as McTaggart believes it undoubtedly could be

shown, "that the nature of man was such that it involved a life both before and after the present life." The arguments that McTaggart gives in *Some Dogmas of Religion** are, however, of an ethical character, and are devoted to establishing the single point "that any evidence which will prove immortality will also prove pre-existence."

Of these arguments the most distinctive are based on the significance of human affection. There is, first, an argument from the possession of particular individual characteristics at birth. As boys and girls begin to develop, certain natural qualities manifest themselves in them. These cannot be due to environment, since they often turn out to be different in people whose environment is the same; therefore, they must be in some sense innate. Now these innate characters are exactly like those which we see people acquire after years of training and experience in this life; for example, a special weakness in face of a particular temptation, a power of judging character, or of acting with decision in an emergency. The inference seems to be that these characters which are called *innate* are also the results of training and experience in previous lives. Now a special case of such an innate disposition is afforded by human affection, of which first love between young people, who, meeting apparently for the first time, experience an attraction as strong as that which is ordinarily generated only by years of familiarity and trust, is an extreme example. The inference would seem to be that this "meeting for the first time" is *only* apparent. These apparent strangers have really been friends and lovers before, but in previous lives. Nor can the intensity of first love be written off as the effect of the so-called capriciousness of sexual desire. A milder but no less familiar instance of the same phenomenon is seen in the case of immediate friendship between members of the same sex, where no element of desire is involved.

But—the question immediately presents itself—since the chances of two persons who have loved in one life meeting in another are infinitely remote, how can the fact of first love be regarded as an argument for pre-existence? McTaggart's answer depends upon his metaphysical position, which entails a conviction of the priority of spirit in the universe, a priority which, I suspect, is not very far removed from a monopoly. If, McTaggart says, "immortality is to give us an assurance or a hope of progressive improvement, it can only be if we have reason to believe that the interests of the spirit are so predominant a force in the universe that they will find, in the long run, satisfaction in the universe." Now "the significance of love for spirit is very great." Therefore, the love of two people for each other must in a spiritual universe affect their position and status in the universe. Therefore, it is reasonable to suppose that the circumstance of their being brought into proximity in a

* Published with an Introduction by C. D. Broad, in October 1930.

particular life does not depend upon mere chance. The proximity will be rather "a manifestation . . . of those relations which make up the eternal nature of the universe." In other words, it is the workings of spiritual law which brings lovers together.

The whole strength of this argument depends upon the assumption that long acquaintanceship and intimate knowledge breed love. But only too often the attraction which people feel for one another is conditioned not by their knowledge of each other, but by their lack of it. Familiarity is, indeed, only too often fatal to just those sudden attractions which McTaggart has more particularly in mind. McTaggart, I think, is altogether too optimistic in his attitude to human love. For example, when he is considering the *likelihood* as opposed to the *desirability* of a plurality of lives, he lays great stress on the deepening and strengthening of love. Nor, he thinks, is it necessary that we should remember our love of a person in a previous life, in order that our love of the same person may be strengthened in another. For "we know that love can be stronger and deeper because of past love that we have forgotten."

This brings me to the one general criticism which I have space to urge. I am disposed to agree with McTaggart that, if immortality is a fact, then pre-existence is probably a fact also. It seems to me to be quite incredible that what has no end in time should yet have a beginning, that, in other words, the number of eternal entities in the world should be in continual process of enlargement. Yet it is precisely this that the orthodox Christian notion of the hourly creation of fresh supplies of new souls, each of whom is destined to eternal life, entails. Immortality, then, I am prepared to agree, probably entails pre-existence. Now there is one argument against pre-existence which always seems to me to have great weight. It is this. We admittedly do not normally have any memory of our previous lives. And if there is no memory, there cannot, it may be urged, be continuity of personality. In other words, though I may continue to survive and to be reborn, it is only by courtesy that what survives and is reborn can be called C. E. M. Joad.

McTaggart himself states this objection, "Without memory of my present life it is said my future life would not be mine. If memory ceases with the death of my body, I cease with it and I am not immortal"—and proceeds to answer it by pointing out that it is not necessary that we should remember our previous experiences, in order that our characters may be moulded by them: If the self persists through many lives, and if what has happened to it in past lives affects it in the present, then, he maintains, there is continuity of personality, even if there is no memory of the past events which have made the present personality what it is. Agreed! But it is not only on the score of memory that this objection lies. More important than change of memory is change of body.

Now, it is a fact that my person-

ality is at any given moment largely determined by my body and the state of my body. It is not merely that my body supplies me with most of my desires and emotions and all my perceptions, and that, if I were without the desires for food and sex, the emotion of fear and the perception of natural objects, my consciousness would be entirely other than it is. More important is the fact that the nature of my personality is very largely dependent upon the particular constitution of my body. An invalid has a different mentality from a healthy man, a hunchback from a straight one. Character is largely determined by the secretions of the ductless glands. An excess of adrenalin will produce a coward, a deficiency of thyroid a half-wit. In fact, by suitably manipulating these secretions science has already travelled far in the direction of moulding men's characters, making them choleric or timid, strongly or weakly sexed, almost at will. Finally, investigation into the cases of identical twins seems to show that the physical constituents of the initial germ cell play a part in determining the life and character of the individuals who develop from that cell which cannot easily be overestimated. Now my body is a different body in each life; different, then, it seems to me, must be that whole equipment of tendencies, dispositions, emotions and desires which make up my character. If, then, I survive through a number of different lives, I, if the form of expression may be pardoned, must be a different person in each one of them. The only method of escaping from this conclusion with which I am acquainted is to draw a distinction between the real self which persists and the transitory self which varies from life to life, and which may be allowed to be dependent upon the body. But such a distinction, though many European and nearly all Indian philosophers have wished to make it, seems to me to be exposed to almost insuperable difficulties. It is, after all, the transitory self, not the real one, of which I am conscious. Now this objection, based on the intimacy of the relation between mind or soul and body, is not one with which McTaggart adequately deals.

C. E. M. JOAD

II.—SOME INDIAN VIEWS

Belief in the immortality of the self is regarded as a necessary postulate of all religions. The Indians believe not only in it but also in pre-existence and reincarnation. This belief, in its triple form, has appeared to some modern scholars as a dogma that has never been questioned but is merely taken for granted. Max Müller, for instance, writes* that to a Hindu the idea that the souls of men migrate after death into new bodies of living beings seems so self-evident that he

1. *Six Systems of Indian Philosophy*, p. 104.

does not trouble to assign any reasons in support of it. That, however, is not the case, for we find the question occupying the attention of Indian thinkers from the earliest times. Thus it forms, at least in one of its main aspects, the chief theme of the *Kaṭha Upanishad*; and, in later works also, we not unoften come across attempts to prove it, whatever view we may take of the value of those attempts. Before indicating the general character of the arguments advanced in favour of this belief, we shall refer to two objections that are usually raised against it.

The first objection is based on the fact that we do not normally remember anything of our past lives. This does not mean that our failure to remember the past proves its non-existence, for that would be to confound a thing with the consciousness of it. What it means is that, even if the existence of past lives be admitted, they would, in the absence of memory, form only a disconnected series with no sense of personal continuity accompanying them. A clear awareness of the persistence of the self through them all would, no doubt, transform our life profoundly; but forgetfulness in this respect need not disprove the continuity of the soul in the form in which it is implied in the Indian theory of transmigration. This theory is essentially the outcome of an attempt to account for the observed diversity in individual character, and it explains that diversity by assuming that the state of each self in the present life is largely, if not entirely, determined by its own past. All that is required, if the past should exercise such influence upon the present, is that our thoughts and actions should leave behind them an impression which is sufficiently deep; and it is not necessary that we should also remember them afterwards. The experiences of our waking state, for example, influence our dreams although we do not, at the time of dreaming, realise that they do so; and the effects of the lessons learnt in boyhood (say) are seen in later life, although the lessons as such are forgotten. Similarly the experiences of an earlier existence may affect a later one, despite our being oblivious of what those experiences were.

The second objection rests on the view that the body is essential to the self. In its absence, it is contended, neither mental nor moral life is possible. There can, for instance, be no sensations, which are the foundation of so much of our experience, except through the instrumentality of the body. Now the body cannot be said to transmigrate, for it perishes at death once for all; and if the self also does not perish with it but survives, it is clear that it cannot at least remain the same. This objection overlooks the fact that the Indian schools of thought postulate, as the support of all psychical life, a psychical vesture for the self, which is other and subtler than the visible body and which, though its existence is not commonly realised, accompanies the self until it finds release. Release, in fact, is only release from it. Whether the self should not neces-

sarily remain embodied even in that condition is a question which we need not discuss, for we are concerned here with the problem of reincarnation and not with that of final release. This vesture serves as a link between the real self and its fleshly envelope which alone changes with each life, giving rise to the notions of death and rebirth. It is conceived differently in different systems, but all of them acknowledge it in some form or other. Speaking generally, it is in this intermediary that the dispositions of former lives are stated to be treasured up; * and, since it does not change from one birth to another, there is no point in the criticism that man's soul must cease to be or, at least, change with the dissolution of his body at death. It is true that the visible body also is intimately connected with the self, but the contention is that its loss or replacement by another will not affect the *inner* life of the individual.†

One of the arguments in support of transmigration, commonly met with in Indian philosophical literature,‡ starts from the fact that all men are born with certain predilections, and deduces from this that, since they are not traceable to the present life, they necessarily point back to the experiences of another but forgotten existence as their source. And, as the same argument can be extended to that existence, it is concluded that there must have been in the case of every one a series of lives, which has had no beginning in time. The readiness to suck the mother's milk, found in a new-born babe, is the example usually given to illustrate this argument. As another example, we may mention man's innate fear of death, which is explained as a sign of the many sufferings undergone on occasions of former death. Some of these congenital dispositions may perhaps be explained as purely physiological but not all. The infant's sucking of the mother's milk, for instance, cannot be so explained in view of the fact, pointed out by ancient Indian writers, that it involves a psychological factor, *viz.*, the exercise of will (*samkalpa*), in however rudimentary a form. Nor can it be ascribed, it seems, to heredity, for that principle leaves unexplained why a particular child should be born in a particular family. If the connection between the two is not to be a matter of sheer accident, it can be explained only by assuming a certain affinity between them and, in the very act of doing so, admitting the pre-existence of the self.

There are other arguments, like the ethical one, based on the observed inequalities of human fortunes; but these being familiar, we may pass on to mention another, which comes from a rather unexpected quarter and is more in the nature of a suggestion than an argument. Kalidasa, in his

* In the Nyaya-Vaiseshika system, for example, according to which the connection of the self with what is termed *manas* constitutes *samsara*, the dispositions abide in the former; but they are operative only until the self is dissociated from *manas*.

† Cf. *Gita*, II. 22.

‡ See, *e.g.*, *Nyaya-sutra*, III. i. 19–27.

famous play of *Sakuntalam* (v. 2), refers to the strange fact that sometimes, when every circumstance favours a state of peace and contentment, the sight of a beautiful thing or the hearing of sweet music makes a person wistful, instead of serving as a source of pleasure to him. This apparent exception to the rule that a thing of beauty is a joy for ever, the poet explains as the consequence of the recalling, though only subconsciously, of some love or friendship of a former life which, now being past, gives rise to a feeling of melancholy. "The sadness sometimes felt by even happy persons at the sight of beautiful things and the hearing of harmonious sounds implies, to be sure, a vague reminiscence of the affections of a former birth which are deeply rooted in the heart." This phenomenon cannot be explained as a mere reaction to external stimulus or on any other general principle of that sort, for it does not occur in the case of all persons and may not occur again even in the case of the same person when he is in the presence of beautiful things.

So far we have concerned ourselves with the Indian view of reincarnation as explicitly stated in old works. But the best explanation, it seems, not only of the belief in reincarnation but also of that in pre-existence and immortality, is to be found in the Indian conception of *moksha* as the goal of life or the attainment of the highest spiritual value. The notion of *moksha* differs in different schools of thought, but it means in each of them "eternal freedom" which results from the realisation in one's own experience of what it regards as the ultimate truth. Thus, of the familiar trinity of values, it is Truth that is considered supreme; and the other two, *viz.*, Goodness and Beauty, we may state by the way, are, in all systems alike, subordinated to it in one form or another.

Now the possibility of realising eternal freedom implies that the self, which is to realise it, is immortal; and the immortality of the self can be logically maintained only by granting its eternal pre-existence. This latter point, however, cannot be properly argued without reference to the nature of the self—a topic which cannot be considered within the limits of this paper. We shall therefore content ourselves with citing in respect of it the opinion of a modern thinker, that "any evidence which will prove immortality will also prove pre-existence."* In order to show how the conception of *moksha* leads to the belief in a plurality of lives, we have to point out that it does not compel us to admit the existence of God in the same manner in which it does the eternity of the self. This is the reason why so many of the Indian systems, while recognising an eternal self, are atheistic although, so far as popular beliefs are concerned, theism is quite as prevalent in India as anywhere else. Jainism and Buddhism, the Sankhya and the Mimamsa—all definitely repudiate the idea of God as commonly understood; and, in all probability, some of the other systems

* McTaggart: *Some Dogmas of Religion*, p. 113.

also which now find a place for it in their world-scheme were atheistic to begin with. To admit a supreme God would, in their view, be to make the attainment of freedom in some way dependent on him and, so far, to reduce the importance of individual effort or, to state the same otherwise, to weaken the potency of *karma*. So orthodox a philosopher as Jaimini looked upon the doctrine of God as a heresy, and affirmed in its place the doctrine of the autonomy of *karma*.* Even systems like the Vedanta, that believe in God, take care to represent the destiny of the individual as depending virtually on himself. If the final purpose of life is to attain true freedom, and if it can be accomplished only by one's own efforts, it follows that the self should pass through many lives. For this ideal, as conceived in all the systems, is so remote from man, as he finds himself here, that a single life is absolutely inadequate to its complete attainment. It is thus the poverty of man's present spiritual equipment taken along with the greatness of his final destiny that explains the belief in a plurality of lives.

The above view satisfactorily accounts for an important difference between the Indian and other conceptions of reincarnation. It shows why the former does not stop at postulating a series of lives but also insists that it has an end. The purpose of reincarnating is not merely to suffer pain for past sins or to enjoy the welcome fruits of past goodness but also to prepare, through a proper development of character, for the ultimate realisation of the supreme value of life. In fact, rewards and punishments, according to the doctrine of transmigration, are meant only to serve as incentives to aspiration and achievement. The termination of the cycle of rebirths, it may be added, is not necessarily undesirable, as is sometimes assumed, for its conception is not the same in all the schools but differs according to their general outlook on life and the world. There are schools of thought, like the Nyaya and the Sankhya which are pessimistic and *moksha*, according to them, may be an unattractive consummation, for they conceive of it as isolating the self from everything else in the universe. But there are others, like the Vedanta, which are optimistic; and it is far from being undesirable in them, since their ideal is not lonely isolation but the attainment of complete and harmonious life.

M. HIRIYANNA

* Cf. *Vedanta-sutra*, III. ii. 40.

STATESMANSHIP AND ETERNAL THINGS

[**Irwin Edman** of Columbia University writes upon a theme of great practical value to the modern world.—EDS.]

Parliaments and sanctuaries are not often mentioned in the same breath, and the concerns of the politician making urgent decisions of the instant have hardly seemed to be those of the monk meditating on eternity or the mystic breathing enraptured indistinction with the One. Even the statesman taking long views is bounded by the practical circumstances of his time, while even the larger questions of peace and war, of social justice and of international co-operation seem removed from those themes of Nature and Destiny, from those musings upon timeless truth and infinite good which are the preoccupations of mystics and philosophers. Yet statesmanship and eternal things have a closer context than might at first be supposed, and philosophers and mystics have been the first, though not the only ones, to recognize their bearings on each other.

In Western thought (with which the writer is chiefly familiar) Plato was the first and remains the classical instance of a political philosopher who cannot even think of politics save in terms of philosophy. The informed reader scarcely needs to be reminded of how seriously Plato was concerned with the relation of the politics of time to the logic and the morals of eternity. The just life is possible only in the just state; the just state is an anagram of that perfect order which only the disciplined—and therefore the detached—philosopher can contemplate. The only adequate statesman is the sound moralist and the true philosopher, "feeding on the pastures of truth." The only effective rhetorician in the assemblies of men is, in the long run, he who knows the proper subject matter of political rhetoric—the Good. The most splendid oratory is empty and factitious if it is not the utterance of a just man speaking with sincerity and knowledge of what it behooves all men to know. The unjust king, we are told in the *Gorgias*, will have to plead his case before a higher court when he comes to immortal judgment, and Socrates advises his hearers even in this world to act with respect to timeless justice, just as in the *Phaedo*, on the eve of his own execution, he admonishes his disciples to live always as if their souls were immortal, whether they are convinced by his myth of immortality or not. Plato saw that any empirical considerations of political morality raise issues that transcend moments of human crisis and the provincialism of human perspective and concern. A considered polity demands a long view; the longest view is the perspective of the infinite, and any good aimed at or achieved in this world is an incarnation or an illustration of Good Absolute, which the ordered soul of

the philosopher has learned to behold—which alone can absorb his proportioned and enlightened passion. Progress on earth is movement toward a realization, necessarily incomplete, of that Perfect City, and Idea, birthless and deathless, in the Heaven of Ideas.

Plato was only the first in the Western tradition to see statesmanship as the administration in practice of a polity which was really the shadow of an essence, beheld by a philosopher educated to insight into metaphysical reality. Plotinus, the Neo-Platonic mystic, followed in his footsteps, though for him order in the State and in the Soul were not only incarnations of the order of the universe, but preparation of the soul of the philosopher to see that order clearly. For the Stoics, a rational commonwealth was "the dear city of Zeus," as for St. Augustine the community of believers was the City of God. For Spinoza, the civil order was a condition of that liberty in which the philosopher might experience the "Intellectual Love of God." For Hegel, the State was the realization of the Absolute.

But though these are perhaps sufficient and sufficiently impressive instances to indicate that philosophers have repeatedly been disposed to treat, and indeed have been insistent upon treating, political issues in terms of the ultimate principles of morals and metaphysics, it would be foolish to insist that social policy has always, or even often, been determined with reference to first and last things. Political philosophy has too often been a gloss upon some brutality of action, and principles of justice have been invoked, as they are to-day, as apologies for cruelties, and as half-reasoned statements of unreasoned self-assertion. International rivalries, intra-national conflicts of class interests, the personal ambitions of political leaders, have often been conducted without obeisance to principles at all.

Even where statesmanship has been generous, disinterested and sincere, it has naturally enough, in the heat of action, had no time to consider the meaning of those principles by which it often implicitly has acted. The urgencies of events have been too pressing; the starving must be fed, the war must be won, the peace must be assured. What time, what leisure, what inclination or what excuse could a statesman in our time have for those brooding contemplations that occupy the philosopher in his study, or the mystic in his solitude? When the grosser problems of our day have been resolved, we are told, it will be time enough to meditate upon eternity. Time presses on us now, and the very life of civilization (which alone provides the conditions necessary to philosophy and poetry) is at stake.

The philosopher, pressed with such arguments; the contemplative, faced with such necessities, cannot help being given pause. He would be reckless and callous indeed who did not realize that that world of civil order, in which alone the spiritual interests of men can live, is threatened to-day as it has seldom been in the history of man upon

this planet. There are issues that cannot wait; there are ills that must be cured if there are to be mortal men left upon earth to dream immortal things. "The saint," as John Dewey once put it, "retreats to his tower while the burly sinners rule the world."

It is precisely this divorce between action and thought, between politics and philosophy, that has had, as a matter of fact, disastrous consequences for both. May it not be—fantastic though the suggestion may sound to the men of action—that it is precisely the short view, the hysterical response to an immediate situation, the refusal to think in the wider issues of morality and even of metaphysics, that have brought us to some of our present impasses? Statesmanship that acts in terms of a year commits a whole generation or whole generations of posterity. Politics, intensely practical in character, turns out, in the eyes of another generation or even another decade, to have been pursuing chimeras, or to have lived by illusions whose apparent reality was constituted simply by the intensity with which they were beheld, and the narrowness which excluded other views from the field of vision.

Even the most generous-minded statesmanship has suffered, too, especially in recent years, from a "near-sighted sincerity" with respect to political action. Ethics, Aristotle long ago insisted, was a branch of politics. It might be juster to say that politics is a branch of ethics. What, in a considered analysis, is the purpose of political arrangements other than to provide the conditions in which the spirit may flourish? Political institutions are mechanisms, social arrangements are techniques. But mechanisms and techniques are not, or should not be, ends in themselves. The ends of politics lie in the domain of morals; the concerns of morals are with the free flowering of the life of man. Angels might live in a lyric anarchy, all singing, in spontaneous unison, the spiritual impulse that throbbed in each. Is it not toward such an angelic anarchy that political institutions are in essence dedicated? And would not the sense of such spiritual liberation and fulfilment, in animating the considerations of statesmen, remove politics from the short-sighted stupidities, the animal quarrels and, if nothing worse, the routine and formalism of earthly politics as we know them? Surely, behind each political faith, and certainly behind the favourite political passion of the English-speaking world—democracy—such an ideal is implicit, the vision of a society in which each spirit might lead its fulfilled and appropriate life, like the souls in Dante's Paradise, each fulfilling its own will in fulfilling the will of God. And what goods each spirit was directed toward involves questions broached by metaphysicians and mystics.

Precisely because statesmanship as practised in the contemporary world seems so uncognizant of the spiritual ends of statesmanship, the more sensitive and intellectual members of our modern commonwealths have retreated; the philos-

ophers, the artists and the mystics have fled from the world to the sanctuary, from time to eternity. Philosophy, which in the great ages has animated the political imaginations of mankind, has become an escape for the weak will and the delicate mind. The things by which the spirit lives have seemed to find little nourishment in the considerations which govern the political scene. "The ruffians," as one contemporary philosopher has said, "may be upon us some day when we least expect it, and philosophy may have to retire again to the sanctuary." There is, perhaps, in the current political situation, both international and within the borders of any and all nations of the world, little to encourage the sensibilities of the poet or the mind of the philosopher. Violence seems to animate political action and, even at its best, a narrow empiricism directs political thought. There is some excuse for the saint to turn his back on the market place and the philosopher to turn his eyes from the parliaments and chancelleries. Such flights have taken place before in the history of civilization. When the political commonwealths of Greece collapsed, there were refugees from actuality to the mystic philosophies and religions of the East and West. In the Middle Ages the sensitive in mind or spirit fled to the monasteries, as in our own day they retire to universities. But the world keeps breaking in upon their meditations, and in some sense it is the world alone that makes these meditations possible. In the meantime, while these exiles brood upon the eternal, the transient affairs of men may break down so completely that all meditation may be impossible; there may be no retreats left in a society in chaos.

The moral would seem to be twofold. Statesmanship needs to be larger and more ultimate in its reaches than is fashionable at present, even among the enlightened and liberal. Politics, too, needs to be touched with the light that never was on sea or land. The philosopher, also, needs to be recalled to the affairs of men. It is not, perhaps, his business to provide a programme for the immediate problems facing mankind. But he is needed to enunciate in the light of his disciplined contemplation, the implications of that order and sweet reasonableness with which his mind delights to converse. He is needed to explicate those eternal relations of order and liberty, of clarity and equality which it is the ultimate business of statesmanship somehow to contrive to make pervasive in the world. The statesman needs to be reminded of eternity; the philosopher is needed to remind him.

IRWIN EDMAN

LĀLITYA AND NĀGARAKA

THE GODDESS OF REFINEMENT AND THE INDIAN ÆSTHETE

[Those who look upon India only as a land of ascetics and yogis will be surprised to read how in this ancient country ordinary life was made attractive and charming. The article deals with a subject very little known, especially in the West. It is written by **Dewan Bahadur K. S. Ramaswami Sastri,** a high officer in the Judiciary Service of the Government of India who has made time to study and expound Hindu traditional lore—historical, philosophical and artistic.—EDS.]

The ideals of womanhood vary from age to age but the charm of womanhood is ever the same. Sex was, is, and will ever be a puzzle but many "new" things in sex-ideology are really old and many "old" things are surprisingly new. Companionate marriage, birth control and divorce may not have existed before, but it is not to be supposed that therefore propagatory sex-urges alone existed. It is not true that in India sex was always reviled or looked down upon as a debasing factor in life. A civilisation which idealised Kāma as a *Purushārtha* cannot be decried as wanting in emotional refinement. Sri Krishna says in the *Gitā* that he is Kāma which is not opposed to Dharma. The *Bhāgawata* describes woman as man's ally in his war of soul with sense. Manu describes her as the light of the home (*griha-deepthi*) and as worthy of respect, and says that there is no difference between Sthri (woman) and Sri (Goddess) in the household.

We see from Vatsyāyana's *Kāma Sutras* that neither the caste system nor the system of pre-puberty marriage is a hindrance to the refinements of sex and of æsthetic emotions. Nor is the Āsrama system a hindrance because the super-sexual life was always regarded as the consummation of the connubial stage. Vatsyāyana allows marriages only with a virgin of the same caste and prohibits love towards women belonging to the different castes and married women. He recommends union with a woman on whom both eyes and mind are set. The bride should be younger than the bridegroom by at least three years. He says that the *Gāndharva* form of marriage is the best. He refers to marriage with girls as well as to marriage with adolescent and adult maidens. There is much controversy to-day as to which form of marriage the *Sruthi lingas* support. However that may be, the *Grihya Sutras* and the *Dharma Sastras* show that the leaders of Aryan India preferred the system of marriage with virgins, and their wisdom is clear enough. Hindu marriages have had all along at least as high an average of happiness as the love marriages of the West. *Varana* (choosing a bride) is not courtship but entails as effective an exhibition of the desire to please. In the tender sportive-

ness of bridegroom and bride there is a natural charm which is often the sweetest recollection of age. In the *Nalangu* (mutual decoration by bride and bridegroom) *Poolā-chandu* (the tossing of the flower ball), etc., fun, now a disappearing factor in Hindu marriages, has made its contribution to the sweetening of life.

Vatsyāyana, Kālidasa and others give us beautiful descriptions of the peerless charm of modesty and bashfulness in women and especially in girls. Vatsyāyana says: "She does not look at him directly but shows bashfulness when seen." Kālidasa says in *Sakuntala*:—

When I was in front of her her gaze was withdrawn. Her laughter shone for some other ostensible reason. Her love being checked by her modesty, her passion was neither expressed nor hidden.

The Hindu poets describe also how the lover should learn to enjoy the bashfulness of the beloved and overcome it without bringing about the extinction of modesty. Equally full of the discernment of charm is the description of the silent but eloquent signs by which bashful girls and women reveal their affection. Kalidasa is an expert in this. In all his poems and plays we have exquisite descriptions of manifestations of love.

A fit husband for the Indian woman of delicacy and charm was the *Nāgaraka* or the man of urban refinement as described at great length by Vatsyāyana in his *Kāma Sutras*. He is a man of art but not of artifice or of artificiality. The Nāgaraka is a fine man. We town-dwellers of to-day have to learn much from the ideal Nāgaraka of old. He owns an attractive house which has a beautiful and spacious garden with a tank, or at least a big well. The garden should have *Sthandilas* or raised platforms full of shade and scented sweetness. There should be a swing in a leafy arbour. The floor of the house should be cool and smooth. The *puja* (worship) room should be the most attractive and beautiful portion of the house. The kitchen should be not only clean but charming, situated in a corner of the house. The house must have a terrace where man and wife can enjoy the moonlight and learn to mingle the beauty of human life with the beauty of Nature's life. How dull and drab we are to-day and how divorced is human life from Nature's life! Further the walls in the house should be so polished as to reflect the image of the ladies. Even the roof should be polished. In palaces (*harmyas* and *prāsadas*) there should be golden pillars and floors inlaid with corals and gems. Vatsyāyana says that in the walls there should be secret passages for cool water to circulate and take away the heat. There is reference also to *Samudragrihas* or houses surrounded by water in such a way that they looked like "precious stones set in a silver sea." Kālidasa refers in his *Raghuvamsa* (XIX, 9) to secret pleasure houses surrounded by water.

This is not all. Vatsyāyana says that in the bedroom there should be two couches with clean soft beds, sinking in the middle and having pillows at the head and at the foot.

The image of the favourite deity should be at the head. A shelf should contain cosmetics, scents and other toilet accessories. He refers also to garlands and spiced and scented betel leaves and nuts. On brackets made of elephant-tusks (*nāgadantaka*) there should be placed the *Vina*, painting accessories, poetical works, etc. There should also be chess-boards. Outside the bedroom there should be an aviary where parrots and other birds are reared. Vatsyāyana is so modern as to say that the Nāgaraka should have quiet spots in his house where he might amuse himself by working with the chisel or the lathe. If he were alive to-day he would have recommended the *charka*. A Nāgaraka is not an idler nor a voluptuary nor a libertine, but a man of taste and refinement, a worker and a patriot to boot.

In fact a Nāgaraka's daily life, as described by Vatsyāyana, is attractive to a degree. A Nāgaraka should get up early in the morning and prepare for his ceremonial duties and prayers. He attends carefully to his teeth. He gets shaved often, though not daily as is the fashion now. The Nāgaraka's bath is a special rite. He is massaged and shampooed well and he uses scented soaps as also *anulepana* (fragrant ointment). How many among us smell unpleasantly and offend the senses of others unwittingly! He should not put on too much scent because that is bad taste. He should scent his dress in *dhupa* or incense. Vatsyāyana even commends a lip-stick to men. On the whole we had better leave it to the ladies! The Nāgaraka chews scented betel to perfume his mouth. He attends to his hair and wears rings on his fingers. Manicuring as a fine art was known to him, though it is now neglected in India. The love-poems of India refer particularly to nail-marks on the person of the beloved. He must have always a scented handkerchief.

Vatsyāyana refers also to the Nāgaraka's diet and drink but we may pass them by. It is however worthy of mention that the Nāgaraka likes sherbets and fruit-juices and even wines. He takes a short siesta after his mid-day meal. He keeps *kokilās* (cuckoos), peacocks and monkeys, and sports with them for a while. He enjoys his evenings by taking part in games of skill and endurance and passes the early portions of the night with music and dancing and at the theatre.

The Nāgaraka was never a lonely person. With like-minded friends he took part in processions and gatherings, garden parties, music and dance parties and the like. Vatsyāyana refers to *Samājas* or gatherings in the Saraswati temple where musicians and dancers would perform. In social gatherings the Nāgarakas would show their skill in composing impromptu verses and in music. Sixty-four arts (*Kalās*) were known. The faculty of light and humorous yet refined speech can be acquired only in such gatherings of refined men and women. We can well realise why it is lacking in India to-day and why we find more of it in the West. The great cities of ancient India abounded in beautiful parks and gardens where the

élite, both men and women, could meet in groups and have the joys of refined talk. We are only now moving in that direction but without much vision or energy as yet. Garden picnics, music parties and theatricals were called *udyānāyātras* and were frequent in the towns and cities of old. They are unknown in our urban centres to-day. The *Rāsakrida*, so famous by its description in the *Bhāgawata*, is but the sweetest amidst the many sweet diversions of ancient India.

Let no one suppose that in this round of pleasures the man of refinement or his wife forgot the duties of life. The queen of the household was also its servant. The king of the household too was the servant of all and especially the servant of God. The husband and the wife were one in mind and in heart. In Aja's lament in the *Raghuvamsa*, he calls Indumati his dear disciple in the arts. A woman should always speak in a low and sweet and gentle voice. She should never appear before her lord in ugly apparel or without ornaments. When he is absent from home, she discards her finery and resumes it when he returns. The worship of the deity is her special care; she knows all the holy days and ensures their observance by her lord. She takes charge of his income, spends wisely and keeps accounts. She even prevents extravagant expenditure by him. She supervises the work of the servants and keeps them under control but treats them with respect and kindness. She is in charge of the garden and keeps it trim. She supervises the kitchen and attends to spinning and sewing.

The women generally lived in the second apartment of the house (*antahpura*). Modern criticism calls this seclusion, but the *antahpura* was meant only to screen the women from the vulgar gaze and secure for them the most shady, cool and quiet portion of the house. Indian women, at any rate before the Muslim conquest of India, were not prevented from going out for social life or for amusement. In South India the *ghosha* system was never known. But the ideal of women living in inner apartments is a vital idea in India even to-day.

It is no doubt true that the *Ganika* (courtesan) accomplished in the arts of music and dance was much in evidence in ancient India. But it is not right to confuse such *Ganikas* with prostitutes. Vasantasena as described in Bhasa's *Charudatta* and Sudraka's Michchakati were women of loyalty, refinement and nobility of feeling. The best *Ganikas* used to spend large sums on religious and charitable purposes. They could attain a skill which women of the household, engrossed in the many cares of domestic life, could never hope to attain or to keep. In modern India, *Ganikas* are almost defunct, but prostitutes seem to thrive despite social reformers, vigilance associations and Brothel Acts.

Sex values in the West have undergone a profound change but it is open to question whether the modern age has increased refinement while lessening morality. The West has complicated the economic life and disintegrated the family. Bertrand Russell says in his *Mar-*

riage and Morals: "A sex-relation is better when it has a large psychical element than when it is purely physical." But is there such preponderance? He pleads for a greater sexual freedom for artists in the interests of art. He says:—

> Nothing in America is so painful to the traveller as the lack of joy. Pleasure is frantic and bacchanalian, a matter of momentary oblivion, not of delighted self-expression.

If a Society relaxes sexual discipline in the interests of joy and art, it is running great risks all round. If in the interests of sexual discipline it throws away the joy of life, then also there is a missing of the true purposes of life. That society is the best in which sex brightens life and art *without blighting the soul.* In modern societies the soul is largely at a discount. But somehow when the soul is starved the beautiful in life seems unable to thrive, however sedulously it is sought and kept. Thus it does not appear that the modern attitude towards womanhood has increased the joys and refinements of life, while it has definitely weakened the sense of duty and the consciousness of the supremacy of soul.

Is it too much to hope that in these days of storm and stress, of unemployment and political unrest, we can catch a little of the repose and refinement of earlier times? Let us not pride ourselves on our cultural attainments to-day. We have not to-day much cultural achievement to boast of. The days of Vatsyāyana and Bhāsa, of Kālidasa, Sudraka and Amaruka had a spaciousness and a sweetness which we may well envy in our more troubled and joyless times. We may not have our *Dhirodatta* and *Dhira Śānta* heroes again, though I think otherwise. Can we not have at least our *Dhira Lalitas* once more? Kālidasa says in his *Malavikagnimitra* that ladies have a natural sense of the sweet and the refined and the picturesque (*Lalita gnāna*). Shall not the Eternal Feminine reassert itself like "a fountain of sweet water in the sea" and shall not the presiding deity of *Lālitya* (refinement) rule and sweeten our national life again?

K. S. RAMASWAMI SASTRI

THE THEOSOPHY OF IAMBLICHUS OF SYRIA

AN EARLY MYSTIC OF THE NEO-PLATONIC SCHOOL

[**Dr. Margaret Smith** has prepared for us four essays the first of which on Ammonius Saccas was published in our May issue. Here we print the second one—on Iamblichus. H. P. Blavatsky states that "Correct biographies of him have never existed because of the hatred of the Christians; but that which has been gathered of his life in isolated fragments from works by impartial pagan and independent writers shows how excellent and holy was his moral character, and how great his learning."—Eds.]

Iamblichus (Jamblichus), the chief representative of Syrian Neo-Platonism, was born about A. D. 280, at Chalcis, in Coele-Syria, and died about A. D. 330. He belonged to a wealthy and illustrious family and studied under Anatolus, and afterwards under Porphyry, the pupil and editor of Plotinus, at Rome. He then settled down as a teacher at Chalcis and gathered round him a considerable group of disciples drawn from different countries and nationalities, who were attracted by his reputation for sanctity and for knowledge of the Divine mysteries. Of him one of his biographers writes:—

> Iamblichus shared in an eminent degree the Divine favour, on account of his cultivation of justice, and he obtained a numerous multitude of associates and disciples, who came from all parts of the world, for the purpose of participating in the streams of wisdom, which so plentifully flowed from the sacred fountain of his wonderful mind.

He was a man of genial disposition, socially accessible and living on familiar terms with his many disciples, in whose company he used to pay an annual visit to the baths of Gadara.

He lived the life of an ascetic, contenting himself with a diet of extreme frugality and simplicity, but during his repast, we are told, he "exhilarated those who were present by his behaviour and filled them, as with nectar, by the sweetness of his discourse." In his lifetime, he was accredited with miraculous powers, though he himself repudiated the suggestion.

His disciples included men who afterwards became famous as teachers of Neo-Platonism—Sopater of Syria, who succeeded Plotinus in his school of philosophy, Aedisius, Eustathius the Cappadocian, the Greeks Theodore and Euphrasius, Priscus and Sallust. His influence upon those who came after him was great, and he was regarded with the greatest respect by such writers as Chrysanthius and Maximus, as well as Proclus (412—485). Of Proclus it was written:—

> He was illustrious as a mathematician and as an astronomer: he was the first among existing philologers; he had so comprehended all religions in his mind and paid them such equal reverence, that he was as it were the priest of the whole universe: nor was it wonderful that a man possessing such a high knowledge of nature and science should have this initiation into all sacred mysteries—such a man was Proclus in whom are combined and from whom shine forth in no irregular and uncertain rays all the

philosophical lights which have illustrated Greece in various times; to wit, Orpheus, Pythagoras, Plato, Aristotle, Zeno, Plotinus, Porphyry and Iamblichus.*

The famous Bulialdus speaks of Iamblichus as a man of the greatest genius, while the Platonists who succeeded him gave him the epithet of "divine." The Emperor Julian, who reigned from 361 to 363, went so far as to say of Iamblichus that "he was posterior indeed in time, but not in genius, to Plato."

Iamblichus was, in fact, a learned scholar and a considerable philosopher, though his bent lay rather in the direction of speculative and mystical theology than of philosophy proper, and he evolved a theosophy of the Gnostic type. He was the exponent of Platonic and Aristotelian conceptions, and his doctrines, in addition, shew plainly the influence of Oriental ideas. He was a copious writer, his works including commentaries on the *Parmenides*, *Timaeus*, and *Phaedo* of Plato, and the *Analytica* of Aristotle, a treatise on the Chaldæan theology, and treatises on the Soul and on Nature, all of which have been lost. Those of his writings which are extant originally formed part of a great work entitled, "Treatise on the Pythagorean Philosophy," and include a life of Pythagoras, an exhortation to the study of Philosophy (the *Protrepticus*) and three mathematical treatises. To Iamblichus also was ascribed the celebrated book *De Mysteriis*, the Mysteries of the Egyptians, Chaldæans and Assyrians, which is the refutation by "Abammon" the Master, of the arguments contained in an epistle of Porphyry to the Egyptian priest Anebo. It is unlikely that this *Book of Mysteries* is the actual work of Iamblichus, though Proclus held it to be his, but it certainly emanated from his school and represents the views and aims which his disciples had derived from him, and may therefore be taken to represent the teaching and doctrine of Iamblichus.

The teaching of Iamblichus and his school on the nature of the Ultimate Reality, is based on that of Plotinus. That Reality is the One, transcendent and incommunicable, unmoved and immutable, alone in His Unicity, supremely perfect, Absolute Goodness, the Primordial Cause, the Sole Source of all things. But though God is thus transcendent and Absolute, and no limitations or divisions are consistent with the Divine Nature, yet He is also immanent. All things, says "Abammon" are full of divinity, for "God illuminates heaven and earth, holy cities and places, divine shrines, just as the sun illuminates all the corners of the universe which he looks upon."† The One is the Godhead, unlimited, infinite, above all principles of being and intelligence, and between the One and the many Iamblichus places a second super-existent unity, God manifest in action, the Demiurge or world-creating potency, the light communicating itself, "a monad from the One," which is prior to essence and the principle of essence, a Mediator between the Absolute

* Cf. F. D. Maurice. *Moral and Metaphysical Philosophy*. I, p. 117.

† *Book of Mysteries*, Sect. I, Cap. 8.

Reality and the universe. From this God of gods, the King, entity and essence are derived, and He is the principle of intelligibles; below him, again, are many gods, intellectual, supramundane and mundane, and various orders of archangels, angels, demons and heroes, distinguished in nature, power and activity.

The human soul, in the teaching of Iamblichus, stands midway between the supernatural and the natural and has a twofold relation, one to God and one to the body. It is possessed of reason, a Divine attribute not possessed by the lower creatures, and it can therefore behold the Divine Beauty, and has within itself a consciousness of God and a desire to ascend unto Him. For the soul in itself is ingenerable and incorruptible; and though, when it is joined to a body, it must be involved in the suffering of existence, being "complicated with the indefiniteness and diversity of matter," yet the soul itself is immutable and essentially more excellent than that which suffers. The soul is the real Self, and therefore knowledge of the soul is knowledge of oneself. The highest part of the soul and the best is the intellectual principle, that part which is Divine and "for the sake of this and of the thoughts which it energises, all else exists." Knowledge of the Self will enable man to make use of the good things in life which, without the wisdom to know how to use them, are not goods but evils. So the body is to be cared for and controlled for the sake of the soul and its ruling powers.

In the *Book of Mysteries* the Master Abammon asserts that man has fallen from the Vision of God, that he can only be blessed by returning to that Vision, and therefore in this book he wishes to shew the gradual steps by which man can be led onward and upward until the soul, freed from the complications and hindrances of matter, can enter into communion with the Divine. "The perfect good is God Himself: the good of man is unity with Him." That which is merely natural is determined, "bound by the indissoluble chains of necessity which men call Fate," as distinguished from the supernatural, the Divine, which is bound by no such laws. Yet even the natural, which has itself been ultimately derived from the supernatural, can be affected by it. So that Iamblichus maintains that from the supernatural "a continual stream of elevating influence flows" to the natural, interfering with the laws of necessity, and turning to good ends what is imperfect and evil. Evil he holds to have been generated accidentally, by a misdirected will.

The soul, in its unregenerate state, is subject to the law of necessity, by which it descends periodically into a body and reascends; and until it has reached complete purification, it is subject to rebirth in a new body, and descends wholly, becoming a composite nature once more. Being immortal, it can find no escape from ills and no salvation except by acquiring as much goodness and insight as possible, until it shall at last ascend in purity and escape from the necessity of rebirth.

The Way of Salvation, then,

which leads to that union with the Divine which is the goal of the soul, is to be found in the soul's surrender to that which is Divine within itself. This can be attained by a twofold purification, that of discipline, which purifies from outward evil, and knowledge, that philosophy which purifies from the evil within. Iamblichus writes:—

A temple, indeed, should be adorned with gifts, but the soul with discipline and as the lesser mysteries are to be delivered before the greater, thus also discipline must precede philosophy.*

Pythagoras had said, "It is proper to sacrifice and to adore, unshod," and this exhortation Iamblichus holds is to be interpreted symbolically.

Sacrifice and adoration should be performed not only in the body, but also in the energies of the soul: so that these energies may neither be detained by passion, nor by the imbecility of the body, nor by generation, with which we are externally surrounded. But everything pertaining to us should be properly liberated and prepared for our participation in the Divine.†

This is liberation from the oppressive power of Nature, for by this purification the soul withdraws from connection with the sensuous world and dependence on Nature and Destiny.

In addition to the discipline of body and its activities, there is also the discipline of mind and spirit which comes through philosophy, for philosophy has for its aim that insight which is gnosis, and enables the soul to attain to its final good. Philosophising, says Iamblichus, is a kind of dying, in order to live, death being nothing but the separation of the soul from the body in order that it may live a life by itself. The soul can never perceive truth in all its purity until it has attained to this release. In order that the soul may be prepared for that perfect knowledge—when it shall know as it is known—and be prepared to approach as near as possible to that knowledge here and now, it must be purified from all that arises from the body, from common desires and fears, from all anxiety about earthly needs, from the hindrances to progress which arise from what is external and natural. It is by the insight reached through philosophic purification that the soul acquires the virtues of courage, temperance and justice.

Philosophy not only purifies the soul from the evils within, replacing the vices by virtues, but it thereby purifies its relations with other souls, for justice implies the giving to others of what is their due. Of all kinds of knowledge, Iamblichus holds, philosophy alone is free from envy and does not rejoice in the ills of others, for it shews that men are all akin and of like affections and all are subject alike to unforeseen changes of fortune. Therefore philosophy exhorts men to human fellowship and mutual love.‡

Those who are truly "initiated" when they reascend, so that they are no longer under the law of necessity and rebirth, are those who have become purified thus, through

* *Protrepticus.*
† *Ibid.*, Third Symbol.
‡ *Proptrepticus* 21.

philosophy. The special function, then, of philosophy, is to set the soul free from the evil accretions which are the result of birth and rebirth, and to liberate that energy within it which is Divine, that principle which is superior to all nature and generation, "through which we are capable of being united to God, of trancending the mundane order and of participating in eternal life, and the energy of that which is supercelestial."

Through this principle, therefore, we are able to liberate ourselves from Fate. For when the more excellent parts of us energize and the soul is elevated to that which is better than itself, then it is entirely separated from things which detain it in generation, departs from subordinate natures, exchanges the present for another life and gives itself to another order of things, entirely abandoning the former order with which it was connected.*

This indwelling of God imparts health of body, virtue of soul, purity of intellect, and elevates everything to its proper principle. It annihilates that within the soul which is cold and destructive; that which is hot it increases and renders more powerful and predominant, and causes all things to accord with soul and intellect and gives light and "intelligible harmony."† In connection with this latter idea, the Master Abammon holds that sounds as such can have no influence in bringing about a state which is so entirely Divine, but the soul, before it was combined with the body, was an auditor of divine harmony. The sounds of music indicate the inner harmony between the soul and God and in them it recognises this harmony and recollects that heavenly music, and so by earthly music may be enabled to ascend towards that harmony and be prepared to receive full inspiration.‡

In this ascent towards its Source, the soul is helped by prayer, not the prayer of supplication, but the prayer of contemplation, of which the writer of the *Book of Mysteries* states:—

The continual exercise of prayer nourishes the vigour of our intellect and renders the receptacles of the soul far more capacious for the communications of God. It likewise is the divine key, which opens to men the Holy of Holies; accustoms us to the splendid rivers of supernal light: in a short time perfects our inmost selves and disposes them for the ineffable embrace and contact of the Divine: and does not desist until it raises us to the summit of all. It also gradually and silently draws up all that is within our soul, by divesting it of everything which is foreign to a Divine nature, and clothes it with the perfections of the Supremely Perfect. Besides this, it produces an indissoluble communion and friendship with the Divine, nourishes a Divine love and inflames the divine part of the soul. Whatever is of an opposing and contrary nature in the soul it expiates and purifies: expels whatever is prone to generation and retains anything of mortality in its ethereal and splendid spirit: and it perfects a good hope and faith concerning the reception of Divine light.

So this contemplative prayer becomes the seal of that ineffable

* *Book of Mysteries*. VIII.

† *Ibid.* II. 6.

‡ *Book of Mysteries*, III, 9. Cf. al-Ghazālī speaking of those who live the unitive life in God, "if sweet music breaks upon their ears they pass from it to (the thought of) the Beloved—for from Him is all that they hear and He hath made them deaf to all words save His."

union with God, whereby the soul is irradiated with the Divine Fire.*

Only thus can the soul attain to felicity, to salvation and release from the bonds of necessity and fate, to the essence and perfection of all good which is found only in God. Only so can the human soul hope to participate in the Divine life and become united with God, the Giver of all good. "There is a time," writes Abammon, "when we become wholly soul, are out of the body and sublimely revolve on high, in union with the immaterial Divinity." Such a soul has obtained the Divine life instead of a human life: it is wholly possessed by God. It has entered the ranks of the "initiated," those released from the law of Necessity, who are no more subject to rebirth. This is the end of the Path, of the ascent of the soul to God.

So the writer of the *Book of Mysteries* closes with the prayer that he and those for whom he writes may hold fast all right thoughts, that they may ever be granted a knowledge of the truth, may be vouchsafed a more perfect participation in that Divine gnosis wherein consists the blessed attainment of all good, and finally may be granted the enjoyment of sympathy and fellowship one with another.

The mode of thought represented by Iamblichus and his immediate disciples dominated Neo-Platonism from this time onwards and, after his death, his school dispersed itself over the whole Roman Empire. His followers were the associates and teachers of the Roman Emperors; it was under two of them, Maximus and Chrysanthius, that the Emperor Julian pursued his philosophical studies, and some of his disciples committed their teaching to writing, notably Sallust and Theodore. In the revival of Neo-Platonism in the fifth century at the Alexandrian School, of which the authorised exponent was Hypatia, it was the tradition of Iamblichus which she followed and expounded, until her brilliant career was brought to an end by the fanaticism of the Alexandrian mob in A. D. 415. It was by means of the teaching of Iamblichus and its dissemination in such a Christian centre as Alexandria, as well as in his own native land of Syria, that the Christian church became indoctrinated with Neo-Platonic mysticism, and this was conspicuously so in the writings of the famous mystic of the end of the fifth century, Dionysius, the pseudo-Areopagite, probably a monk of Syria. His works contain a doctrine of gnosis based on the teachings of Iamblichus and Proclus, so that through him Iamblichus may be said to have had a profound influence on later Christian thought in the direction of mysticism and pantheism.†

MARGARET SMITH

* *Book of Mysteries*, V, 26.

† For the Life of Iamblichus, Cf. Eunapius.; F. D. Maurice, *Moral and Metaphysical Philosophy*; J. E. Sandys, *History of Classical Scholarship*; T. Whittaker, *The Neo-Platonists*.

For his teaching, Cf. *On the Pythagorean Life*, Greek Text, edited by A. Nauck, translated by T. Taylor; *The Book of Mysteries*, Greek Text and Latin Trans., edited by T. Gale, translated by T. Taylor; *The Exhortation to Philosophy*, Greek Text, edited by T. Kiessling.

THE SONG OF THE HIGHER LIFE

IX.—THE YOGA OF THE IMPERISHABLE ETERNAL

[Below we publish the ninth of a series of essays founded on the great text-book of Practical Occultism, the *Bhagavad-Gita*. Each of these will discuss a title of one of the eighteen chapters of the Song Celestial. The writer calls them "Notes on the Chapter Titles of the Gita"—but they are more than notes. They bring a practical message born of study and experience.

This particular study is on the eighth chapter entitled Akshara-Brahma-Yoga.

Sri Krishna Prem is the name taken in the old traditional manner prevailing in India by a young English gentleman when he resolved to enter the path of Vairagya, renouncing his all, including the name given to him at birth. He took his tripos at Cambridge in Mental and Moral Sciences and is a deep student of Indian Philosophy. Away from the world but serving it with faith he lives in the Himalayas, and is esteemed highly for his sincerity, earnestness and devotion—EDS.]

The further the disciple proceeds upon the path, the clearer the Light that comes flooding into his heart. The last chapter (the seventh) ended with the mention of some technical terms which are now seen to refer to the Ladder of Being, the Rainbow Bridge, down which the Soul has come and up which it must return. This Ladder has been described in various terms in all the ancient traditions—for instance, the Sephirothal Tree of the Kabala—but the disciple who has reached this stage can read the various symbols that the Teachers have employed, for the reality behind them all is one.

Beyond all, and alone, stands the Supreme Eternal, the Imperishable *Brahman*, dark in Its utter mystery, the Root of all that is, was or shall ever be. Neither subject nor object, neither knower, knowing nor known can exist in the unspeakable Being of That which is beyond all names.

All manifestation springs from the self-limitation of that *Brahman*. *Brahman* as subject sees Itself as object and thus we get the first though still unmanifest duality. The essential nature (*swabhava*) of the One as transcendent Subject, here called *adhyatma*, separates out, as it were, leaving the other aspect of the *Brahman* to stand as the eternal Object, *Mūla-prakriti*. This *Mūla-prakriti*, the unmanifest basis of all objectivity, is, from its very nature, the source of all the manifested Many. Reflecting, as it does, the Light of the One *Atman*, It is the root of all plurality. In Its dark being lie all the seeds of action, seeds that, under the Sun's bright rays, will shoot and grow into the great World Tree.

Because It is thus the root of all action, the *Gita* terms It "*Karma*," but it should be borne in mind that It is not any sort of primordial "brute matter" existing in its own right as speculated on by nineteenth-century scientists, but merely the objective aspect of the *Brahman*, the unmanifest Substratum in which forms live and move and have their being. It cannot

stand alone apart from the *Brahman* of which It is an aspect, in a sense even, an abstraction. It was a failure to perceive this that led the later *Sānkhyas* into dualism. Remove the dualistic knowing* and the *Mūla-prakriti* collapses into the *Brahman* of which It is but the appearance. If the Brahman is to appear as an object at all it is only as the *Mūla-prakriti* that it can so appear.

Passing now to the manifested Cosmos (verse 4), we find that the interaction of these two, the Unmanifested Subject and the Unmanifested Object, gives rise, on the one hand to the changing world of forms, the "perishable nature," (*adhibhuta*), and, on the other hand, to the witnessing Consciousness, the One Life, the *adhidaiva*, termed in the *Kathopanishad* the Great *Atman*.†

Then comes the *adhiyajña*, the Mystic Sacrifice by which Krishna, the One Life, unites Himself with the passing forms. Just as the Unmanifested Two find their unity in the Supreme Unmanifested *Brahman*, so do the manifested Life and Form find union in the sacrificial act of Krishna. This is that Mystic Sacrifice mentioned in the *Rig Veda* in which the *Purusha* was dismembered to create the world of beings, and this the crucifixion of the Christ, pouring His life-blood on the Cross of matter, redeeming thus the duality of the world.

The One Self, seeing Itself reflected in the myriad forms, willed by Its mystic *yoga* to identify Itself with them and share their limitations. Thus were the individuals formed, the central being of men, sometimes termed (higher) *mānas*, sometimes *ahankāra*, the scattered limbs of the Divine Osiris. These are the Immortal Sparks, the Shining Thread, dying in myriad forms and yet, unseen, passing from life to life in age-long immortality.

This "Sacrifice" has also been described in the *Pœmandres* of Hermes Trismegistus :—

> He [the Cosmic Man], beholding the form like to Himself existing in Her water, loved it and willed to live in it; and with the will came act, and so He vivified the form devoid of reason. And Nature took the object of her love and wound Herself completely round Him and they were intermingled; for they were lovers. And this is why beyond all creatures on the earth man is two-fold; mortal because of body, but, because of the essential Man, immortal. (G. R. S. Mead's translation.)

On account of this twofold nature of man it is of great importance that the disciple should at all times, and especially at the critical hour of death, identify himself with what is immortal in him, with the Undying Krishna within and not with the mortal form which constitutes his body. Imagination is the power which wields the universe. From imagination sprang the dualism of

* This dualistic "knowing" is, however, not individual but cosmic. It springs from that mysterious extra-cosmic Something called by various schools the Will of God, *lila* (the Divine Play), Eternal Law or Maya. All these names express some aspect of It but, being beyond the manifested Cosmos, It is beyond the reach of words. Its nature is too mysterious to be speculated on but Its reality is proved by the fact of manifestation's having taken place at all. In attempting to describe It Shankara was forced into paradox and contradiction while the Buddha preferred to keep silent altogether.

† Also known in some traditions as the Third Logos.

the Cosmos and through imaginative union came about the Mystic Sacrifice. As a man thinketh, so shall he become. Therefore is it of such supreme importance how the disciple uses his imagination. Identifying himself in thought with the perishable body he shares the latter's death, while, if he can unite himself with what is Deathless, he will partake of immortality.

There is no appeal here to the authority of ancient texts. It is plain fact of which, as the *Gita* says, "there is no doubt at all." To him who doubts it only needs to say "Make yourself ready, try it and reap the fruits." Try it and *see*; you are the immortal Spirit.

> Thou wast not made for death, immortal bird!
> No hungry generations tread thee down.

But, as in the ancient myth, the elixir of immortality must be churned from out the Cosmic Ocean. How will the Soul's immortality benefit him who thinks he is the body? It is useless to rely on any mere deathbed thoughts. Only he who in life "strives with continual practice" to know himself as that which is immortal can meet the illusions of the death hour with unruffled mind and place his being in the Deathless Spirit, treading the Bridge of Souls to the Eternal.

Five are the stages on the Rainbow Bridge, five gates of consciousness through which the soul must pass (Verse 9). First comes the Ancient Seer,* the world creator, Brahmā the Demiurge, red-coloured with desire. It is the Light we know as the desire consciousness, the Light that shines through the senses, inner as well as outer, for this it is that makes the world of beings and from this point must the ascent commence.

Next comes the Inner Ruler, smaller than the small. This is the inner "Point" mentioned in chapter five, the Higher Self, shining in the pure Mind. He sows the field and He reaps the harvest; happy the man ruled by that Inner Lord!

Above this comes the *Buddhi*, All-Supporter, the luminous Sea in which the separate Sparks are all united in one Living Flame. It is the Light that shines above the Mind, uniting individual points of view in one all-seeing Wisdom. It is the Vestibule that leads beyond to the Great Being of unimagined form, the Cosmic Ideation which is Krishna,† the farthest edge of manifested being. This is the Plane of the Creative Word and he who has attained this lofty height can hear the thunders of that mystic Sea, breaking upon the beaches of the worlds "and hear its mighty waters, rolling evermore."

Beyond it lies the dark unfathomed mystery of Unmanifested Nature and, beyond again, burns the White

* The use of the word *kavi*, seer or poet, (also applied to the poet-seers of the Vedas) shows how essentially the creative process is conceived as one of imagination. This level is the same as that of the Gnostic Ilda-Baoth. The word *Brahma* is also used in another sense (*e. g.*, verse 16 of this chapter) where it stands for the highest level of manifested being, the plane of the Creative Word, the Cosmic Ideation. There need be no confusion about this double use. Both signify the creative Power, in the one case on the level of the unity, the *manifested* unity: in the other case on the level of plurality, the plurality which is the world of beings.

† Only in one aspect of course. Throughout the *Gita* Krishna identifies himself with different levels at different places.

Light, the Sun beyond the Darkness, the calm and peaceful Light of the Unmanifested *Atman.*

Beyond, once more, is the Supreme Eternal, the Nameless Mystery symbolised by the one-syllabled *Om.* He who can tread the path of Consciousness sinking the senses in the mind, the mind in *buddhi, buddhi* in the "Great Self" and then go on Beyond,* enters the bliss of that Supreme Eternal and comes no more to birth in bodies, human or divine.

Between the unmanifested and the manifest lies an Abyss which thought can never cross. Up to the farthest edge of manifested being, the Great Self or Cosmic Ideation, here referred to as the world of *Brahmā* (verse 16), all things are transient, even though they last a thousand ages. From out the dark Unmanifested Nature they issue forth at every Cosmic Dawn. They last for untold ages but the eternal rhythm of Day and Night is on them and at length, there comes a time when, like plants that have flowered, they sink back in the Unmanifested Root of all. In that dark matrix of the Universal Mother the seeds of all that has been lie in latency through the long Night till the next Cosmic Dawn. This mighty rhythm of Cosmic Day and Night, to an idea of which modern astronomers are perhaps dimly groping, was clearly known to the great ancient Seers. They knew that nothing Cosmic lasts for ever and that even the Unmanifested Mother *Mūla-prakriti,* sends forth her shoots again each Cosmic Dawn. Therefore they sought to live in the Eternal, in that Supreme Unmanifested *Brahman,* the Indestructible, the Highest Goal (verses 20 and 21). Beyond the Cosmic Tides, That stands for ever, the Great *Nirvāna,* the Supreme Abode. Those who attain It know nor Day nor Night. Like seeds destroyed by fire, no Cosmic Dawn can bring them forth again to worlds of sorrow. Of them naught can be said save the great *mantra* of the *Prajñā Pāramitā* :—

"O Wisdom gone, gone to the Other Shore, landed on the Other Shore, *Swāhā* !" †

This is the Goal reached by the Rainbow Bridge; what of the means by which to tread that Path? It is one thing to know of the different levels of Consciousness but quite another to be able to raise oneself at will to higher levels. The best means to accomplish this is "unswerving love and devotion to Him in whom all beings abide, by whom all this Cosmos is pervaded." Let there be no misunderstanding here. This is not said in the spirit that has marred so many of the *bhakti* schools of India, the spirit of rivalry with those who teach the Path of Knowledge. Knowledge is indeed the very Path itself. The Path is made of various levels of Knowledge and we have seen the *Jñāni* describ-

* To understand the real meaning of "Om" consult *Mandukya Upanishad* in which its symbolism is clearly set forth.

This description of the Path is taken from the *Katha Upanishad.* It is introduced here as an expansion of the brief description given in verse 12 of this chapter.

† *Swāhā* is the mantra with which offerings are made in the sacred fire. In this, the *Brahma Yajña,* the self has been offered consumed in the fire of the Eternal.

ed as Krishna's very Self. But this knowledge is not the knowledge found in books. It must be gained by making the ascent to higher levels, and how in fact may that same rising be accomplished? Who is there that has tried to tread the Path and does not know what is referred to here? Above our heads, like the full moon, shines forth that higher level of our being. We see it there, drawing our hearts with beauty, and yet, for all our efforts, inaccessible, beyond our reach.

The best and easiest means to make the ascent is for the disciple to give himself in love and devotion to that which is above his present level. Loving devotion is the easiest way by which man can transcend his limitations. This is the great force which will carry the disciple out of himself. One's self is dear to all, but he who loves or worships with unswerving heart loses his self to find a higher Self in the Beloved or the Worshipped One. Thus does he find himself upon the level which, up till then, had gleamed beyond his reach. Thus does he tread the Path and "sink the senses in the Mind" and so on till he reaches the One Self, the Shining *Atman* within which all live.

This *Atman* may be symbolised for him as his own Teacher or as some great *Avatar*. But, through the symbols, he should ever bear in mind it is the One Great Self of all he worships, for, as it says in *Brihadaranyaka Upanishad*, not for the son or husband are son and husband dear but for the *Atman* which is dear to all. For though one cannot scale at once the heights of being, yet one can reach them step by step through love, giving oneself to that which stands above one, climbing in this way till the Goal is reached.

It is true that there are other ways of making the ascent. Plotinus said that only he attains the One who has the nature of a lover or philosopher. The disinterested passion for knowledge, which was what he meant by philosophy, is also capable of lifting a man out of his personality, of making him forget all self in contemplation of the universal Truths. But few are they whose feet can tread this latter Path. Many, no doubt, desire Knowledge intensely but, of them, most seek it for the power it confers and not for its own sake. It is in that rare case alone where knowledge is desired for Truth's own sake that man can lose all self in its pursuit.

Love is, in any case, the power by which we rise, whether that love be of the True or of the Beautiful or, best of all, of the One Atman, Krishna, who shines through everything men love or worship. Truth of all truths, Beauty of all things beautiful, Soul of all things beloved, to Him, at last, all come, losing themselves to find their Self in Him.

> Lamp of Earth! where'er thou movest
> Its dim shapes are clad with brightness
> And the souls of whom thou lovest
> Walk upon the winds with lightness
> Till they fail as I am failing
> Dizzy, lost, yet unbewailing!

These lines of Shelley's describe, as no words of mine can ever do, the rapture of the Soul, dizzy with loss of self as it soars towards the Light.

There are two Paths, two everlasting Paths; by one or other must all souls go forth. "By the one he goeth who returneth not, by the other he who again returneth." These are the "Way Above" and the "Way of Death" of Hermes Trismegistus; probably also the Two Paths, one through the sky and one beneath the earth, mentioned by Plato in his "Vision of Er." These Paths, the Path of Light and the Path of Darkness, have been veiled in symbolism throughout the ages. This particular symbolism is far older than the *Gita* and what the Sages have thought fit to veil need not be here laid bare. Let it suffice to say that these so-called "times" are no times at all. It does not matter when a man may die; if he has Knowledge he will tread the Upward Path; if not, the Path of Gloom to birth and death.

These "times" are stages on the Paths that Souls must tread; the one, the Bright Path of the Consciousness, the Path Beyond, trodden by him who knows the Self in all; the other, the Dark Path of Matter, trodden by the ignorant. He who goes by the first climbs the steep inner Path from flickering firelight to the Sunshine of Eternal Day. Rising from Light to Light in ever widening splendour, he treads the trackless Swan's Path till the blazing Goal is reached.

The other is the Path of gloom and sorrow. Here the only Light is that reflected in the Moon of matter, and the traveller in that pale radiance, taking foes for friends, losing himself in forms which are illusions, knowing not the Immortal, goes from death to death.

The man who knows these Paths has, as it were, a compass with which to guide his steps at every instant, in death as in life. For let it not be thought that these teachings are for this life and world alone. Man is a citizen of many worlds and not here alone are dangers and temptations to be faced. Dire illusions await man in the Realms beyond the grave. Those who believe that all has been achieved if mere "survival" can be demonstrated, those who accept the fantasies of mediums as the Truth, expose themselves to dangers which no "spirit-guide" can save them from.

There, in those worlds, the mind, freed from the dragging fetters of a gross material body, treads its own path, the path prepared for it by its own thoughts and actions, done while yet "alive." Either it shines in its own Light or else it burns in self-enkindled flames of hatred, greed and lust, the "three-fold gate of hell" (c. 16, verse 21). This hell is no less real because it is a mind-created one. Fierce illusions* will beset the soul and he who knows not the Paths will be whirled irresistibly away. Turning his back upon the Fearless, Stainless Light of the One *Atman*, he will embrace the seeming beautiful but horrid phantoms of his own desires. No sooner does he do so than the phantoms change. The

* A good account of the after-death illusions is given in the *Tibetan Book of the Dead*, translated into English by Lama Dawa Samdup and edited by Dr. Evans Wentz. In reading it allowance must of course be made for purely Tibetan imagery and also for errors which have crept into the text through its having fallen into the hands of professional deathbed priests.

beauties vanish leaving horrid pits of shame through which the soul descends to birth again and treads once more the weary path of sorrow.

Much that is written in ancient tales of magic is a reality in this enchanted realm. Sir Gawaine, awearied of his questing for the Grail, finds a silken pavilion in a field and merry maidens in it,

> . . . . . but the gale
> Tore my pavilion from the tenting pin
> And blew my merry maidens all about.

These illusions work their fell magic from behind the veil even in this daily life of ours, but, after death, they burst upon the disembodied mind with all the vividness of ancient myth. Those who yield to them echo the cry of Tennyson's Gawaine whose ghost cries out to Arthur at the last :—

> Farewell! there is an isle of rest for thee.
> But I am blown along a wandering wind,
> And hollow, hollow, hollow all delight.

Two are the Paths, there is no third for man. Cleave to the self in *yoga* or lose yourself in matter. Brief is the choice, yet endless, too, for at each point the Way is forked, one can go up or down. Now should the choice be made while yet the heart is flexible with life, for, in that After-State, the mind is fixed, fixed like a death mask by its previous thought. There but a ghostly shade of choice remains. Sped by its former thoughts and deeds, the soul will either sink through dread illusions to rebirth in matter, or it will rise past heavenly realms of Light, stopping at none till it attains the Goal, the Deathless and Supreme Eternal State.

SRI KRISHNA PREM

I saw the King of Kings descend the narrow doorway to the dust
With all his fires of morning still, the beauty, bravery, and lust.
And yet He is the life within the Ever-living Living Ones,
The ancient with eternal youth, the cradle of the infant suns,
The fiery fountain of the stars, and He the golden urn where all
The glittering spray of planets in their myriad beauty fall.

From "KRISHNA," by A. E.

MEDITATION IN A BLUEBELL WOOD

A MESSAGE FOR AUGUST

[**J. S. Collis's** musings will interest many readers among whom are some ardent admirers of the author of *Forward to Nature.*—EDS.]

The countryside dies in the winter. When autumn is over and before spring has begun to approach, during December and January, everything really does die; there is no life, all is dreary and forlorn.

We human beings do not die every year in this manner, and in order that we shall not feel the deadly hand, we have made cities into which we can escape and thus defeat the rhythm and deny the wheel.

Sometimes, walking outside my cottage in the winter, cast down by the casting down of life around, chilled by the cold unsmiling bitterness of so much lifelessness, I have thought that perhaps we likewise should die in some sense every year —so that we also might rise again.

We do not do so. We refuse the natural. We turn our back on the rhythm of life, even declining to recognise when the new year starts, and fixing it for January instead of April. When it really does begin, when the whiff of spring which is the *odour* of resurrection rises from deep down in the earth, when that which was dead is alive again, and that which was lost is found—there are few of us who are so joined with Nature as to rise also with renewed vitality in the radiance of another birth.

It is a pity. For we pay dearly for losing touch with Nature. We thus lose touch with reality. We see no meaning in life. We go mad. I use words carefully. There is no genuine health or sanity in the man who, given brain, eye and common sensation, employs only the first of those instruments when attempting to answer the fundamental questions that vex his soul. Yet that is the approved method. We do not *experience* the world: we puzzle over it by lamplight. But experience must come first, otherwise our thoughts are without value, they have no validity, no foundation. Thought, we must have—certainly. There is no anti-thought movement. We can never have enough good Reason. But there is a vast difference between Reason and *reasoning* in the void.

But you know all this; I am preaching to the converted. The point of this essay is not to make abstract truisms, but to witness concretely to their practice, on however humble a scale. There is a flower called the bluebell. It has done much for me—more than any reasoning *in vacuo*, and more even than books or articles on the danger and futility of such reasoning. It has provided me over and over again with the most far-reaching experiences; there have been occasions

when, standing amongst the bells, I have felt the walls of the imprisoning intellectual consciousness cracking, fields of vision opening before me, and waves of sanity passing through.

I live close to a bluebell wood that is likely to remain as the most remarkable I have ever known (specialist though I am in this matter), owing not only to its oceanic dimensions but to the number of angles at which a fresh surprise is possible. There are not only lakes of bluebells, but a few rivers as broad as the Avon, and some streams with high banks and overhanging branches.

I

On a May morning last year, rising at six, I went into the wood. The gate, as usual, opened upon a path which led immediately to where heaven had been established upon earth. Then I made for one of the narrow streams, waiting for a special corner. On arriving I stood still—with the authentic spell. I will not call it a long thin stream of blue water, for it was so much more exciting than water, being composed only of bells, and besides there was a *green* footpath in the centre—and the whole was arched by greenery. The sun was rising, and chanced at that moment to throw down some pink and vermilion tinted rays upon an open space of blue, at the far end of the tunnel. And many birds sang.

Then straightway Shakespeare's phrase rose before me—*Ripeness is all.* It is all. Life has no other goal. There is no other aim in life save that each separate thing may unfold itself perfectly. As I stood there in the bluebell wood I *saw* that so clearly. I knew that Creation was perfect and that it could never be more perfect at one time than at another time. As I stood there I was absolved from the idea of Evolution Upwards, I was liberated from the problem of progress. The goal of life was not going to be attained to-morrow—for lo! it had been attained already here. It would be attained again. When anything unfolds and ripens completely perfection has been achieved, and never can there be any more potentiality of perfection at one time than at another. The Flame of life burns at the same temperature for ever, and evolution only means that God fulfils Himself in many ways. To-day is not a preparation for to-morrow, nor this for that: each thing *is* in its own right, and not subject to comparison. It should not be the conscious goal of anything to evolve slowly throughout centuries from something *low* into something *high.* Rather it should seek to unfold perfectly in the life permitted—each in its own way, each in its own time. There may be a certain mystic evolution beyond our understanding, but we should not intellectualize the idea and cast our present-unloving eyes into the beaming future; but strive for immediate perfection. Beauty does not evolve, joy does not evolve. This was clear to me as I gazed at this piece of perfection, this complete unfolding, where to conceive anything better along those lines would be fantastic. As I stood

there I could feel how the potentialities of life at the moment were exactly the same as they were in the Middle or Dark Ages when the sun also shone and the flowers also unfolded.

I had realised this before in the same dynamic way, but I am always grateful when a fresh revelation comes; it is the kind of capital that I like to replenish. It is a particular realisation that needs constant re-stating, and will always return because it is a truth and not a concept. It is the ancient vision of Heraclitus who saw life as the sustained upleaping of a Fountain of Fire—"the Ever-living Flame, kindled in due measure, and in like measure extinguished."

II

That was in May. During the following August I was sitting in the wood one day. The bluebells had dried into seeds. Every stalk was now hung with a rattling belfry of seed-pouches. Those green stalks were now dry, yellow, and weightless, and each bell was a hard closed pouch of seeds. I plucked a whole stalk and opened up one of these pouches. I found an average of fifty seeds in each (I must check that again this year), and on each stalk there was an average of eight pouches. $8 \times 50 = 400$. There were 10 stalks in every area of, say, my shoe's width and length: that is, room for 4,000 seeds. I looked round at the ocean of seeds; and, like Eddington who has to invent a new word when he gets past trillions in his astronomical calculations, I tried to think of a numeral that would do justice to such a mass of possible new bluebells. And I thought of the trillions that were already rooted and waiting for the next spring. I wondered how many of the new ones would be successful in their battle to get born.

And as I sat there examining these things carefully, I was as happy in this analysis as earlier in my synthesis. In whatever way one regarded it the spectacle was equally inspiring. I felt the sweep of nature's vitality. The idea of death could receive no emphasis—for everlasting creation and not destruction was what I plainly saw. It was as much a revelation to me as the earlier garment of blue; it was as truly a sign of righteousness; there was in it as great a promise. "I love to see that Nature is so rife with life that myriads can be afforded to be sacrificed and suffered to prey on one another," said Thoreau. "The impression made on a wise man is that of universal innocence." In that same mood, in that "blessed mood" as Wordsworth called it, I felt no need to *reconcile* myself to the scene. I was in the presence of Nature, experiencing it in the most simple manner, and therefore not puzzling over it in a study, nor trying to "work out" the problem of evil and reconcile science with religion. My thoughts followed in the wake of my experience—and I still do not see what other validity thoughts can have.

Then I thought of Man. I saw so clearly his nobility. He alone in Nature tried to lessen the destructive element, incessantly endeavour-

ing to minimise the cruelty of life, to succour the unfortunate, to heal the sick, to raise up those who fall. I thought of his mistakes and backward slidings, but they seemed little compared with the new idea of goodness that he had brought into the world. I thought of his endless inventions and how in spite of his inevitable command over destruction he used those weapons for scarcely more than four years of strife out of every fifty.

III

Some may think that had I not been sitting in that spot, surrounded by the realities of life, in the midst of holy dying and holy living, hemmed in on every side by the signs of ceaseless preparation for everlasting resurrection from the dead—that I might have failed to achieve so just a perspective.

That is true. Nothing can ever really take the place of contact with Nature. We may conquer her, as we say. We may fly from her. We do both those things. But hers is always the ultimate conquest. For without her guidance we cannot see, we cannot understand—that is, we have no philosophy or religion built upon truth. Again, the city man may say that does not matter, for just as we have said good-bye to Nature so we have learnt to do quite well without religion or philosophy. And that also is true. The mob can do without philosophy and without religion. But a whole nation cannot—unless the people are joined in some great crusade. There must be a nucleus of those who have faith in life. There must be a central core of wise men in a nation from whom the mob may take its counsel and pursue its course. Otherwise the nation cannot hold together, and degenerates. So let us try and keep in touch with Nature even in the winter. She never did betray the hand that loved her—nor the mind and soul.

J. S. COLLIS

NEW BOOKS AND OLD

BACK NOT TO CONFUCIUS BUT TO HAN FEI *

The time is out of joint in China, and this book is inspired by a great longing to set it right. Mr. Lin begins by surveying the mental and moral constitution of the Chinese people, investigating their origins, analysing their character, and appraising their ideals of life. In the second part, he studies the actual conditions of Chinese life in its social, political, literary and artistic aspects; and finally in the Epilogue, to which one feels that the whole book has been gradually leading up, he comes to grips with the pressing question of the hour: What is to be done to stem corruption and ruin throughout the land? This question he answers honestly, according to his lights; but the solution he offers is a mere counsel of despair, which fails to carry conviction.

The book is certainly a remarkable one; but it deals with so many topics in so unequal a manner that it is impossible to pass judgment on it in a few sentences. Parts of it are full of wisdom and sweet reasonableness, others just the reverse. For Mr. Lin is nothing if not a man of moods. He accuses his countrymen of alternating between megalomania and melancholia, and of easily becoming hysterical. And without wishing to be harsh, it seems to me that Mr. Lin suffers from precisely this lack of balance. He sighs for a real leader, but soon remembers that the good men in China have always hidden themselves. With palpable admiration, not unmixed with envy, he cites the example of Russia, "peopled with a peasantry just as poor and illiterate as the Chinese people, a bourgeoisie just as indifferent, and a gentry just as corrupt. Yet there was vigour in those old bones, and old Russia... emerged the youngest child of the family of nations, radiant with hope and energy." China's recent attempts at revolution, on the other hand, after blazing furiously at first, have somehow petered out ingloriously in dampness and smoke. And yet "the country cannot be allowed to sink lower and lower under foreign domination while the people are bled white, and the Chinese countryside is rapidly being ruined."

What, then is the remedy?—More than two thousand years ago there lived a philosopher called Han Fei, who opposed the Confucian view of "government by gentlemen," and stood for a government by law only. According to him, the beginning of political wisdom lay in rejecting all moral platitudes and in shunning all efforts at moral reform. This is the type of "legalism" that Mr. Lin would like to see adopted. In the

* *My Country and My People.* By LIN YUTANG. (Heinemann, London. 15*s.*)

place of Confucius and his "moral molly-coddle stuff," he has a vision of a Great Executioner, who appears to him in the light of a veritable Saviour. "The only way to deal with corruption in the officials is just to shoot them. The matter is really as simple as that." —But is it? This way has been tried time and again in the world's history, and the results have usually been disappointing. What has the despised Confucius to say on the subject? "People despotically governed and kept in order by punishments may avoid infraction of the law, but they will lose their moral sense. People virtuously governed and kept in order by the inner law of self-control will retain their moral sense, and moreover become good." In other words, laws are useless in the long run unless you have a law-abiding spirit among the population. Justice may very well be what China needs, but those who administer justice must be honest men. Mr. Lin, however, has little confidence in human nature. So far is it from being "fundamentally good" that, given any set of officials, "nine-tenths of them will turn out to be crooks." Hence, "what China needs is not more morals but more prisons for politicians." These are wild and whirling words, which are sufficiently confuted by the author's own estimate of the Chinese character.

In view of such reckless outbursts I cannot echo Mrs. Pearl Buck's opinion that this book is the truest and most profound yet written about China. Still, one can understand her enthusiasm; for, in spite of occasional defects of temper and judgment, it is full of witty sayings and arresting ideas: "All Chinese are Confucianists when successful, and Taoists when they are failures." "Christian optimism kills all poetry." "True cynics are often the kindest people, for they see the hollowness of life, and from the realization of that hollowness is generated a kind of cosmic pity." "Wordsworth is the most Chinese in spirit of all English poets." Sometimes the epigrams are more startling than profound: "When a man is past forty and does not become a crook, he is either feeble-minded or a genius." "We do not believe that . . . other people's wives are necessarily more beautiful because they are other people's wives." (But is it not a Chinese proverb which tells us that we all love our own compositions but other men's wives?) "I wish our people would sometimes be serious. Humour, above everything else, is ruining China." In short, the book is inconsistent, whimsical, perverse—and stuffed with good things.

As we have seen, Mr. Lin is an honest disbeliever in Confucianism. But he is mistaken in thinking that Confucius placed "tremendous emphasis" on filial piety, and regarded it as "the first of all virtues." This notion is really derived from the so-called Classic of Filial Piety, which is a comparatively late production and does not fairly represent Confucius's own ideas. In the Analects, the only work which can make this claim, there is remarkably little about filial piety. More serious is the gross perversion of a Confucian

saying on page 89, where these words are put into his mouth: "If one were to try to please the god of the south-west corner of the house, it would be preferable to try to please the god of the kitchen stove." Confucius never said anything quite so naïve (or so clumsy) as this. The truth is that, when asked the meaning of the adage, "Better be civil to the kitchen-god than to the god of the inner sanctum," the Master replied: "The adage is false. He who sins against Heaven can rely on the intercession of none." Lao Tzŭ is also misquoted twice as having said: "Sages no dead, robbers no end." Mr. Lin even apologizes for the pidgin English on the ground that in no other way could he convey "the forceful terseness of the original." But the sentence does not occur among Lao Tzŭ's sayings at all!

I may conclude with a word of comment on the practice of spelling two-syllable personal names without a hyphen, which is adopted here and defended in a special note. It must be remembered that a name such as our Richard, for instance, is a simple unit which there is no reason for dividing into Rich-ard. The Chinese Tung-p'o, on the contrary, consists of two distinct elements or characters, each with its own meaning ("eastern slope"), though they are not two independent names like William Henry. The French "Jean-Jacques" affords a fairly close parallel, and the insertion of a hyphen seems to meet the case exactly.

LIONEL GILES

My Experiments with Death: A Study of the World Soul in its Relations with the Private Self. By RICHARD DE BARY. (Longmans, Green and Co., Ltd., London. 6s.)

Maeterlinck receives no credit for the concept of a pallid and precarious immortality elaborated in this book, but it is of a piece with his suggestion, penned many years ago, that only when the living remember the dead can the latter enjoy anything comparable with what we know as life. The thesis here, however, is somewhat more complicated, and its presentation is laboured. One illustration will suffice. In the preliminary "Summary of Contents" we find as first of the "distinguishing notes of this theme of an afterlife":—

> Its acknowledgment of a *continuous interdependence* on the mind-body soul-nerve parities in the afterlife status.

We have perused all 191 pages, but that sentence remains baffling, irritating and unilluminated. The conclusions are based largely on the author's experiences in his "Night World" and they seem mutually inconsistent. At one time the author expresses his assurance of his own individual immortality; at another he writes:—

> The populations of Old Egypt, Assyria, Athens, even ancient Rome, are really dead . . . unless or until members of living nations come to revisit these departed peoples in interest and sympathy.

It is difficult to see in the so-called experiments with death anything but dreams of a rather distressing type. Their evidential value is slight.

PH. D.

The Spirit of Zen. By ALAN W. WATTS. (The Wisdom of the East Series. John Murray, London. 3*s.* 6*d.*)

It has been said that the difference between Zen and other forms of religion is that, whereas all other faiths wind slowly up the mountain-side, Zen, like a Roman road, thrusts all obstacles aside and moves straight to its goal. Dispensing with such circuitous paths to truth as dogma, system, and doctrine, this unusually human and realistic philosophy attempts to come into direct contact with truth in its living immediacy of everyday life. It aims, in short, at so close a relation of the individual self to the flow of the life-process that all distinction between subject and object is forgotten. Zen can neither be intellectually formulated nor comprehended. It is the essence of life itself, which, like a stream of water, eludes the grasp.

The Zen philosophy is supposed to have originated at the moment when the Buddha attained supreme enlightenment and to have been handed down across the centuries as a secret message by " direct transmission " to a line of twenty-eight patriarchs, until it came to the sage Bodhidharma who brought it to China in the sixth century A. D. In China it was rapidly assimilated into Taoism, upon which it had a very stimulating effect.

The influence of Zen upon the civilization of Japan may be seen not only in the schools of Sumiye and Kano, which carried on the essential spirit of the great classical tradition of Sung painting, but also in the quiet simplicity of Japanese architecture, extending to every detail of house-furnishing and the design of the smallest articles of daily use. Indeed, Japanese rooms, with their barest minimum of light furniture, the subtly-tinted paper screens that form their walls, the dull yellow rice-straw mats upon the floor and their general sense of tranquillity and space, are but an expression of the Zen teaching of the impermanence of all things and the need to free the mind from all impediments that may come between it and a direct, spontaneous experience of life. Similarly the apparent simplicity and spontaneity of the Sumiye school of painting, where the artist achieves the most vivid effects by " a stroke of the brush " upon his brittle scroll, is a direct expression of the Zen teaching of the value of sudden, momentary flashes of inspiration that must be caught, before they fade, with a swiftness and dexterity equal to their own. And as it is obvious that these effects, apparently so simple and spontaneous, and yet the very perfection of art, cannot be achieved without long training and the most exacting self-discipline, so the same fresh spontaneity cannot be achieved in daily life by highly civilized and sophisticated people without a similar simplification and refinement of their natures. To this end the whole force of Zen philosophy is directed against any kind of rigid formalism and abstraction.

It is related of a Zen master that once, just as he was about to deliver a sermon in the House of Meditation, a bird began to sing in the garden outside. The master said nothing and every one listened to the bird. When the song stopped the master announced that the sermon had been preached and went away. The masters, however, had other means of bringing their disciples down to earth, and many of the Zen scriptures are nothing but a delightful debunking of intellectual pretension. A monk came to the master Chao-Chou and said: " I have just come to the monastery. Will you give me instruction, please? " "Have you had your breakfast? " replied the master. " Yes, I have sir. " Then go and wash your bowels. " As a result of this conversation the monk is said to have become enlightened. Again Wu Tsu says: " A cow passes through a window. Its head, horns, and the four legs pass over easily, but only the tail cannot pass through. Why can't it ? " Failing to answer such conundrums, disciples frequently received a sharp slap in the face—for the masters never waste words in trying to define what is indefinable and can only be felt. They have always favoured a more empirical method of teaching, for such is Zen.

PHILIP HENDERSON

The School of the Future. By K. G. SAIYIDAIN, B.A.. M. ED. (The Indian Press Ltd., Allahabad.)

Professor Saiyidain gives us in Part I his views on the school of the future, and in Part II eight articles on special aspects of the subject including the release of the creative impulse, the spirit and the place of University education and the training of teachers, which last is his special subject as Principal of the Training College of Aligarh. He cannot resist opening with a chapter on the present background; somehow in India it is impossible not to growl at things as they are—there is so much to growl about, and so little opportunity to do anything but growl. He expands the following view, quoted from H. G. Wells: "If you want to feel the generations rushing to waste like rapids you should put your heart and mind into a private school." This our author shows clearly is true of the large majority of Indian schools, public or private.

The school of the future, says Professor Saiyidain, will be inspired by the faith that a child's development can be secured only if his native powers are given full play to interact fruitfully with his environment. The child will be provided at school with rich, active and joyous opportunities for play, social co-operation, manual work, creative and constructive activities, and study of spontaneously chosen books and subjects. Such a school will allow a life immediately satisfying and meaningful—the best preparation for the duties of the adult to be, as well as best for the unfolding of his powers. Instead of merely learning, the child will be guided to mastery of the tools of learning; care will be taken to preserve the lively curiosity and the hunger for knowledge natural in the very young. As far as possible information will be replaced by experience.

The school of the future will have given up the secluded character which enfolds schools of our day; it will be part of the life of the child, who will not have what so many of us remember, a sense that life is something outside the school and that school hours are hours of postponement of all that is worth while. Our author also visualises the schoolhouse of the future as a centre of community life in the evenings.

In two chapters entitled "Education for Happiness" Professor Saiyidain speaks of the necessity of teaching the child that happiness must be found *in* our work, not merely anticipated as the result of it; and further that happiness is to be sought socially, not in mere individual gain or pleasure. This does not mean surrender to a leader or a mob, but the gift of one's own best to the common happiness, which involves true self-respect—the fruit of the quiet conviction that potentially our individuality is infinitely precious, that we are gifted by nature with the right to think our own thoughts and do our own deeds on the basis of our own first-hand experience. Any one who surrenders this ultimate freedom can never attain the greatness of true courage; to him Socrates will always be the inexplicable monomaniac who foolishly preferred a cup of poison to the renunciation of his own true opinions.

This book is a valuable compendium of the latest ideals in education, based upon deep respect for the spirit of man and the possibilities of every child. Still, it suffers a little from being too abstract. One would like to see a companion volume showing specifically how these many principles could be applied.

ERNEST WOOD

Historic British Ghosts. By PHILIP W. SERGEANT. (Hutchinson and Co., London. 18s.)

Like a straw that shows the way the wind blows this book shows how public interest is veering towards occult phenomena. It is an entertaining collection of tales, the work of a journalist capable of tackling any subject in a popular, easily read, if superficial way, capable of delving into museum chronicles and a liking to turn their dusty facts into a palatable gossipy "story." Yet it may be questioned whether the facility and even semi-flippancy of the journalistic touch, though preferable to the blood and thunder style, is the best approach to the subject.

There is a mild attempt to question whether "a thing either (1) is; (2) is not; (3) both is and is not; or (4) neither is nor is not," but it fades away in the last chapter into a statement that the objective world is illusion, *maya*, and explanations seem to lead nowhere. The author seems to find narrative easier than philosophy. It might be argued that narrative is all the public wants, yet since experiences, to have any value, need means of understanding them, it would seem wise to look beyond the wants to the needs of the public, and to educate instead of following it.

There are so many mayfly writers who can beguile the idle moment and the idle mind without leaving their readers one whit better off, but so few who can write constructively. If the explanations so conveniently shelved by Mr. Sergeant were to be tested, checked and verified without bias or prejudice, so far as evidence, reason and perception would permit and the results presented simply and interestingly, as Mr. Sergeant can present facts, the public would have something of value towards understanding themselves and the other beings, human and non-human, relatively real, relatively illusionary, that make up life.

W. E. W.

The Philosophy of Religion versus the Philosophy of Science: An Exposure of the Worthlessness and Absurdity of Some Conventional Conclusions of Modern Science. By ALBERT EAGLE. (Simpkin Marshall, Ltd., London. 5s.)

With the advance of science disbelief in religion has grown, disturbing many whose faith was their chief support. The spirit of science is the spirit of analysis, and the advance of science is the advance of clarified knowledge. In the process of analysis, hazy ideas and superstitions have vanished. But science has turned iconoclast and is attempting to analyse away realities. Now the real defies analysis. To analyse higher realities like Life and Mind, and values like Truth, Beauty and Goodness, is to reduce them into things lower than they are, and consequently to destroy them. Religious experience is a unique value that refuses to be analysed into other terms.

The conflict between the claims of science and religion has led recently to examination and valuation of their methods, implications and results; and good literature has of late appeared on the subject. The present work from the pen of a mathematician and a scientist is a useful contribution along that line. The author shows how interpretation of life in terms of physics and chemistry, and of mind in terms of biology, physiology or physics and chemistry, is not valid. He attempts to refute the theories of Relativity and Indeterminism. He believes in a personal God (p. 148), and his doctrine of the four orders of substance (pp. 141–2) reminds the student of Indian Philosophy of the Vedantic theory of the five *kosas*, though the correspondence between the two theories is not exact.

The book is written in the spirit of a Christian propagandist (p. 19), and with undue aggressiveness. It will be useful so far as its criticisms of science go, but it seems to be hasty and, on some points, unconvincing in its positive con-

clusions. Mere criticism of the sciences is not enough to support such views as that because the egos of animals need not be immortal (p. 61), therefore animals may be killed and eaten (p. 337); that Christ is the only great revealer of truth (p. 151); or the author's inclination toward the theory of predestination (pp. 233, 263). These points will certainly be controverted by the followers of other religions.

P. T. RAJU

Aspects of Modernism. By JANKO LAVRIN. (Stanley Nott, Ltd., London. 6s.)

Mr. Janko Lavrin hitherto has dealt only with those towering personalities who have been seminal powers in modern European literature. In this new book, he has analysed some current tendencies as embodied in a few representative writers. Mr. Lavrin demands of art a certain nobility, and especially that it shall not dissociate itself from life. He dwells upon the tragedy of artists who have ventured on experimentation after cutting all moorings from life. Most aspects of modernism therefore appear to Mr. Lavrin to be of a "decadent" type, illustrating well his remarks made elsewhere on modern Romanticism. In his *Studies in European Literature* he declared:—

> Most European Romanticists were spiritual descendants of Rousseau and not of Shakespeare; that is, they were in a continuous discord with life, from which they tried to shelter themselves behind various poetic substitutes.

In his opinion Wilde's egotism is an "exaggerated hysterical egotism"; d'Annunzio's novels are a "compendium of decadence"; Hamsun with all his pantheistic devotion shows "the introspective brooding of a decadent who is familiar with some of the most tortuous nuances and contradictions of the human soul"; while Alexandar Blok, that symbolist *par excellence*, reveals the "inverted idealism of an incurable dreamer."

Mr. Lavrin anatomizes to its barest elements that wonderfully complex aggregate called "novelty," and on the strength of his findings adjudicates each author's claim to literary permanence. Though occasionally he arouses the suspicion that he expects authors to be real Christians, yet fair-mindedness prevails, and authors like Wilde and Rimbaud suffer no diminution in the glory they really deserve. Freedom from ethical bias can also be traced in his treatment of such contradictory personalities as Rozanov and Weininger.

Mr. Lavrin's preoccupation with development of thought and analysis of creeds leaves, however, an impression that the formal aspects of literature have not received adequate treatment. To mention only one instance: while Pirandello's intellectual vigour and his philosophy of life have been admirably revealed, the superb use which he makes of the "inset play" in the exposition of his queer attitude towards life—a literary device which may be considered as symbolising his mental outlook—has not been dwelt upon.

Aspects of Modernism does not embrace all modern tendencies but it takes us through a wide range of modern European literature. It even includes Ivan Cankar, the heroic representative of a politically insignificant nation. Some of Mr. Lavrin's remarks on individual authors would admit of wider application, either to coteries or to the times, and it is regrettable that he has fought shy of an introductory essay on Modernism in general. Notwithstanding the diversity and the elusive nature of modern literature, one could pick out with some precision certain prominent traits as indicating general tendencies. Even the authors selected by Mr. Lavrin are enough to show that literary semination has been more international in the present age than ever before and that modern writers have, by a strange inversion of values, prized "processes more than results." Mr. Lavrin does refer in the preface to "the utter atomization of the individual." Is it unreasonable to demand that in the author's next book he should try to detect more unifying factors underlying that variety which has discouraged him from generalising in the present volume?

B. RAGHAVA BALIGA

The Haunting of Cashen's Gap: A Modern 'Miracle' Investigated. By HARRY PRICE and R. S. LAMBERT. (Methuen and Co., Ltd., London, 6s.)

Since 1931 a lonely farmstead on the Isle of Man has been the scene of happenings so extraordinary that representatives of the University of London Council for Psychical Investigation have looked into them and published their scientific but admittedly inconclusive findings in this book. Mr. Price is a psychic investigator; Mr. Lambert, the Editor of *The Listener.*

Briefly, the story is that in the fall of 1931 a small animal or an animal spectre, somewhat resembling a weasel or a mongoose, but possessing the power of speech, took up its quarters in the isolated farm home of James T. Irving, a retired commercial traveller, his wife and their thirteen-year-old daughter. Among the animal's alleged feats are pushing and throwing furniture about, making terrific thumps on the walls, several almost simultaneously in different parts of the house, strangling rabbits for his host's larder and then announcing where the carcasses were to be found. He has also offered to kill lambs belonging to any enemy Mr. Irving might have. "You don't know what mischief I could do if I was roused. I could kill you too if I wished, but I won't." He throws small objects or stones at people he does not like, spits at them through a crack in the panelling and sometimes threatens worse violence. Be it noted that these demonstrations are not similar to the familiar poltergeist phenomena produced by non-human forces, in which stones fall harmlessly around the medium and others without touching them. "Gef," as the entity is called, sometimes makes a hit, though he has never yet done serious physical damage. At times he is excessively rude and vulgar in his remarks; at times plaintive in tone; occasionally he is hilarious. He laughs sometimes like a maniac—"satanic laughter," is Mr. Irving's description; he says it is infrequent but very trying. Gef cannot stand human eyes, even through the panelling.

Gef is sufficiently material to have bitten his hostess's finger and to have struck with force the hand of his host. The creature obligingly furnished for analysis hairs supposed to be from its coat, but they were proven to have grown on the family's sheep-dog. It made a pretence also of impressing its footprints in dough and in plasticene, but the prints do not match in size or shape and have been rejected by expert opinion as prints of feet of the same animal. The fact that Gef, while refusing mongoose food, eats biscuits, sweets and more substantial cooked food is no argument against the spectre hypothesis. The *houen* of China are alleged to devour funeral repasts spread to propitiate them, and the records of Spiritism in the last century contain evidence of alleged spirits capable of drinking tea and wine and of eating apples and cakes. According to the records of Eastern psychology, however, ghosts who partake of physical food are no relatively harmless shells.

Gef is very elusive on the subject of his own identity, generally denying being a spirit and saying he is "a little extra, extra clever mongoose." He claims an age of eighty-three years and points to his prowess as a rabbit killer as proof of his substantial existence. Sometimes he says he is the Holy Ghost. Again he has said he knows what he is but that his hosts will never know, and he has referred to himself upon occasion as an "earthbound spirit."

Common sense is strained almost to breaking-point in the attempts to find a psychological explanation of the events narrated. But unless conscious deception on the part of one or more members of the Irving family is involved, the events recounted cannot be made to fit the hypothesis of an adolescent fantasy indulged and shared by the young girl's parents. And the writers admit that there is serious evidence, apart altogether from the family's testimony, for the reality of Gef.

In an appendix Gef is compared to the talking imps or familiars of the witchcraft excitement of three hundred years ago, among which the ferret was

common, but the authors seem to include those manifestations among the "unpleasant but ludicrous habits of witchcraft," to which, "out of a mere exhibitionism," women living in isolated conditions used to confess.

The reader desiring to learn more about the subject is referred to *Isis Unveiled* by H. P. Blavatsky, especially on the subject of Elementaries or what the Hindus call Prêtas and Pisâchas, and what Andrew Jackson Davis named the Diakka.

The Irvings' naïve pride in their unusual visitor is a pathetic feature of this narrative, for the danger of moral contagion from the proximity of such a being is very real. They will be well advised to move away if thereby they can rid themselves of "Gef."

PH. D.

Mohammed : The Man and His Faith. By TOR ANDRAE. Translated from the Swedish by THEOPHIL MENZEL. (George Allen and Unwin, Ltd., London. 8*s.* 6*d.*)

With the yearning for mutual understanding amove the world over, an increasing interest in the religious and cultural heritage of different peoples is natural. A historic study of Islam and its Prophet is important inasmuch as Mohammed released a spiritual force that still exerts a deep influence over a vast portion of humanity. Assistance in this direction is to be doubly appreciated by the people of India, where Islam and Hinduism have merged into a common destiny.

With judgment and industry, Professor Andrae of the University of Upsala presents the Islamic faith in relation to the primitive monotheism of Arabia. The Bedouins of Mohammed's day believed in a Supreme God above many subordinate divinities.

Here it strikes a Hindu that the Apostle of Allah bears a message much the same as that of the Vedic Seers. The Sage of the Upanishad admonished his people that their gods of rain and wind and sun and fire and death were but all working at the will of the Supreme God.

Another fact helpful for understanding the Prophet is that Mohammed, so much misjudged as a facile opportunist, was no fanatic and would easily change his mind in the light of later wisdom. It is this virtue that led the Prophet to confirm the scriptures of other religions and to believe that religious revelations are dynamic and are delivered in varying aspects in different ages. Later, out of the growing bitterness of opposition to his mission, this sense of spiritual harmony underwent a transformation. The Prophet began to yield to the desire "to be victorious over every other religion." But this can hardly be taken as merely "a proud belief in the future of his religion" as Professor Andrae claims (p. 237); rather, it was mingled with "a feeling after a new independent religion" compatible with "national distinctiveness" (p. 153). Islam was to become not only a religion but also a brotherhood (p. 191). Professor Andrae's analysis of the evolution of militarism in Islam is logical (pp. 205-207).

The complaint, however, with which the book closes—that Mohammed's moral personality falls short of his religious endowments—is due perhaps to the author's limiting his observations to a purely objective study—unquestionably an essential requirement of a historical survey. This necessary limitation precludes the light that only mystic love can shed upon a subject, *e. g.*, one's own faith. Professor Andrae's contribution to the study of the Prophet of Islam, leaving this natural failing aside, is noble in spirit and valuable in matter. His method of carefully employing knowledge of the background makes it particularly interesting to all students of comparative religion, while its absolute freedom from technicalities of research renders the work a suitable vehicle for a wider understanding of religious values and the promotion of cultural fellowship.

ATULANANDA CHAKRABARTI

CORRESPONDENCE

MACHINERY OF JUSTICE

Men are still living who, as children, have seen the pillory in active use, for it was not abolished until Queen Victoria had been twelve months on the Throne. A Bill to this effect had passed the Commons twenty years earlier, but Ellenborough and his fellow obscurantists, true to type, had checked its progress through the Upper House. The pillory had existed in England since 1260, and they looked upon it as a bulwark of the Constitution. Hanging in chains went first. There was also a dreadful custom of "gibbeting." In such instances, the corpse would be tarred or smeared with pitch, to prevent too rapid a decomposition, and then left exposed from the gallows-beam for a month or more, as a warning to evil-doers. The last time that recourse was had to this practice was at Leicester in 1832, when a sanctimonious scoundrel named Cook, who served Dickens as a model for his "Uriah Heep," was the protagonist.

The assumption by the State of the sole right of punishment was the first real step in penological evolution. The original idea behind this was to balance the weight of wrong that had been suffered by the weight of a judicially inflicted penalty. The idea, however, of thereby deterring and reforming came into the scheme much later.

It must not be forgotten when considering the fierceness of some of the old-time judges, that brutal laws make brutal administrators. Hence, there is something to be said even for those Sadistic monsters, Chief Justice Scroggs and Judge Jeffreys. After all, their conduct on the Bench was strictly in accordance with tradition; and they were not responsible that the tradition of the period was rough and brutal.

Punishment for wrong-doing began in the Garden of Eden. Nobody can say with certitude where it will end. What, however, can be said is that, with the passage of years, the gulf between elementary humanity and penology has become less wide. The late King Edward, when opening the new Central Criminal Court at the Old Bailey in 1907, referred to this subject:—

> The barbarous penal code, which was deemed necessary a hundred years ago, has gradually been replaced in the progress towards a higher civilisation by laws breathing a more humane spirit and aiming at a nobler purpose.

But the gulf took a long time to bridge. Thus, until the year 1837, a prisoner charged with felony could not employ counsel to speak for him; it was not until 1898 that an accused person was permitted to give evidence on his own behalf; and, until Lord Brougham's Act of 1851, the defendant in a civil case was under a similar disability. Before this, there was an idea that such testimony would necessarily be unreliable, as coming from an interested party, just as if all evidence did not emanate from such a source. There was for long a period, too, when a wife was not a competent witness. This ruling led, as may be imagined, to some curious developments. For example, a man once established an *alibi* by getting his mistress to prove that he had been in her company when he was alleged to have committed an offence elsewhere. His wife, however, would have been barred from doing so. Similarly a murderer has been convicted on the deposition of his mistress, whereas he could not have been convicted had he been her husband.

Looking at this matter as a whole, it may fairly be said that in England the existing machinery for establishing the guilt or innocence of an accused person is thoroughly effective. The result is, there are very few authenticated miscarriages of justice. Where, however, the machinery is not so effective as in its

treatment of the individual against whom a verdict has been delivered. There is still too much attempting to "make the punishment fit the crime," when it is, of course, far more important that the punishment should fit the criminal. No real effort, however, is made to secure this. The Law standardizes human beings, just as it standardizes human turpitude. Education, upbringing, habits, and surroundings, etc., are all put on one common denominator. Such a course is neither humane, nor scientific, nor even commonly intelligent.

Crime is a disease, and, like other diseases, requires, as shown by its nature and symptoms, a particular remedy for each manifestation that develops. Yet this is just what it does not get, for, once in prison, all offenders—be they absconding solicitors, fraudulent company-promoters, sexual perverts, cat-burglars, or pickpockets—are subjected to precisely the same treatment. Under the circumstances, it is not astonishing that the cures should be few. What, however, is astonishing is that there should be any.

The whole question of imprisonment is very difficult. Even the experts contradict themselves. Thus, Enrico Ferri, in Italy, who has devoted immense labour to a practical, as well as to a theoretical study of the subject, roundly declares that "long sentences are productive of no good"; and Sir William Joynson-Hicks, in England, gave it as his considered opinion that "short sentences are useless." It would, therefore, appear on the face of it that all imprisonment is futile. Bill Sikes and his cronies would probably agree.

The naïve idea that force is a good remedy against force has long been exploded. The atrocious punitive methods of the early lawgivers never checked the atrocious actions of the criminals who incurred them. Their result, indeed, was precisely the opposite. It is, however, more than questionable if nowadays we are not rather going to the other extreme in respect of the ameliorative conditions employed. Thus, the crank and the treadmill have long ceased to revolve, and oakum-picking is reduced to a minimum; diet has been improved; solitary confinement shortened; and the "silence rule" abrogated; changes for the better, too, in the matter of dress; and even the time (dis)-honoured broad arrows are on their last legs. Various small privileges can now be earned; and well conducted prisoners are eligible for a not illiberal allowance of letters and visits. But the most valued concession of all is the possibility of securing a substantial remission of sentence, amounting to as much as one-fourth.

Still, all said and done, prison is prison.

The volume of work performed by the Court of Criminal Appeal, which has now been in operation since 1907, is eloquent of the care that is taken to avoid any possible miscarriage of justice. An accused person who has been convicted on indictment can go to this Court on (1) a question of law alone (provided it be not held "frivolous"); (2) on a question of fact and law together; or (3) on a question of his sentence. In these two latter cases, however, he must first get permission. Appeals are heard by three Judges, and the decision is by the majority. While sentences may be increased, they are so much more often reduced, or even quashed altogether, that the average appellant decides that he has little to lose and much to gain. In a murder case, at any rate, he cannot be worse off, since the most that can happen is that the appeal shall be dismissed. The result is, practically every capital conviction is submitted to this Court.

In a murder case there is yet another appeal possible. In theory this is made to the Crown. In practice, however, it is left to the Home Secretary, who is responsible for the exercise of the "prerogative of mercy." An insane person capitally convicted is always reprieved, whether the insanity manifested itself before the trial, or after it. Such a case occurred in 1928, when a man who had been sentenced to death for murder was found to be mad while awaiting execution.

HORACE WYNDHAM

ENDS AND SAYINGS

"_____ ends of verse
And sayings of philosophers."

The remains of the League of Nations are lying in state at Geneva. The funeral oration, pathetic and dignified, delivered by the Emperor of Abyssinia on the thirtieth of June, most clearly reveals the cause of the death. It is "legal" murder.

All the League members are responsible for the foul deed, but most of all are those "big" Powers who, in betraying the Emperor of Abyssinia, have killed the only international organization that could effectively impose peace on a tired world. The Italian Dictator has emerged the only honest man—however hard; from the start he said what he meant to do and did it. The Negus is the only real sufferer; he trusted the big Powers well, but not too wisely.

The signatories of the League Covenant entered into serious and far-reaching agreements. Such commitments could stand the strain to which they were bound to be subjected only on condition that they were built upon a solid foundation: absolute sincerity, unflinching determination, unselfishness of purpose and moral power. They were not so built.

The germ of hypocrisy was present from the start. The maintenance of the *status quo* was accepted as an end without regard to whether the existing situation was just. Future spoliation was declared anathema, but past spoils of imperial greed were confirmed as the lawful property of their present possessors. The recollection of certain episodes in their own not too distant past made it less embarrassing for the big Powers to look the other way while Japan violated the integrity of China, and on other occasions.

The policy of the League has been vacillating when everything depended upon firm, decisive action. The motive in almost every case has not been the common good, but self-interest in one form or another, however cunningly veiled. Breaches of the peace in the dooryard of the big Powers have aroused greater concern than high crimes and misdemeanours at a safe distance. The germ of hypocrisy was allowed to develop, and broken pledges and violated honour are the result.

The politician and the diplomat have failed; the martial dictator holds the field. Not only has the cause of peace suffered; the standard of public morality has been lowered—almost destroyed.

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Point out the "Way"—however dimly,
and lost among the host—as does the evening
star to those who tread their path in darkness.
—*The Voice of the Silence*

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GIVE US SOMETHING PRACTICAL!

Many a man of the present day dismisses with impatience the suggestion of looking for guidance to the ancient Indian texts. Give us something practical, he demands. Conditions cry aloud for amelioration; the situation calls for action here and now; there is no time to rummage in dusty tomes.

Certain principles of ancient spiritual philosophy we hold are indispensable to vitalize our present thinking and to guide our action.

The world to-day is not wanting in altruists. The wish to serve is strong in many breasts, but the wisdom to do good works without the risk of doing incalculable harm is lacking. Trial-and-error methods have proved their inadequacy to take the place of principles. There were periods in India's past when peace and plenty reigned. It was no mere coincidence that those were also times when spiritual principles were widely practised. One such period was the reign of Asoka, as is well brought out in an article we print in this issue (p. 402).

We are also convinced that a thorough familiarity with Indian psychology would save statesmen and social workers, and also those they serve, from many a blunder. The *Bhagavad-Gita* and the *Dhammapada* are not only of interest for their metaphysical philosophy, but they are practical manuals of psychology as well. They tell us of the nature of man, what his attitude towards his environment should be and how he can overcome his obstacles and raise his standard of living, on the plane of mind and of morals no less than from an economic standpoint.

All true progress waits upon the education of man as man. The acquiring of professional, artistic, technical or mechanical skill is of secondary importance compared with the pressing necessity, if we would act aright, of knowing our-

selves. How many of the world's ills spring from the denial of the fact of human solidarity! Outer differences of race, of sex, of creed, of politics, are to the fore to-day. The ancient Indian scriptures stress the fundamental inner identity of all mankind.

In him who knows that all spiritual beings are the same in kind with the Supreme Spirit, what room can there be for delusion of mind, and what room for sorrow, when he reflects on the identity of Spirit?

The problems of war, of the colour bar, of untouchability, of intercommunal friction, are rooted in separativeness. So are national pride and international jealousy. So the hands of a factory are in conflict with the head; the strong exploit the weak; the limbs of poor Humanity war ceaselessly against each other while the whole body suffers.

Millions are spent each year in charity, but ignorance, poverty and disease continue unabated because the treatment applied leaves their root cause unaffected. Our world needs the teaching that the only lasting reform is self-reform, a discipline imposed by each upon himself. Solidarity with all others and discipline of oneself can alone free the world of tyranny and pain.

Such an experienced and cultured historian as James Truslow Adams whose article we print below refers to "spiritual liberty" and "freedom of mind" for which men should labour assiduously. But how can a man learn to call his soul his own to-day, unless he is taught the principles of the soul-satisfying philosophy of the Noble Ones of all eras and lands, whose original home was ancient and honourable India?

THE CRISIS IN CIVILIZATION

[**James Truslow Adams** is known to two continents as a historian of great distinction. He was occupied in business, however, during the earlier part of his life, but in 1912 he retired in order to devote himself to study and writing. In the War he was Captain in the military intelligence division of the General Staff, U.S.A. American by birth (his family have been settled there since 1658), he has spent much time in England, and was in 1933 made a member of the Royal Society of Literature—an honour which at that time only three of his fellow countrymen shared. He has been the recipient of honorary degrees from several universities, and is affiliated with many Academies and Societies. In this article he stresses the importance of the freedom of the mind for a progressive civilization—a freedom which has been checked disastrously in this present era of dictatorships.—EDS.]

I have been asked to write a brief article on the above topic. It may be considered hackneyed but it is so only in the sense that every fundamental relation of the individual to his immediate environment and the universe has been discussed and discussed since the first dawn of human intelligence. Even if we do not accept the details of Spengler's theories, it is clear that previous civilizations, over and over,

have risen, flourished and decayed. Innumerable generations of innumerable races have posed to themselves, at times of crisis, the question which wise men are asking to-day as to ourselves. Is our civilization decaying, and if so, why?

Like many American men around fifty years of age, whether westward immigrants or eastward travellers, I have lived in four worlds—two in time and two in space. I was an observing boy in the 1890's, now incredibly remote from my time world of the 1930's. I have also lived in both America and Europe. I shall not dwell on the physical and mechanical changes of the two worlds in time such as that, in the earlier one, in a well-to-do New York household, we had no telephone, no electric light, that there was not such a thing as an automobile in existence, and so on. I prefer here to stress the spiritual change.

The first temporal world in which I lived, on both sides of the Atlantic, was essentially a world of hope. If we did not have the manifold inventions which have followed, they were foreshadowed. Man's evidently increasing control over nature promised an era of plenty. The doctrine of evolution opened vistas of indefinite improvement. It was a world of increasing foreign trade and travel. It was, for the most part, a friendly world. Practically throughout Western civilization, except in Russia, we did not need passports. It was a world of confidence. The interest we had, or at least *I* had, in foreign countries was historical, artistic, literary and social, not political. Politics was something that concerned native citizens, not those of other lands.

To-day, it is a world of anxiety and fear and hatred, with each nation closing its doors against all others. The interest in foreign countries has become almost exclusively political, or economic as affected by politics. We no longer think of friendly, kindly Germans or Italians, or of the treasured beauty of their landscapes, life and arts, but of what Hitler or Mussolini may do next. England orders 30,000,000 gas masks to protect the civilian population of that lovely and peaceful island, always hitherto safe behind the British fleet. There is complete lack of faith,—faith in honour, faith in contract, faith in treaties, faith in the future of our civilization.

As I think over my four worlds, and try to ponder what distinguished their earlier civilization, I decide it was not art. There have been previous civilizations, in many times and places, more highly distinguished in that respect. It was not decaying religious belief. That has happened before, usually before a decline. It was not this or that. What has made our modern civilization, what we of my generation have called civilization, unique was, perhaps, three things. One was that, as contrasted with the entire previous history of the race, we had achieved at least the possibility of plenty in place of constantly threatened scarcity, even famine. Another was that, in spite of talk of wage slavery and labour unrest, the common man, judged by almost any standard, was better off than he

had ever been before, unless possibly in America or other new lands in the transitional pioneer stage. A third was that there was greater liberty of individual thought, expression, act and movement than ever before in history.

What had created the potential plenty? Science, invention, and the fairly free interchange of commodities between different peoples. What had created the betterment in the lot of the common man? Since the fact of such betterment is denied by many who wish to change the fundamental organization of society, we may pause a moment to consider it. Taking a short view, we may quote the English Socialist Chancellor of the Exchequer, Philip Snowden, who wrote in his Autobiography that "I have no patience with those who say that things are no better or are worse than formerly. If they could be put back to the common conditions of my childhood they would know better." Taking a longer sweep, consider one civilization after another,—the Egyptian, with the workmen building pyramids under the lash, the brilliant Greek resting on slavery, the feudal with all the rights of the lord over the peasant and his wife and daughters, our American, half based on slavery. What brought about this amelioration? The increased liberties won by the individual human being, and the increased liberalism of those in possession of power, whether that liberalism was enforced or growingly voluntary.

Considering both these points, which mark the hopeful and superior quality of civilization, we come to the third, and find all three focus on the increasing freedom of mind. Without that we would not have had science and potential plenty; and brute force would still block the way to the amelioration of the common lot. The lot of the common man is not yet what it should be; nor have we learned so well how to distribute as how to produce. But it is only mind and neither force nor emotion which can solve these problems, if there are solutions to be found.

Why has the hopefulness of my earlier worlds turned so completely to the *malaise* and sense of frustration and hopelessness of the later? Is it not that we are feeling ourselves overwhelmed by force and emotion? Nationalism, which is doing so much to break down our civilization, is merely a product of these two operating on each other. One of the features of our world to-day is the rise of a vast population mass. Another is the rise of the dictator who rules the mass by force and fear. Masses are far more easily controlled by emotion than by thought. Ideas do not thrill crowds and make them move as one. Emotions do. The facts that methods of production have far outrun methods of fair distribution, and that there is yet no way to keep the inventions of science from being used for evil as readily as good, have produced a combination of many of the worst emotions,—fear, greed, envy,—which form a rich soil on which to raise dictators, government by force, and loss of liberty.

The danger to-day to civilization is

intellectual and spiritual. Until the World War, the two worlds in space which I knew, Europe and America, were supposed to be characterized severally by the two aspects of the highest civilization the Occident had known, America by the widest sphere of opportunity for the common man, and Europe by the highest freedom, intellectual and spiritual, of the individual. The foundations thus rested on spirit and freedom, not on force and repression. In the past, the latter have over and over overwhelmed the more enlightened civilizations of their day. At present, their shadows are steadily spreading over the earth, like that of an eclipse of the sun. Russia, Poland, south-eastern Europe, Germany, Italy, some of them leaders in the civilization we had known, are already darkened. In the past few weeks, disquieting news has come from Belgium, Brazil and the Argentine. France, which has called herself "mother of all the arts," is threatened. Holland, Scandinavia and Great Britain form but a fringe of the former civilization of Europe.

In a world torn by economic ills, peoples may submit, as they think, temporarily, to force and coercion and give up liberty for the sake of economic betterment. Much is heard of the "profit motive," but *perhaps the strongest motive which can move an individual or a nation along the path which leads away from civilized values, is the "power and prestige" motive.* Peoples who trust their right to "life, liberty and the pursuit of happiness" to the custody of a "saviour of society," even though he be honest at the start, fare all the same, and badly. Personal liberty disappears. With the loss of liberties,—of thought, press, speech and action,—goes not only the foundation of all that has made modern western civilization so unique and precious, but also even the material foundation. Europe with its population almost quadrupled in a century, and America with its population multiplied perhaps two hundred and fifty times since the days of the barbarians could not have ever contemplated an age of plenty except for the free play of mind working out the problems of pure science, to be translated into applied science and inventions. The periodic famines and plagues, the low standard of living for the ordinary man would have continued for far smaller populations instead of the current discussion centring about the fair distribution of a plentiful feast of good living. If even the material basis of life is not to decrease enormously, with appalling results, the advance of science must continue. We have, so to say, the bear by the tail and cannot let go. But the human mind and spirit are not made up of water-tight compartments. *We cannot expect to be able to maintain that freedom of mind for the scientific research necessary to maintain modern civilization while at the same time we kill off, by brute force, freedom of mind and expression in all other directions.* How can lands in which dictators use castor oil, concentration camps, prisons, exile, burn books and do all their complete power allows them to do to destroy

all of which they do not personally approve as antagonistic to their own fortunes, expect to maintain even that material civilization which has developed only out of the increasing freedom of the spirit of the individual? Yet, with almost religious fervour, driven by the weariness of despair and lack of thought, people after people have turned over their destinies to those who play upon their emotions.

What can be done? Can any individual do anything against the present world momentum due to the combination of social force acting on the vast mass of our yet uneducated multiplied populations? It is obvious to me, at least, that the survival of civilization as we have known it at its highest, depends on the maintenance of liberty of thought and personal freedom. Yet whole nations are willing to sacrifice these for a fallaciously promised economic improvement, higher standard of living, and national power and prestige, even though in no case has the promised improvement taken place.

First of all, *it is necessary to see the problem of the salvation of civilization in terms of the relation of that civilization to spiritual liberty rather than in terms of the relation of a high standard of living to national economic planning, in which the individual is a pawn moved by the will of a central authority.* It may be that each of us as individuals can do nothing, though to believe that is to let civilization go by default and to yield to defeatism. It may be that the present situation is a passing phase, and that the determined and combined efforts of many individuals in different lands may yet bring home to the people a realization of what civilization has been, should be, and on what it must be based. The adventure may be a successful one or a forlorn hope, but it seems to me that it is one which every man who understands the crisis and would save the world from another dark age, of spirit and flesh, must be willing to embark upon, whatever effect it has on his personal fortunes. It took us centuries to develop free western civilization out of the blind, brute force and despotisms of the past. Are we to surrender all the advance without a struggle, and in a few decades slip back six hundred years? Each must answer according to such beacon as shines for him alone. For me there is only one answer, to fight not only to preserve the freedom of the spirit known in boyhood but for greater freedom that civilization may rise higher. The suggestion of the need of any such fight in the earlier worlds I knew, would have seemed like the green-sickness of romantic adolescence. But in the present and near future, the fight promises to be real and grim.

JAMES TRUSLOW ADAMS

ON SUPERPHYSICAL PHENOMENA

[**J. W. N. Sullivan** is famous for his capacity for lucid exposition of intricate and recondite scientific facts and theories. In this article he lays bare some weaknesses of the ordinary modern mind face to face with abnormal psychical phenomena, about which we comment in " Ends and Sayings. "—EDS.]

The amount of credence we give to any new fact depends not only on the amount of evidence for that fact, but also on the extent to which it enters into our general outlook. This is particularly obvious when the events in question lie outside our ordinary experience, such as the events which belong to what is called "abnormal psychical phenomena." Here the value of a definite body of evidence is notoriously interpreted very differently by people of different prepossessions. Intelligent and careful observers have been known to reject evidence as altogether insufficient which other equally intelligent and careful observers have accepted as entirely satisfactory. The difference lies, at bottom, in their sense of probability which, in turn, depends on their philosophical outlook.

A recent worker in Telepathy and Clairvoyance, Professor Rhine, complains that so little advance has been made in this subject. Instead of going on and investigating the laws and conditions of these phenomena, investigators have had to spend their time in proving, over and over again, that such phenomena really do occur. They remain perpetually taking the first step. Yet the evidence that has already been accumulated is sufficient, it would be thought, to put the matter beyond all doubt.

Here we have a very obvious instance of the influence of a philosophic outlook on specific beliefs. In his review of Dr. Rhine's book in the March number of THE ARYAN PATH, R. Naga Raja Sarma says that to students of Indian Psychology Dr. Rhine's book will seem like carrying coals to Newcastle. Doubtless what is usually referred to as typically Indian Philosophy could accommodate all Dr. Rhine's facts without difficulty. But the typically Western outlook has not yet come to terms with such facts. It is for that reason we have so many investigators apparently engaged in proving over and over again what has been proved before.

So far as mere evidence is concerned, the facts of Telepathy and Clairvoyance have long been established. Dr. Rhine's is merely the latest and most "scientific" of Western investigations into these facts. Dr. Tischner's book on the same subject, which appeared some years ago, is equally convincing, although perhaps less elaborately "scientific." But the phenomena it records are, at first sight, much more opposed to Western philosophical prejudices than are those of Dr. Rhine. Dr. Rhine is concerned solely with card-guessing, a matter which lends itself to precise mathematical calculation. Dr. Tischner investigates a less clearly defined, but far more extended group

of phenomena. Many of his experiments seem to show that a material object—such as a ring—can carry with it physical and mental associations belonging to the past. Such facts as that the ring came from a certain place, that it made a sea voyage, that it was kissed by a fair-haired lady aged thirty-two, that it was present in a scientific laboratory, and so on, are perceived by a medium who has nothing but a carefully wrapped-up box, containing the ring, to go on. And this can happen when the history of the ring is unknown to everybody in the room, and has to be verified afterwards. Dr. Tischner's book is but one of many books and papers testifying to equally striking, and sometimes much more striking phenomena.

It is quite evident that our resistance to the acceptance of such phenomena, however well authenticated they may be, springs from our general philosophical outlook. Before we could accept them we should have to revise completely our notions of space and time, and also our notions of the relation between mind and matter. That is to say, we should have to give up our most deep-rooted beliefs. Naturally, we resist doing that as long as possible. Some of the published criticisms of Dr. Tischner's book show that any "explanation," however extravagant and even downright silly, is preferred to such a complete overhauling of one's philosophical beliefs.

Nevertheless, such objectors appear, to a scientific man at the present day, as a little old-fashioned. For instance, science has made it clear for some time past that our ordinary notions of space and time are not adequate even to the explanation of the phenomena of the material universe. First the Relativity Theory, and then the Quantum Theory, have shown that our old division of events into past, present, and future, is not descriptive of the way things actually behave. This way of parcelling out time misrepresents the connection between events which is found to exist in nature. As Hermann Weyl said: "Events do not happen; we come across them." There would seem to be at least two orders of time, that in which all things already exist, and that in which we come across them.

By saying that all events exist in an eternal *now*, science does at least give us a hint of a way of approaching the sort of problems investigated by Dr. Tischner and others.

Another group of phenomena which seems to belong to the same general class is furnished by Mr. Dunne's famous experiments with time. Mr. Dunne had found that he, and a great many other people, have the power of foreseeing events. The instances he gives cannot possibly be explained by deduction or by coincidence. It appears from these experiments that the dreaming mind has the power of travelling forwards as well as backwards in time. Mr. Dunne, as is well known, has been led by his experiences to the singular theory that there are an infinite number of time orders. Normally our minds operate in the first order, but there are times, as in dreams or reveries,

when we become free to move in the second order. These two time orders may be represented as at right angles to one another, so that the whole past and future of one order may be surveyed at a moment of the other. Mr. Dunne postulates, for each person, an infinite number of observers who together make up his personality. These observers exist in different time orders. Physical death is an event which occurs in the first time order, but there is no reason to suppose that it occurs in the others. Thus Mr. Dunne is led to believe that we survive bodily death. On his general theory of time Mr. Dunne has been able to deduce some of the most remarkable results of modern physics—a very impressive fact.

As we have said, *the chief reason why such phenomena are not generally accepted is that they would upset our most deep-rooted beliefs.* And another reason is that these phenomena have not yet been arranged within a system of their own. There is not, in the West at any rate, any general theory of time, space, and the relation of mind to matter, which would make all these various phenomena coherent. If such a general scheme were ever propounded it might be able to accommodate the still more abnormal phenomena discussed by spiritualists. At present the evidence for such phenomena cannot be ranked with that for Clairvoyance and Telepathy, or for such previsions of the future as are recorded by Mr. Dunne.

The phenomena we have been discussing all testify to the existence of "abnormal" powers in human beings, whether it be prevision, or extra-sensory modes of apprehending existent objects and thoughts. But there is also good evidence for phenomena which cannot be classified in this way. In *The Confessions of a Ghost-Hunter*, by Harry Price, we have the latest account, by a very able and experienced investigator, of phenomena which do not appear to be dependent on human agency. A large number of Mr. Price's investigations have been concerned with trickery and fraud. But some of them have resisted all attempts to explain them in this way. This is particularly true of "Poltergeist" phenomena, where objects are broken and hurled about, apparently without any human or visible agency. There are a number of such cases known to all investigators, and the fact that the phenomena are usually harmless, at least meaningless, does not detract from their extraordinary character. It is difficult to see what extension of present scientific ideas would find room for such things. The fact that man has powers which are not generally recognised does not help us in these cases. Such phenomena are, if we can believe the evidence, extra-human, in the sense that no human powers that we know of, normal or abnormal, are responsible for them.

A philosophical scheme which shall embrace all these phenomena will have to modify profoundly not only our conception of man and of his relation to the universe, but also our conception of this objective universe itself.

J. W. N. SULLIVAN

EMPEROR ASOKA AS A SOCIAL WORKER

[**Dr. J. M. Kumarappa,** Professor of Social Economy at the Sir Dorabji Tata Graduate School of Social Work in Bombay, points out in this article the spiritual basis of the social service rendered by the great emperor, Asoka.—EDS.]

History bears out the statement that in the annals of kingship there is scarcely any record comparable with that of Asoka. While much has been written about him as an emperor and as a zealous missionary of Buddhism, seldom has any study been made of him as a social worker, though in the field of social service, Asoka was as pre-eminent as in that of State administration. Perhaps this is due to the fact that we are prone to think with concern of social problems as a special feature of modern civilization. In point of fact, there never has been a time when cases of social maladjustment have not challenged both the sympathy and thought of the seriously minded of every age. The traditional methods, however, of social service are largely an effort to prevent starvation and perhaps to ease, as far as possible, the pains and ravages of disease. But schemes of direct social amelioration always have an arbitrary, sentimental and artificial character. Even social service as it is undertaken to-day in the light of modern sociological research does not go to the root causes of social evils, since social science deals merely with the measurable characteristics of human beings, which are the least vital in influencing the social process and modifying human conduct. In view of our confused social thinking and of the ever increasing interest in social service in India, Asoka's record as a social servant and his method of dealing with social problems deserve our serious consideration.

* * *

Young Asoka inherited an empire which extended from Afghanistan in the north to Mysore in the south. As a warrior prince, he was naturally ambitious to make his great empire still greater by territorial conquest. He therefore waged war on the Kalingas and subjugated them at great loss of life and intense suffering to the combatants. The cruel and gruesome consequences of the war, which Asoka recounts in one of his Edicts with much feeling, touched the depths of his sensitive soul and wrought a revolution in his life. (R. E. XIII.) This war to subdue the Kalingas subdued, in fact, his own heart, humbled him in spirit, and ended his passion for conquest by the sword. While the World War to end war ended merely in a pleasant talk about preventing future wars, the Kalinga War was for Asoka the end of all war, although he was not free from provocations to war from the unsubdued peoples of the neighbouring territories.

The conquest of Kalinga meant in reality the conquest of himself, a

spiritual rebirth—a personal regeneration which developed the potencies of his soul and revolutionized his outlook on life. This spiritual experience reflected itself in Asoka's personal habits and in his public policy and administration. Most of the time-honoured customs and institutions of the royal household were now abolished as being contradictory to the principles of right living, and others more in consonance therewith were introduced. The royal tours of pleasure accompanied by "hunting and other similar amusements," in which Asoka indulged for nine years of his reign, were now replaced by what he called "pious tours" to promote the social and spiritual welfare of his subjects. (R. E. VIII.) And Non-Violence—the principle of observing and enforcing peace not only between man and man, but also between man and every sentient creature—became the law of his new life. To him now the glory and fame of an emperor was the establishment of an empire on the basis, not of violence but of universal peace and love, resting on Right rather than Might. His lust for territorial expansion was sublimated into a passion for transforming men's ways of thinking and living.

Having himself undergone such a remarkable conversion in his own way of looking at himself and his fellow-men, Asoka endeavoured as far as possible to effect such a beneficent change of mind in others. To bring this about in his people, he kept his lofty ideals and conduct constantly before their eyes. Realizing later the importance of this way of life to human welfare and happiness, he tried to make it a national possession. To this end, he frequently sent out his royal proclamations and moral exhortations to them. (P. E. VII.) In the course of this moral propaganda, it occurred to him that he should so publish his instructions and messages as to make them permanently available to his subjects. (R. E. V and VI.) Thus it came to pass that Edicts were inscribed on rock and pillar, which act has made it possible even for us to-day to learn the message of Asoka.

He was, however, not content merely with sending out these mute messages and exhortations. He was all the time contriving new devices for improving the social and spiritual life of his people. He devised, for instance, his "pious tours," a method of establishing personal contacts with his subjects. While these tours made it possible for him to preach to them and hold conferences with them, they enabled him also to find out for himself not only the real physical and spiritual needs of his people but also their social problems. Asoka observed that they were given to much travelling in the interest of business as well as for the purpose of visiting the sacred places of pilgrimage scattered all over the entire area of this vast country, and that they were put to great hardships and inconveniences owing to the excessive heat of the Indian summer. To make the conditions of travel more favourable, Asoka planted mango

groves and banyan trees along the roads to give shade, and built rest houses for shelter; dug wells and erected watering places here and there for the comfort of both man and beast. (P. E. VII.)

For the purpose of recreation, different communities were in the habit of holding *Samajas*. In these festive gatherings, objectionable practices, such as animal fights, drinking and gambling, were freely indulged in. Since ill-advised recreation is an important factor in personal and social disorganization, Asoka abolished them and instituted in their place instructive and inspiring shows. With the help of these, Asoka sought to present religious and moral plays in the belief that his people, by witnessing them, might try to be like gods in their life and habits. (R. E. IV and M. R. E. I.) There were other social evils, some of which were intimately connected with the practice of religion. The observance of worthless ceremonies, not uncommon to the Brahminical religion of the time, involved unwise expenditure of money; more than that, they led the celebrants to forget the fundamentals, the real essence of religion. Therefore Asoka induced them in various ways to give up such practices, and to pay more attention to things of abiding value. (R. E. IX.)

Further, he found that emphasis on non-essentials often led to religious conflicts. In a country where religion is a basic institution, religious intolerance and antagonism are destructive of group values; they tend to bring about social disintegration, by giving rise to persecution, strife and hatred. Asoka therefore took pains to inculcate in every way possible the spirit of accommodation and good will towards all faiths, by urging the various sects not to remain self-contained but to exert themselves to a sympathetic understanding of each other's doctrines. Such knowledge, he maintained, would promote harmony and social cohesion. (R. E. XII.) Further, he taught them to believe that the greatness of a sect did not depend so much upon the external support or reverence it commanded or on its numerical strength, as upon its inner essence, its vital principles. Since every sect contained some truth, the attempt of the seeker after truth should be to discover the common spiritual principles of living taught by them all. Even to-day useless religious rituals are driving our already poverty-stricken people deeper and deeper into debt and misery, and communal conflicts are destroying our social solidarity, but our administrators believe in observing what they call "religious neutrality." Emperor Asoka, however, really loved his subjects as his own children and considered no measure too severe to eradicate evil practices, both religious and social, in order to promote their welfare and happiness. Besides, by devoting his undivided attention to the welfare of all communities, and sects, and honouring them all alike, Asoka inspired others to accept the value of his precepts. (R. E. VI.)

Since the diverse peoples committed to his care, were on different

levels of cultural development, Asoka took pains to devise a system of social morals—wide in its scope and catholic in its outlook—which might be imposed upon all his subjects, irrespective of their personal faith and belief. (P. E. II; R. E. XII and XIII.) It is this system he speaks of as *Dharma*. Apart from being practical, Asoka's Dharma contained many sound doctrines and philosophical ideas. On the practical side, it included the following virtues: Kindness, liberality, truthfulness, inner and outer purity, gentleness, saintliness, moderation in spending and saving, self-control, gratitude, firm devotion, and attachment to morality. His Dharma was, as a matter of fact, another name for the moral or virtuous life, based on the fundamental principles common to all religions. It was not in any sense sectarian but really cosmopolitan and hence capable of universal acceptance and application. It contained basic rules of conduct essential for harmonious relationships and individual betterment. Asoka probably for the first time in history laid the foundation of a universal religion, in order to crystallize a right attitude in the followers of all faiths.

To enforce his social legislation, or regulation by Dharma, he ordered his ministers and city magistrates to undertake, like himself, "pious tours." He required them to go in turn every five years, not only to attend to their own official business but also to inculcate Dharma. (R. E. III.) By virtue of their vested authority, they were free to enforce law to prevent anti-social conduct, and build socially desirable attitudes in his subjects. They were also free to bestow favours on adult dependents and others in need of help. Further, they were instructed to acquaint themselves with the causes of happiness and misery, and to admonish those who followed immoral ways to satisfy their sensual appetites. (P. E. IV.) Later this scheme was further expanded and systematized, and made into a separate department of Government Service known as the Department of Public and Social Welfare. It was placed under the management of a body of officers, named *Dharma-Mahamatras*, whose special duty and responsibility it was to prevent social disorganization by checking, as far as possible, anti-social forces and practices. Their function was also to put through various measures of public utility, such as building hospitals, supplying medical men and medicines, providing drinking water, building rest houses for travellers, caring for the destitute and the aged, mitigating the rigours of justice and so forth. The activities of this department extended over a wide field, even beyond the confines of Asoka's direct jurisdiction. (R. E. V.)

The business of attending to women and their welfare was entrusted to another body of officials called the *Stri-adhyaks-Mahamatras* as stated in Rock Edict XII. These men were specially chosen for their unimpeachable character. Their duty was to teach purity and restraint in sex life to women, and to uphold chastity and fidelity as the

primary virtues; they had also to supervise the places of amusement, patronized and frequented by women, in cities and towns, and prevent female sex delinquency which is so common a cause of the disruption of family organization. They were also instructed to take the necessary precautionary means to check promiscuity in sex relations, and to help women in developing a proper attitude in the realm of sex behaviour. Thus Asoka sought to ensure the purity and stability of family life which is so essential to the well-being of society, and to raise the standard of social morals among his subjects. Indeed, the promotion of the social and spiritual welfare of the people is one of the first and foremost cares of the State, and in carrying out this responsibility of the ruler to his subjects, Asoka spared no pains. (R. E. VI.)

While military conquests were foresworn, the moral conquests of Asoka grew apace, since they were earnestly undertaken as an important part of the daily work of administration. His social welfare mission spread rapidly not only in his dominions but also in the foreign countries beyond the boundaries of his own empire. (R. E. XIII.) It is worth noting, by the way, that the expenses of Asoka's social welfare work in foreign parts were borne by his own people. His international relations were thus governed, as is evident from his Edicts, not by the unbridled greed for exploitation but by the principles of universal brotherhood and disinterested humanitarian service—principles which still remain to be recognized by the enlightened rulers of the modern world. To an impartial observer, all of Asoka's social welfare activities bear evidence of his deep insight, real discernment and severe self-discipline. Since spiritual regeneration was the objective of all his activities, his programme of social service touched the very core of life-problems, and his remedies tackled the very causes of the diseases he sought to remedy.

Maintaining that self-interest of man was the primary cause of social pathology, Asoka taught Man to conquer the powerful self-seeking tendencies in human nature by conquering himself. This is what his own personal regeneration meant to him. In order, therefore, to reconstruct human behaviour on pro-social lines, he encouraged the ideal of the ascetic, of one who has conquered all selfish desires. Asoka did not set for his people the ideal of absolute poverty. "Commendable also," he says, "is not to spend or hoard too much." (R. E. III.) Asoka himself did not renounce the throne, but he did renounce all its fame, glory and worldly pleasure, and ruled in the spirit of being in the world and yet not of it. Thus he upheld moderation in possession by his own personal example, and instructed his people to renounce all other aims in life but that of living a righteous life, free from the bondage of sin which separates man from man. (R. E. X and XIII.) To realize this ideal, he advocated the practice of meditation, self-examination, self-control and self-exertion. (R. E. IV and X; P. E. I and III.) Under

his wise guidance and inspiring leadership, the ideal of the ascetic began to spread, and a large army of his people adopted that ideal, some even going further than moderation in renunciation. Asoka's repeated insistence on respect for ascetics and liberality in their treatment points to their numerical strength. Such growth of asceticism, or the conquest of the self is, indeed, a compliment to the moral progress of a country. Asoka's own example inspired many persons to include social services as part of their religious duty, and such men he recruited for his mission of social and public welfare.

In this manner Asoka endeavoured to bring Man to a real understanding and confidential relationship with his physical body and with the body of the society in which he dwells—from both of which self-interest (sin) had sadly divorced him. And the results of his endeavours were most significantly successful. After surveying the peaceful and gradual transformation wrought in the lives and social relationships of his people by his programme, Asoka expressed great satisfaction and also hoped that his successors would apply themselves to the increase of this work. (R. E. IV.) The social chaos we are witnessing to-day all over the world points to the evils of separatism and division. Non-differentiation (*Advaita*) is the root of the mind inculcated. The outlook of oneness, or the kinship with all living creatures, which Asoka strove to cultivate in his subjects, must be the basis of social regeneration.

The fate of society rests on human beings themselves. Enlightened intelligence, tempered with self-discipline and inspired by creative ideals, and emotions, harnessed for constructive service, could, when wisely guided, effect social achievement invaluable to human happiness and social progress. Our modern society demands a moral and economic regeneration. But the preliminary condition, namely, personal regeneration such as took place in Asoka, which would put those in advantageous positions to determine and control the course of human affairs, has not yet taken place. Social workers and statesmen have therefore much to learn from Asoka in whose personality the essence of India's supreme will and national genius found expression. Even to this day the mute stones set up by him in different parts of India proclaim to the world that an everlasting sovereignty cannot be attained through violence but through love and moral uplift, and real happiness and social betterment cannot be achieved but by the practice of self-discipline and Dharma.

J. M. KUMARAPPA

REINCARNATION

ITS REASONABLENESS AND ETHICAL VALUE

[**Claude Houghton** is a member of the Institute of Chartered Accountants and a permanent civil servant of the Admiralty. That, as a personality. As the individuality, the reincarnating Ego, he evinces creative genius of a peculiar type in his *I Am Jonathan Scrivener, Chaos is Come Again, Julian Grant Loses His Way* and *This Was Ivor Trent.*—EDS.]

In an essay entitled "The Poetry of Barbarism," Professor Santayana, having quoted an extract from a poem by Browning, adds the following comments :—

> Into this conception of continued life Browning has put .... all the items furnished by fancy or tradition which at the time satisfied his imagination .... And to the irrational man, to the boy, it is no unpleasant idea to have an infinite number of days to live through, an infinite number of dinners to eat, with an infinity of fresh fights and new love affairs, and no end of last rides together.

Now, for the majority of people the theory of reincarnation simply means that each individual soul experiences a succession of lives on this planet until perfection is attained. What happens then isn't so clear, possibly because perfection is difficult to imagine, but the method by which it is achieved is definite enough. One is born, and, as a result, one acquires a body in which to enter the arena of experience. One dies, and, in due course, one acquires another body—and re-enters the arena. These successive terrestrial embodiments of the individual soul continue till eternity is won.

This exoteric understanding of the reincarnation theory has several advantages. It unravels the skein of many a mystery. It provides a ready-made explanation of the differences between individuals: it accounts for the fetters which bind some—and the measure of freedom others have achieved. It bolsters belief in the reality of the self—and it transforms death's grin into a smile. Above all, it provides an opportunity to evade the ordeal of self-knowledge. And that is most welcome, for the deepest desire of the human heart is to find a short cut to attainment, or, failing that, to postpone the nightmare conflict with ultimate issues. So it is consoling to believe that Time is a collaborator, not an adversary. The necessity for hurry is removed, if there are an infinite number of to-morrows in an endless succession of lives. This belief creates plenty of elbow room, and seems to justify a snail-like progression towards perfection.

Apart, however, from the advantages deriving from this exoteric understanding of the reincarnation theory, is it reasonable to believe that the theory is true? Do we, as a matter of cold sober fact, return again and again to this world? It is very romantic to believe that we lived and loved in Babylon; that we turned down our thumbs in the Imperial Circus in Rome; and that

we shall grace with our presence the monster cities of the future. Very romantic indeed—but is it true? Does an endless chain of linked lives trail behind us? Shall we be living, loving, marrying, quarrelling, writing books, backing horses, or joining up in a war to end war—in the Year of Grace 5000?

Stated in these terms, the theory at once assumes a somewhat preposterous air, but no sooner do we attempt to dismiss it than we instantly become aware of the necessity for some such explanation of the mysteries in which we are enmeshed. After all, the world of nature offers no solution of any kind. It has been said that the meaning of life lies outside it, and it is most certain that common sense cannot hazard even a stammering guess concerning the least of the enigmas confronting us. If the reincarnation theory seems fantastic, it is wise to remember that, doubtless, the Truth will seem spectral. It will not be a night-light dimly outlining the familiar. It will be a flash, blinding us to everything—except the Real. Possibly, therefore, it will be indistinguishable from darkness. Our relations with Reality will determine the issue.

If the reincarnation theory seems fantastic to us, it is for one of two reasons—and probably both. The first is that death suggests grim finality. To the senses, it presents overwhelming evidence that it is what it seems, but it is important to remember that it is when the senses are most convinced that they are frequently most deceived. On broad lines, the history of science is one long refutation of the claim of the self-evident to be regarded as the true. To the senses, it is obvious that the world is flat; that the sun revolves round the earth; that sky and land meet at the horizon. When appearances are so convincing that only one judgment can be given, it is probable that the senses are deceived. Consequently, it is the overwhelming nature of the evidence presented by death that renders its claim suspect.

The other reason why the reincarnation theory may seem fantastic to us is that familiarity with our present situation renders us unresponsive to its miraculous nature. For Dostoevsky, nothing was more fantastic than the commonplace—and if we regard that statement as a paradox, it is probably because we prefer to remain unaware of the true nature of our actual situation on this spinning planet.

And, indeed and alas, what could be more mysterious, more dream-like, more spectral than the facts of human existence? A catalogue of those facts would read like a synopsis of some tremendous fairy story. What subsequent miracle could out-rival the one that surrounds us? In no other world, in no other life, could we encounter greater mystery than that which shadows our daily experience. If there is a life after death, if we return again to this earth, it would not mean that the Miraculous had suddenly invaded the realm of the Solid, the Known, the Understood. It would be no more than an extension of an already existing miracle.

It is important to realise this. We are so hypnotized by daily routine that everything far beyond the dread circle of monotony seems as fantastic as a madman's dream. Consequently many of us dismiss the reincarnation theory on the ground that individual survival is outside the pale of possibility—not realising that it is, actually, no more remarkable than our present individual existence, which apparently occasions no surprise of any kind. After all, it is more extraordinary that an isolated decimal should exist than that it should prove to be a recurring one!

So let us assume that as a matter of cold sober fact we do return again and again to this world, and that an endless chain of linked lives trails behind us. What, precisely, is the ethical value of this process? What are its implications? What is the centre of its significance?

Presumably the goal of each of us is to become an eternal being—to be wholly liberated from the bonds which fetter us to the transitory and the unreal. Our goal is a total response of our whole being to an eternal rhythm: to be delivered from the limitations, distinctions, and chaotic dreams of self-consciousness—to be one with that which Is.

Now, it is unfortunately a fact that many of us regard Eternity as a kind of inn which we shall enter to find peace and refreshment when we reach the end of the almost endless road of Time. We regard it as something infinitely remote—worlds ahead, lives away—but something which eventually must become ours by the mechanical process of mere progression.

But suppose the mystics are right in asserting that only in the Now is the Eternal to be found? For Eckhart, eternity is not a state of duration. It is not something that happens to us after death—or something which mysteriously descends upon us in some future earth life. For him, eternity is a timeless Now. And a modern writer, J. Anker Larsen, in his book *With the Door Open* tells us that:—

> ... the blessed Now of being, and the agonizing Now of happening, are one and the same. To make this truth actual—that is the task which arises from the meeting with Eternity. ... Existence is no Maya, no delusion, but we are deluded until we open our eyes in the Now where the temporal and eternal are merged into a unity, where a workday becomes a holyday, and life a sacrament. In the being Now, it is apprehended; in the happening Now, it is realized. The eternal sanctifies the temporal, the temporal realizes the eternal.

If Eternity is a timeless Now—a sudden awareness of a universal rhythm—a state of consciousness which knows nothing of time or space, limitations or distinctions—it is evident that we could live a hundred lives without experiencing it. The mechanical process of mere duration will not bring it to us. The eternal Now is being: Time is existence. It is desire for the Eternal, not passive acceptance of duration, which brings us nearer the timeless Now.

If this conception of Eternity be the real one, then the truth or falsity of the reincarnation theory somehow seems secondary. To have lived a hundred lives—to live a hundred

more—what of it, if in each and all we are outcasts from Eternity? And it may be that insistence on the reality of the self, which is inherent in the reincarnation theory, is the supreme obstacle to the attainment of that state of being in which there are no distinctions—in which we are one with all that Is. It may well be that the "I" consciousness is the only barrier separating us from eternal being in a timeless Now.

"Now is the accepted time. Now is the day of salvation."

This vision of Eternity not only renders secondary the truth or otherwise of the reincarnation theory, but it also illuminates the conception of "immortality."

He who converts existence into being has nothing more to do with life and death. What happens when I die? The Eternal is, and it is sufficient for me to know that. I am not interested in the question whether a certain Anker Larsen of Langeland will in a few years' time stroll about in another world, whether he will recognize his old friends there and be recognized by them. I shall not discuss whether this is *possible*—who can deny it? But I may say that the descriptions which are received about life after death from the experiments of occultists and spiritualists show clearly the earmarks of a *temporal* life, the only difference being more favourable conditions and longer duration. If I were to enter upon such a life, it would be my endeavour there, as here, to attain the realization of the eternal Now .... I am not interested in long duration, but in Eternity. And Eternity is Now, and is accessible now.

CLAUDE HOUGHTON

THE ARYAN PATH has always included articles for or against the doctrine of Reincarnation. It may be of interest to readers to have a complete list of the articles on this subject printed up to date—

On Reincarnation—*By Algernon Blackwood.* March 1930.
Reincarnation Being True—*By H. W. R.* May 1930.
Reincarnation and Memory—*By Vera Grayson.* Aug. 1930.
Reincarnation in English Poetry—*By Philip Henderson.* April 1931.
The Concept of Immortality as an Issue for Modern Philosophy—*By "Cratylus."* Aug. 1931.
The Moral Aspect of Reincarnation—*By J. D. Beresford.* Oct. 1931.
Reincarnation in Islamic Literature—*By Margaret Smith.* Jan. 1933.
Christian Immortality and Hindu Reincarnation—*By M. A. Venkata Rao.* Feb. 1933.
The Ethical Value of the Doctrine of Reincarnation—*By Saroj Kumar Das.* March 1933.
The Sufis and Reincarnation—*By Ronald A. L. Armstrong.* June 1933.
The Sufis and Reincarnation (Correspondence)—*By R. A. Nicholson.* Jan. 1934.
—*By J. S.* March 1934.
My View of Reincarnation—*By Clifford Bax.* July 1934.
The Mind-Body Problem and Human Survival—*By K. R. Srinivasiengar.* July 1934.
A Note upon Reincarnation—*By L. A. G. Strong.* Aug. 1934.
Reincarnation: A Reasonable Doctrine But—! —*By J. D. Beresford.* March 1935.
Reincarnation: Necessary in the Evolution-Mosaic—*By George Godwin.* July 1935.
The Need of Reincarnation in the West—*By John Gould Fletcher.* Oct. 1935.
Reincarnation: A Western Theory—*By C. E. M. Joad.* Aug. 1936.
Reincarnation: Some Indian Views—*By M. Hiriyanna.* Aug. 1936.

THE WORLD IS ONE

[Two unsectarian Christians give their views on the unifying of our divided world. **Leslie J. Belton,** Editor of *The Inquirer,* the organ of the Unitarians of England, was connected with the World Congress of Faiths held in London last July. He deals with a topic of very far-reaching importance—"Inter-Religious Fellowship"—and suggests a practical policy of action to secure the desired end. The speech on "Theosophy" delivered at the Bombay Parliament of Religions, held last May, deals broadly with the same subject. This speech has been published in pamphlet form and should be read in connection with Mr. Belton's article.

Bertram Pickard is the Secretary of the Friends Geneva Centre to which he brought his experience of five years as the Secretary of the Friends Peace Committee in London. He is to be the Vice-Chairman of the Friends World Conference which is to meet in the historical city of Philadelphia during 1937.—EDS.]

I.—INTER-RELIGIOUS FELLOWSHIP

Our grandfathers—I write as one born and bred in the Christian tradition—would have held up their hands in righteous horror at the thought of Christians having fellowship with members of non-Christian Faiths. One Christian (a most unchristian!) hymn which believers sang with all solemnity, and may still sing for aught I know, adjured the Almighty to expel "the unitarian fiend," meaning the Muslim; and countless other hymns expressed this same disdain of "heathen" Faiths.

It was this same spirit of exclusiveness, allied with abysmal ignorance of Eastern thought, which inspired the evangelical missionary drive of the later decades of the nineteenth century, and inspires it still, though missionary enterprise has changed its technique, and to some extent its assumptions, and most missionaries are more "knowledgeable" and more charitable than ever they were of old.

It is difficult to say exactly when and how the change set in which first softened the asperity of Christian judgment of other religions. Among factors which conduced to this end must be reckoned as of chief importance the labours of Orientalists like Max Müller, and the publication under his editorship, towards the close of the last century, of the "Sacred Books of the East" (the first volume appeared in 1876) and the valiant efforts of H. P. Blavatsky who, as early as 1877, in the second volume of *Isis Unveiled,* testified to the value of the comparative study of religions and who persistently strove for the realisation of the second object of her Movement, *viz.,* "The study of ancient and modern religions, philosophies and sciences, and the demonstration of the importance of such study." Nor must one forget that *pari passu*

the world was becoming linked-up through technical achievements which brought Calcutta and Bombay as near to London as Edinburgh had been a century before.

One striking result of this renaissance, if such we may call it, was that remarkable sign of the times, the Parliament of Religions held in Chicago in 1893. To this congress came leaders of all the historic religions, and many others besides, and among the visitors from the East was Vivekananda, a flaming apostle of unity of whom *The New York Herald* said, "He is undoubtedly the greatest figure in the Parliament of Religions. After hearing him, we feel how foolish it is to send missionaries to this learned nation." No wonder the missionaries hated this new development towards "sympathy" among the religions!

The seed of a new understanding —at least of the *will* to understand— was sown at Chicago, and it sprang up in a series of conferences, more academic in purpose and personnel than its prototype, in Paris (1900), Basel (1904), Oxford (1908) and Leiden, in Holland (1912). The war effected a break but in 1924 at a conference in London on "Some Living Religions within the Empire," some forty papers were read on various aspects of religious thought and life by scholars and teachers of widely differing faiths.

Also to be recorded in this brief survey is an abortive attempt to form a League of Religions in London following the war, and the World Fellowship of Faiths which, casting its nets widely if not always wisely, organised a second Chicago congress in 1934.

Derived from the Fellowship of Faiths but distinct in organisation is the World Congress of Faiths held in London this July (1936) under the international presidency of the Maharaja Gaekwar of Baroda and the chairmanship of Sir Francis Younghusband. This excellently organised and widely representative congress (I write on the eve of its opening proceedings) comprising twenty sessions and four public meetings besides religious services, marks in some directions a departure from previous assemblies of its kind in that its official speakers are under commission not to expound their own religious doctrines but, with a view to promoting "world fellowship through religion," to apply their convictions to problems of the present day. "The Congress will be a supreme adventure," states the prospectus with all the fervour of inspired optimism:—

> Into it the most ardent spirits may well throw their best energies. If they do, the sense of fellowship will be quickened to the highest pitch of intensity. Henceforth that spirit would surely leaven all mankind, and, in a world gladdened by it, the poison of racial hatred would swiftly dissolve, occasions for war would never arise, and grace would govern the meetings of men.

It is noticeable, though, that the national council of the Congress contains the name of but one bishop of the Church of England—and he is retired! Orthodox Christians with a few exceptions, stand staidly aloof.

Lastly, an Inter-Religious Fellowship, formed without blare of

trumpets in London this year, represents a valiant effort to found on a spiritual basis an enduring and developing organisation with the avowed object of cultivating sympathetic study of the fundamental beliefs and ideals of all religions and of helping to promote by means of inter-religious education the spiritual unity of mankind. Its programme appears ambitious, but its governing council, representative, religiously and racially, of diverse traditions and schools of thought, is working quietly but confidently in the knowledge that like-minded people in all parts of the world are helping to achieve this same end. At its first public meeting a Hindu, a Buddhist, a Jew, a Christian and a Muslim undertook to answer, each from his own standpoint, two questions: (1) What is your conception of the Supreme Being? (2) How does your religion help to promote World Brotherhood? The meeting, though not especially noteworthy for quality of utterance, marked and helped to strengthen that readiness for inter-religious and and inter-racial understanding which in England is one of the more hopeful signs of the times.

II

I venture now, tentatively and in response to the Editors' invitation, to indicate some of the difficulties which promoters of inter-religious fellowship have constantly to meet, and to suggest in outline a policy which, I believe, they might usefully adopt.

(1) " Pat on the back " tea-parties are of little practical avail; no inter-religious fellowship can fully achieve its purpose by conducting itself in the manner of a mutual admiration society. If it tries to do so it encourages tacit dishonesty; for in the interest of policy and for the sake of politeness, people will tend to assume towards the other man's point of view an attitude which in sober reality they cannot honestly adopt—and to say to-morrow, elsewhere, what they dare not say to-day.

(2) Tolerance is not enough. Tolerance is easy, but it is sometimes question-begging and negative. One should, of course, concede to others that same right to express their views which one expects for oneself; but not on that account ought one to concur, or let it be assumed that one concurs, in views one holds to be fundamentally erroneous. Inter-religious fellowship should not demand of us that we tolerate superstition or acquiesce, for the sake of harmony, in what we believe to be social wrongs. But criticism, if it cannot be avoided, should be constructive and helpful, and courteously expressed. Each man should be met, so far as that be possible, on his own level, with all the sympathy and understanding that are ours to command.

(3) Inter-religious fellowship is incompatible with exclusive claims, by whomsoever they are made. Any religious society or church which assumes to be the vehicle of a unique and final revelation is in virtue of its pretensions self-excluded from inter-religious fellowship and does better to remain in the safe seclusion of its own

sheepfold than to mingle with "wolves" in sheep's clothing outside the fold. In this respect the Roman Catholic Church has at least the merit and logic of its own uncompromising exclusiveness, for never will the loyal Romanist consent to meet on equal terms the members of other Faiths; whether they be Protestant Christians or "Pagans" they are heretics from the standpoint of Rome—fit for conversion but for fellowship, no!

(4) The will to proselytise is likewise incompatible with the spirit which should actuate all gatherings for inter-religious fellowship. This means in practice not that the members of even the more militant of the missionary faiths shall be summarily shown the door (for many a man, individually, is larger-minded and larger-hearted than the institutional Faith to which he belongs), but that within the Fellowship propaganda and polemics shall be barred as inconsistent with the fundamental basis of fellowship and as discourteous to others whose views may be different from one's own. Least of all, it need hardly be said, should zealots be allowed to use the inter-religious platform for open or veiled advocacy of their particular faith. When that is done harmony is destroyed and the platform is at once in danger of collapse. If at times fervent believers are asked to expound their own convictions, exposition, even in their hands, need involve neither an assumption of superiority nor the will to convert.

(5) At the same time—so at least I believe—no less impermissible, or should I say, undesirable, and destructive of fellowship, is the open advocacy of a synthetic faith compounded of fragments of many existing faiths. One cannot *make* a new religion by artificial selection —one may try but one will not succeed. Even if one were to succeed, what final advantage would there be, one may well ask, in a new religion which could maintain its integrity only at the cost of uniformity and ultimately, it might be, of repeating the errors of authoritarian religion? Anything which imposes from without that which man should find within is in the long run a hindrance to spiritual understanding.

(6) Acknowledgment of diversity is a *sine qua non* of inter-religious fellowship. Uniformity of belief is possible only among slave-minds and is neither possible nor desirable in a community of thinking (*i. e.*, awakened) people. An inter-religious fellowship should recognise the fact of the diversity in tradition, conviction and temperamental needs.

(7) But in virtue of its ideal aims, an inter-religious fellowship will seek to mark and to emphasise those teachings which all religions, under varying symbolisms, hold in common. Religion is that which binds and in this sense everything that is divisive, local and non-essential in the several Faiths may gradually be relegated to the background and finally set aside, as universal truths emerge into the light and are recognised for what they are. Thus the more far-seeing and intuitive enthusiasts for inter-religious fellow-

ship will gain a new, more adventurous, more inclusive faith and a deeper understanding of the Design of all existence.

This then, in brief, ignoring specific issues of doctrine and creed, is a possible policy and praxis for inter-religious fellowship. If world brotherhood is to become a reality it must be sought not only through material, but also, supremely, through spiritual means.

LESLIE J. BELTON

II.—THE QUAKER PRACTICE OF WORLD UNITY

There is no question which touches more closely the thought and life of the Society of Friends than that of world unity—actual and potential.

The Quaker is encouraged, but not surprised, to note that the rational case against war and other forms of violence in human relationships grows stronger every day, whether the question be regarded from the angle of economics, biology, or ethics. But his faith in potential human solidarity is not based primarily upon a rational calculation of necessities, but, rather, upon an irrational intuition of man's true nature and destiny.

This spiritual intuition—which of course is shared with the prophets and seers of all ages—arose, so far as Friends are concerned, in England, in the seventeenth century, when George Fox, the founder of Quakerism, discovered for himself experimentally the Inward Light, or Seed, of God, and insisted that this Light was a universal human possession, at least potentially. He enjoined his followers to "walk cheerfully over the earth *answering* that of God in every man"; and in so doing he both enunciated a revolutionary doctrine and launched a daring spiritual programme.

So far as the doctrine is concerned, it was certainly rooted in historic Christianity. But, though Fox and his followers generally equated the Inward Light with the Living Christ, and even with the Jesus of history, it is nevertheless true to say that this doctrine of the Universal Light was not at all in accord with commonly accepted Christian orthodoxy. The implication, though only partially realised by the early Friends, was clearly to the effect that the One Creator was at work in the hearts of *all* his creatures. Man's duty was not to plant the Seed, but to tender it; or in Fox's unusual metaphor to "*answer* that of God," implying that the cry for divine and human fellowship was already proceeding from the hearts of men, whether they were fully conscious of it or not. It is for this reason that Occidental Quakerism, whilst rooted in the Christian tradition, and characterised by its idiom, has nevertheless some natural affinities with mystical religion of the Orient too.

Turning to Fox's programme, it was primarily unpolitical. That is to say, it was concerned, first and foremost, with the interior coming of the Kingdom, in terms of personal spiritual experience and relation-

ships, rather than with the actual problems of establishing, politically, the Kingdom of God on earth. Whilst there were a few political thinkers of the first rank among the early Friends, notably William Penn (1644–1718) and John Bellers (1654-1725), pioneers respectively in the international and social fields, Fox and the majority of his followers left the actual responsibility for the immediate problems of government to others, concentrating their own efforts upon doing the will of God within the orbit of their own control and influence, though they did not hesitate to challenge, or condemn, unchristian practices in social and political life.

This attitude imparted both strength and weakness to the Quaker movement. It brought weakness in that it tended to obscure from the eyes of Friends some of the chief roots of war and other evils in the body politic, giving them the illusion, especially during a long period of "Quietism," that their dignified and often spacious lives were really unspotted by the economic and political struggles going on around them. But it also brought strength, in that Friends did not for ever lay the blame upon impersonal systems, or remain inactive, pending the slow and cumbersome indirections of politics. Instead, whether, for example, in the matter of military service, or of slavery, or again in education, or the treatment of mental diseases, or again in the relief of "enemy" peoples,—they acted experimentally and directly, in ways that were contrary to accepted standards, and thus, by example, made their contribution to political thought and practice which had its influence upon current ideas and usage.

The dominant Quaker aspiration has always been to realise in daily life, on the outward plane, an experience of human solidarity in harmony with the inner intuition of "unity with the whole creation," as Fox quaintly put it. Whereas the major Quaker achievements have been neither in the field of abstract thought, nor of statesmanship, but rather in the field of what might be styled, perhaps, "spiritual pragmatism"—a field where individual Friends, or groups of Friends, have acted as practical pioneers, with varying degrees of success, on the assumption that an appeal to man's better nature (*i. e.*, the divine in man) was both right and best.

There are five more or less characteristic forms which such action has taken which may briefly be passed in review, because of their special bearing upon the question of world unity.

(1) The importance of "personal concern" (*i. e.*, of action by an individual under the guidance and impulsion of God) has always been valued highly amongst Friends. One of the forms that "personal concern" took, especially in the earlier periods of Quakerism, was that of visits paid to the heads of States, and other high personages, with a view to exhorting them to use their influence rightly. It was assumed that differences of race, nation, or language would not prevent the "concern," which was,

after all, God's concern, from working the desired effect. This form of personal action is much less common to-day than heretofore.

(2) Friends have played a part in the great Missionary Movement which was largely inspired by the Evangelical Revival of the mid-nineteenth century. Quaker Missions, generally speaking, have differed little from other Christian Missions which, originally at any rate, were based on the assumption that the Christian faith, as a final revelation of God, was destined to supersede other faiths, and that therefore it was not to be expected that those other faiths had any comparable contribution to make to the religious thought and life of the world. Such ideas were bound to be shaken to their foundations by the criticism of the West which accompanied the awakening nationalism, not only of the East (Japan, China, India, Syria), but of Africa too. Moreover the spiritual bankruptcy of Western Christianity, as revealed by the World War, shocked even the most impervious minds into a realisation that, as *The Christian Century* once put it: "We face a riven world, terribly in need of the Gospel in all its parts."

It is simply stating a fact to say that there was nothing in the Quaker contribution to Missions which strikingly marked it out, as it would have been natural to expect in view of the "heretical" Quaker doctrine of the Light, from that of other Christian Missions which, originally at least, were working upon the theory of complete "heathen" darkness. It is also significant, so far as England is concerned, that when once the modern Quaker Movement, in reaction from Evangelicalism, had recaptured primitive Quaker thought and become conscious of the distinguishing elements in Quakerism, the missionary impulse to work in non-Christian countries waned, only to recapture the imagination of the younger generations of Friends when the Quaker missionary service was fused, in 1927, with the Quaker International Service, from which, it will be noted, the very words "foreign" and "missionary" have disappeared.

(3) Not much needs to be said about the Quaker work of relief and reconstruction during and after the War, since this is perhaps the best known of the activities of Friends in recent times. The reasons for this, however, may have a close connection with the specialised outlook and methods of Friends, as we have noted them. For example, the Quaker Relief Services have never had the character of mere charity (*i. e.*, the giving of material things to those in need). Except where very large gifts have been received from Governments, or non-Quaker sources (*e. g.*, as in the child-feeding in Germany where the Friends administered immense sums donated by the Hoover Relief Mission) Quaker Relief work has been a drop in the bucket by contrast with the size of the problem with which it was wrestling. Nevertheless, it has often had an influence quite out of proportion to its scale. The reason for this presumably is the fact that it has always been

embarked upon consciously as a symbol of spiritual unity between giver and recipient, and with a definite desire to mark the fact that the separation of "enemies" in war, whether international or civil, must not be allowed to stand in the way of reconciling service. designed to bridge gulfs and heal moral, as well as physical, wounds.

(4) The Friends International Service, as it has come to be called, arose after the War, and side by side with the Relief Work, out of the vivid consciousness experienced by a few Friends, (notably Carl Heath, who resigned from the Secretaryship of the [British] National Peace Council to become the first Secretary of the Friends Council for International Service), that in the post-war world there would be need, as never before, for small centres or groups, in strategic places, around which like-minded men and women of good will might rally, and through which active forces of mutual understanding and co-operation might be canalised towards a wider integration—a collaboration between Friends and friends of Quakerism which has come to be known as the "Wider Fellowship." Hence sprang into existence Quaker Centres in Paris, Berlin, Vienna, Geneva and elsewhere in Europe, to which later were added those of the former "Mission fields" when the fusion took place to which reference has already been made. American Quakerism through the American Friends Service Committee (Philadelphia) co-operated actively, and upon substantially equal terms, in the work.

The scope of this newest expression of the Quaker aspiration that world unity should be realised in life, here and now, is really very small when compared with that of other religious and international societies. Its importance must not be exaggerated. On the other hand, as in the case of relief work, its visible means and apparatus are no true measure of its value. It would seem to belong to the genius of Quakerism to extend its outreach neither through proselyting, nor propaganda, but by the varying degrees of influence exercised by Quaker Committees, or individual Friends, upon much larger enterprises, which they either promote from behind the scenes, or are called upon to manage by other people, who appear to like the Quaker way of doing things.

Thus we find the Quaker Centre in Paris the virtual home of a large number of Peace Organisations; Woodbrooke in England, the heart of a much larger Adult Educational Movement with international ramifications; the Quaker Centre, in Geneva, the virtual headquarters of a Federation of some forty international societies, and of a Consultative Group which promotes co-operative thought and action of large numbers of bodies working for Peace and Disarmament, with their tentacles all over the world; and so on, and so forth.

(5) There is one final Quaker aspiration and partial achievement which once again must not be exaggerated, and yet which is a symbolic essay, perhaps, in that field of re-

education of the human spirit, to the paramount importance of which Dr. L. P. Jacks so justly pointed in his sane and cautionary article in THE ARYAN PATH for May. I refer to the gradual creation, despite the curiously decentralised nature of the Society of Friends in the world (there are actually forty autonomous groups of Friends and no over-body in the organisational sense at all), the gradual creation, I repeat, of a real international Society of Friends, conscious of its world-wide character and unity, despite the diversity of different nations and races. Having been predominantly an Anglo-American movement, the out-thrust both of the Missionary and the International Services has resulted in the establishment of a dozen or so independent national groups of Friends (apart from the Anglo-American groups) which, though small numerically, are making, in varying degrees, their own contribution to the mental and spiritual stock of Quakerism. A series of International Conferences held at various places in Europe (Paris, Amsterdam, Geneva and Prague) between 1930 and 1935 have greatly stimulated the world thinking and consciousness of Friends; and it is confidently expected that at the second Friends World Conference to be held in September 1937 near Philadelphia (the first World Conference was held in London in 1920) steps will be taken towards a closer regular consultation and co-operation between the Quaker groups throughout the world.

The importance of this process does not lie in the strengthening of a world-wide organisation—Friends are very chary of centralisation, and rightly so—but rather in the deepening of organism, of organic mental and spiritual relationship. This process is not merely one of increasing conference, intervisitation and exchange; it is also fostered nationally by the many educational enterprises of the Society.

In conclusion, I confess that I am somewhat oppressed by the fear that, since the writer is himself a Quaker, and indeed one of the Society's representatives in the field of International Service, the article may savour too much of self-congratulation and praise.

I can only ask the kindly indulgence of my readers who will realise that one either had to refuse the Editors' invitation to contribute to this series or take the risks of acceptance.

BERTRAM PICKARD

NEW BOOKS AND OLD

THE ONE IN THE MANY *

Jacob Boehme (to adopt the modern and more convenient method of writing his name) is referred to, philosophically, as a Theosophist, a term used in this sense to denote "those forms of philosophic and religious thought which claim a special insight into the Divine nature and its constitutive moments or processes"; but his writings do not derive from Esoteric Buddhism, the principles of which, as set out in the books of the Ancient Wisdom, must have been quite unknown to him. He has been called, misleadingly, the "Protestant Mystic" by reason of his education in the Lutheran Faith and of the final confession of adherence to that Faith, obtained from him on his deathbed by the immediate successor of the Primarius (Richter), whom Mr. Earle regards as the "symbol of fanaticism." In fact, Jacob Boehme was, simply, a mystic, a description that need not be qualified by any adjective.

He was born at Alt-Seidenberg on the Bohemian frontier, in 1575. After a rough, general education he was bound at the age of fourteen to serve his term of apprenticeship to a shoemaker in Seidenberg, and ten years later became a master of his craft at Goerlitz. In the same year he married, and, to quote Mr. Earle, "lived with his wife in a happy and undisturbed union, which was blessed with six children." At first he prospered in his trade of shoemaker, but in 1613 he dropped his trade entirely for the sake of his writing, and afterwards suffered poverty. He died in 1624, at the age of forty-nine. This bare record is sufficient to place him in space and time. It is less easy to place him as a seer, as one of the few who, for some reason that is not explicable in any physiological or psychological terms, have been able, however feebly and partially, to identify themselves with what Boehme called the *Stille ohne Wesen*, the "essenceless quiet," the Nirvana from which all life derives and to which it shall ultimately return.

Boehme was one of the simpler mystics,—St. Paul may be counted as another instance. He had little education, and as a consequence his visions were self-induced and his teachings less dependent upon the reason than the teachings of, say, Confucius, Paracelsus or Madame Blavatsky. Boehme voluntarily submits his intelligence. "I resolved," he wrote, "to count myself as

* *Six Theosophic Points and Other Writings.*
Of the Incarnation of Jesus Christ.
De Electione Gratiae and Quaestiones Theosophicae.
By JACOB BÖHME, translated from the German by John Rolleston Earle (Constable and Co. Ltd., London.)

dead in my innate form, till God's Spirit obtained a form in me, and I laid hold of Him, in order that I might lead my life through and in Him. Further, I proposed to myself to will nothing save what I apprehended in His light and will. He was to be my will and my doing." And in his twelfth Epistle, he says, "I can write of myself no otherwise than of a child that knows and understands nothing, neither has even learnt, save what the Lord chooses to know in me."

It is mystics of this order who provide what may be called the "scientific evidence" for the truth of the great first principles that animate Theosophical teaching. In his own simple way, with no guide but his own desire for truth, Boehme in his ecstasies was able to identify himself with the One in the Many, or as Dr. Jung might say, with "the Cosmic Consciousness." And the test of the universal truth of such visions is made by an examination of the material Boehme was able to report after his spirit had sojourned beyond the barriers of space and time. It remains for the logical faculty as opposed to the intuitional, for the reason as represented by the intelligence of scientist and philosopher, to determine the extent to which such seers as this are in agreement in their cosmogonies, whether or not they confirm one another in their account of the genesis and evolution of the universe, and its purpose in relation to material life.

Before we examine Boehme's vision of the absolute, however, one vital consideration must be clearly apprehended. The mystery of vision beyond the barriers has an all-important dependent, which is the equally profound mystery of the relation between the immortal spirit and its mortal representative in space and time. For in every case we find that the account of these travellers is *coloured* by the habit of their characteristic beliefs. The Ancient Wisdom is recognisably of a nature that conforms to the manner of thought and life of the Indo-Aryan peoples. The Chinese Tâo is most appropriate to adepts of Mongolian origin. And in the younger, less pure-blooded races of the West, we find the story of the visionary told in terms that may in some instances appear to be sectarian.

The most obvious explanation of such "colouration" is that it is terminological. Western languages are very weak in those abstract words that abound in the Indo-Aryan; and most of such words as we have are used in so many contexts as to carry an uncertain significance. The mystic therefore has to choose between the effort to invent a terminology of his own, (Boehme's *Ungrund** and *Stille ohne Wesen* are instances of this), and the use of those spatial metaphors which will convey some partial translation of his vision to his own familiar world. Wherefore we find, more particularly in the case of the Roman Catholic mystics, the use of

* Translated "unground" by Mr. Earle but presenting the idea of God "eternally breathing forth Himself.....through the stationary ground of the life."

a religious language that will be "understanded of the people." If the Spirit is to take form and dwell amongst us, it must be robed in familiar garments, and those that have understanding will be able to recognise the Eternal habitant of the temporal shape.

But if this consideration of interpretative language is an important one, there is another, still more important, which concerns what was referred to above as the "profound mystery of the relation between the immortal spirit and its mortal representative in space and time." The mystics, and more particularly such minor seers as St. Paul, St. Francis, or our Jacob Boehme, were still held in the limitations and prejudices imposed by the mental vehicle of the particular incarnation through which they manifested their supernal gifts of understanding. (Even Gautama and Jesus were not perfectly free from such limitations.) St. John may have been "in the spirit on the Lord's Day," but on his return his revelation was tempered by the thought habits of his earthly mind. In short the purest visions of the mystic retain some element of the nature that informs the fugitive dream.

This allowance then must always be made before we consider the common factors that provide evidence for the ultimate truths which inhere in all genuine mystical visions. In the case of Jacob Boehme such evidence is peculiarly abundant. It is significant, in the first place that, like Blake,* he should have reacted so powerfully against orthodox religious teaching. He writes:—

> Dear Christendom has been led out of all the apostolic orders or virtues into human ordinances, and in seeming holiness the kingdom of Christ has been made a kingdom of pomp and show in connection with baptism and the Lord's Supper. Men have added ceremonies. O had they but kept right faith and understanding.†

In this passage we cannot fail to perceive the Lutheran mental habit of the personal Boehme, but it is less evident in what follows.

It would be impossible in an article of this length to attempt any exposition of Boehme's philosophy as a whole; if, indeed, it can be regarded as a whole. For example, in his account of the principle of Evil he passes through progressive stages which are hardly consonant one with another, and we are left to decide whether his earlier or his later vision represents the truer inspiration. But a few excerpts from his *Six Theosophic Points* will be sufficient to show that his intuition of the absolute conforms in many particulars to those principles of esoteric Buddhism which he could never have known through any material agency.

Here, for instance, is Boehme's rendering of what happens to the true ego after death or, as modern Theosophy would rather say, between incarnations. "The soul's flesh and blood is in the highest mystery, for it is divine substantiality. And when the outer flesh and blood die, it falls into the outer mystery, and the outer mystery

* See more particularly *The Marriage of Heaven and Hell.*

† *Threefold Life*, XIII, 28, quoted by J. R. Earle.

falls unto the inner." This—despite a vagueness of statement concerning the nature of the outer and inner mystery, about which he appears uncertain both here and elsewhere — is a reasonably lucid account of the same transition in Theosophical teaching. And throughout Boehme exhibits an underlying sense of the Oneness of every manifestation of the Divine Will, of the out-breathing into diversity and the in-breathing return to Unity.

He is not less inspired in his treatment of Reason, though hampered by a continual fumbling for statement which necessitates condensation by a choice of passages here and there from his pamphlet on the divine intuition, "shewing... how all is from, through and in God; how God is so near all things, and feels all." For Boehme reason is the "folly of the wise," and "knows not how the wise man is delivered in himself and freed from the inherited folly by immergence of his own will." Reason's "will is gone from God into selfhood, and boasts itself of its own power, and sees not how its power has beginning and end."

In this matter of the human as opposed to the divine will, he is, also, very illuminating, although he has been tempted in this connection to evoke the image of "the fierce, wrathful devil," a conception at variance with the broad principles of his teaching. Apart from this unnecessary image, however, Boehme manifests a clear realisation of a will in Nature, "broken off" from the Divine will, and striving "against the Unity, viz., the Eternal one rest, the one good," and in paragraph 17 of Chapter II he writes:—

> If it be possible for him [man] to stand still an hour or less from his own inner willing and speaking, then will the divine will speak into him. By which inspeaking God's will embraces his [man's] will in Himself, and speaks into image-like natural external Reason-life; and dissolves and illuminates the earthly imagination of Reason's will, so that immediately the supersensible divine life and will buds and incentres itself in Reason's will.

That is an admirable statement of a process in contemplative mysticism; but Boehme, speaking only out of his own happy personal experience, takes no account of the difficulties and dangers that beset those who able, perhaps, to hold themselves for "an hour or less" from their own "inner willing and speaking," lack nevertheless the protection afforded by Boehme's advanced spiritual development.

As a final instance of Boehme's intuitional realisation of the universal principles he could never have learned from books or contemporary teaching,* may be cited his treatment of Magic, the fifth of his *Six Theosophical Points*. The first three paragraphs (out of twenty-four) are all that can be quoted here, and it should be understood that he is speaking throughout of what we should call "White Magic."

> 1. Magic is the Mother of Eternity, of the being of all beings; for it creates itself, and is understood in desire.
>
> 2. It is in itself nothing but a will,

* He was evidently not acquainted with the works of Paracelsus who died in 1541, nor does Boehme derive from him.

and this will is the great mystery of all wonders and secrets, but brings itself by the imagination of the desireful hunger into being.

3. It is the original state of Nature. Its desire makes an imagination, and imagination or figuration is only the will of desire. But desire makes in the will such a being as the will in itself is.

This is, indeed, but a very brief and imperfect indication of Boehme's teaching, and is intended only to draw attention to that side of it which demonstrates his power of arriving at occult truths by the single means of contemplation. The translation of his vision is specifically coloured by the thought habits of his Lutheran upbringing, but behind the expression the student of occultism, the potential mystic, all those who have the simple desire for understanding, will recognise, it may be with a thrill of the divine nostalgia, those eternal truths that have found translation in so many and such various creeds. Jacob Boehme, like all true mystics, had a passing sight of the One in the Many.

J. D. BERESFORD

The Sounding Cataract. By J. S. COLLIS. (Cassell and Co., Ltd. London. 7*s.* 6*d.*)

This is not the place to attempt a purely literary appreciation of any novel. Mr. Collis's new book claims a review here because his past contributions to these pages have been of a kind to suggest that any of his work will contain something of interest to ARYAN PATH readers. Undoubtedly it does, if to less degree than his previous volume, *Farewell to Argument.* Robert Delaney, its central figure, is a man in search of his soul, and of—it is the same thing—a purpose in life. A born orator, the ready tripping of his tongue flings him into the military Irish Republican movement, from which he backs out when he realizes his lack of any conviction worthy the sacrifice of another man's life or (perhaps still more) his own. That he has in doing so to kill a semi-madman in self-defence worries him apparently not at all, and he plunges with equanimity, and for the greater part of the book, into London popular journalism, emerging after a love-affair or two to return to Ireland, "where men had still a chance of making life creative and real," and where woman's love, it seems, runs deeper.

In that return, and its allied purpose of helping to save Ireland from unhappy England's "swinish dash down the hill into the pit of unplanned industrialism," he is, one gathers, supposed to have found himself, but it is not too convincing. One does wonder whether, as in Robert's first essay, the quickness of the tongue has not deceived his true self-perception. Robert seems in fact a basically superficial character, lacking that one thing he seeks—imaginative integration. Accordingly the book itself seems wanting in positive centre, and the interest is found to lie principally in the by-the-way comments on men and movements with which the hero comes into contact. There are an Irishman's views of the English middle-class, a people devastated by their " total absence of religion," their ignorance of the meaning of worship. There are—at some length—his criticisms of the Oxford Group Movement as, religiously, "unconscious parodies of the real thing." There are some solemn, some jesting, remarks on the cheap stunts of the modern newspaper.

Not a first-rate book even by its author's own previous standard, it has at least this interest and value—that it is by a man to whom religion in its highest, not merely a theological and ethical, sense, is the quest and motive-force of life.

GEOFFREY WEST

The Last of the Empresses. By DANIELE VARÈ. (John Murray, London. 15s.)

During the last phase of the Manchu Dynasty in China, the most notable figure on the political stage was that of a woman—the Empress known in childhood as Little Chao, in girlhood, when she entered the Palace, as Yehonala, in middle age as Tz'ŭ-hsi, and in her declining years simply as the Empress-Dowager, or more familiarly as the Old Buddha. Her strong, magnetic personality has already inspired many books, chief among these being the historical account of her reign by Bland and Backhouse, the personal impressions of Miss Carl, who painted her portrait, and the reminiscences of her lady-in-waiting, the Manchu Princess Der Ling. So many-sided was she that the estimates of her character have varied to an astonishing degree. By some she is regarded as the incarnation of all that is wicked, others were so carried away by her charming and gracious demeanour that they found it impossible to believe her to be anything but a much-maligned saint. Here we have a fresh attempt to appraise her qualities and trace her career; it is the best and fullest account that has yet been penned.

Nothing extenuate,
Nor set down aught in malice,

is the golden rule for a biographer, and it has been scrupulously observed by Signor Varè. This Italian diplomat, like most foreigners who have spent their lives in the Far East, knows English well; but very few, one imagines, can write English in such perfect idiom. Moreover, he has an indefinable charm, a lightness of touch, and a happy gift of anecdote which must surely bring him a host of readers. The book is hardly to be classed as a full-length biography. The material is insufficient for that, especially since the Revolution has swept away so many records of the past. But reinforced with some illuminating extracts from the history of her times, it presents us with an unforgettable picture of this strange and fascinating woman.

That the Empress Tz'ŭ-hsi was guilty of some fiendish acts of cruelty in her long career cannot be disputed. She may be forgiven for her short-sighted foreign policy and the ferocious edicts directed against the enemies of her country, as she conceived them to be. Ignorance of the outer world was only to be expected in one confined at so early an age in a harem and relying for information mostly on eunuchs. But there were other dark deeds which must leave an ineffaceable stain on her memory. In justice it should be remembered that several times in her life she had to face dangers which might well have proved fatal to one less resolute in temper. To be removed from power in an Oriental Court, as Signor Varè reminds us, often means to step down from a throne into a grave. Such a moment arrived at the death of the Emperor Hsien-fêng, when a tense, grim struggle between Yehonala and the Regents ended in the complete discomfiture and execution of the latter. This was all in the game. But her attitude towards the succeeding emperors, her own son and nephew, was far less excusable. And twice, when female rivals disappeared from her path, she was more than suspected of foul play. Then came the Boxer rising. Her folly in provoking the foreign Powers was offset by the splendid courage she showed in a desperate emergency, when single-handed she quelled a riotous mob of soldiers headed by Prince Tuan. But her cruelty flashed out just before the flight from Peking, when the Pearl Concubine was thrown alive down a well. And finally, it appears to have been more than coincidence that Kuang-hsü "ascended as a guest on high" only a couple of days before the decease of his terrible aunt. One cannot but feel that the words she uttered on her deathbed formed the most stinging condemnation of her career:—"Never again allow a woman to hold the supreme power in the State...Be careful not to allow eunuchs to meddle in Government matters."

Two criticisms which I should be disposed to make of a delightful book are that there is some inaccuracy in the rendering of proper names, and that the

illustrations have little or no connection with the text. The frontispiece, however, is an authentic portrait of the Empress, and well exhibits the iron will which was the dominant characteristic of this extraordinary woman.

LIONEL GILES

Psycho-Analysis and Social Psychology. By WILLIAM MCDOUGALL, M. B. (Methuen and Co., London. 7*s.* 6*d.*)

Psycho-Analysis and Social Psychology is the outcome of a series of lectures delivered under the auspices of the University of London (May, 1935) in which Dr. McDougall had subjected the system of Freud to "ruthless" yet "entirely friendly" criticism. He tells his readers that he singled out the system of Freud for his critical onslaught because he considered it to be built on foundations of truth, which means nearer than any other to the system elaborated by himself. We are indifferent to whether Freud is guilty of "sub-conscious plagiarism" or whether Freud has adopted any of McDougall's theories without explicit acknowledgment.

Two main arguments of the book are noteworthy. (1) McDougall is convinced that the hormic psychology he advocates is the only scientific psychology. (2) Leaders of the psycho-analytic movement like Freud, Adler and Jung have made excursions into "social psychology," and the improvements and restatements of old psycho-analytic views in their works may be traced to their assimilation of it. McDougall hopes for a fusion of his social psychology or hormic psychology with psycho-analysis, which would be free from the errors of both.

From the standpoint of Indian psychology, neither psycho-analysis nor hormic psychology is adequate to deal with the characteristic phenomena of human nature and man's baffling constitution. On what is this hormic psychology grounded? In McDougall's own words, on "the principle that human activities are prompted and sustained by impulses and desires which spring from deeply-rooted innate dispositions (variously called propensities, instinctual dispositions or instincts)" (p. 113). Freudian psycho-analysis, on the other hand, is grounded on the Oedipus complex, the libido, the sex-urge and its repression, the ego, the super-ego, the terrible ID, and so forth.

If the independent status of psychology is to be vindicated, its leading doctrines should be capable of explaining individual and social conduct. The psychology of motivation is a most significant study if it be pursued without prejudices and predilections. Consider, for instance, the international tangle to-day, typified in the Italo-Abyssinian conflict and in the re-militarisation by the Germans of the de-militarised Rhineland Zone. It is the motive that is the spring of action. To seek to justify particular trends of social, national, and racial activity as due to impulses and desires which are said to spring from deep-rooted instincts amounts to throwing the entire burden on the nature and constitution of *Instincts.* To my mind, hormic psychology solves no psychological problem worth the name by postulating—I am unable to discover it if they are claimed to have been demonstrated—a number of basic or foundational instincts from which impulses and desires are alleged to spring. Indeed the hormic psychology creates more problems than it solves. What is the nature of these instincts? Are they purely psychological or as in German classification para-psychological? Are they physiological? Are they psycho-physical? Bergson also is responsible for the apotheosis of instinct. The Bergsonian intuition has been claimed to show a remarkable resemblance to the instinct of animals. Whatever its appellation—hormic, psycho-physical or other,—a psychology grounded on instincts, which in animals and in men are held to be blind, can be accepted only *cum grano salis.*

Nor is the Freudian apotheosis of the libido or the sex-urge entitled to acceptance. Whatever the value of the technique of the psycho-analysis cult, Freud's emphasis on the *libido* and its repression as determinants of man's volitional endeavour may attract sentimentalists but cannot be accepted as a demonstrated theory of universal validity. His interpretation of dreams is a case in point. Repressed wishes predominantly sexual in character are fulfilled in dreams. This view loses its universal validity if even a single dream fails to fall in this category. Freud was kind enough to write to me, in acknowledging receipt of my paper on a "Theory of Dreams" in the light of the Upanishads, that he could not get much out of it, and yet the Upanishadic doctrine of Compensation was not far removed from his own theory of wish-fulfilment. But this is by the way.

Indian psychology discredits all attempts to trace social endeavour to aim-inhibited libido—the Freudian shibboleth. The *Gita* (xvii. 14 and elsewhere) demands the stern subordination of the sex-urge. The Indian standpoint is that the sex-instinct is not the source of energy at all. It is a downright obstacle. Rational control of the sex-instinct is "Brahmacharya" or "Sariram-Tapah," neuro-muscular discipline. What is an obstacle cannot at the same time be viewed as a source of energy. The *positive* source of energy is certainly the Self or Atman which is ignored by European and American psychology. The *Yoga-Sastra* plainly proclaims that higher spiritual experiences can be hoped for only after the removal of the obstacle of preoccupation with sex-values.

Consider the psychology of religion, religious attitude, religious endeavour. Neither instinct nor aim-inhibited libido is adequate to explain them. Freud's attempt to trace the origin of religion to the helplessness of childhood is rightly condemned by McDougall. But is an aspirant or a student any the wiser for tracing it to instincts instead?

If human activity is essentially determined by a group of instincts, each instinct or a group thereof being considered a reservoir of energy which may be liberated under suitable conditions, the higher spiritual values remain psychologically unaccounted for. Hormic psychology is just the psychology of the jungle-existence. If hormic psychology be the last word, and if the Lamarckian principle of transmission of acquired characters be the final explanation, the conclusion obviously is that the scientifically advanced and so-called civilised nations are alone competent to inhabit the globe. Hence hormic psychology is just imperialistic psychology. That this conclusion is not exaggerated will be apparent to students of McDougall's *Ethics and Some Modern World Problems.*

A useful system of psychology must achieve two ends. It should attempt a scientific explanation of its subject-matter. It should indicate the goal of life and the means of reaching it. The hormic psychology and the aim-inhibited libido-psychology leave mankind with just a jungle-life psychology. Mankind will gain little indeed from the fusion of the two varieties for which McDougall pleads. If mankind is to enjoy peace and calm of the spirit, it must turn to Indian psychology.

The Self has to be recognised as the psychological unit and the inexhaustible source or reservoir of energy. The mind (*Manas*) has to be recognised as independent inner-sense (*Antah-karana*) which determines the cognitive, emotive, and conative moulds of behaviour.

And the most essential thing in the life of modern mankind is the control of the mind (*Chitta-vritti-nirodha*).

I may perhaps note that about half the book under notice is devoted to appendices which contain reprints of contributions previously written.

R. NAGA RAJA SARMA

Srimad Bhagavadgita Rahasya or Karma-Yoga-Sastra. By BAL GANGADHAR TILAK. Translated by BHALCHANDRA SITARAM SUKTHANKAR, M. A., LL. B., Vol. II. (Tilak Bros., Poona, Rs 4.)

This second volume of Tilak's *Gita-Rahasya* completes in two chapters the exhaustive philosophical analysis of the religion of the *Gita* as a combination of spiritual knowledge, devotion, and action to which I paid tribute when reviewing the first volume in the January number of THE ARYAN PATH. These concluding chapters are followed by a long Appendix in which the relation of the *Gita* to the Mahabharata, the Upanisads, the Brahma-Sutras, the Bhagavata religion, Buddhistic literature and the Christian Bible is considered from a historical point of view. And then we come to the actual translation of the original stanzas of the *Gita* with commentary to which the eight hundred preceding pages have been perhaps the weightiest introduction that they have ever received. Tilak himself seems to have felt that after such an introduction the stanzas might be left to speak for themselves. For in his Preface he admitted that "when the whole matter has been thrashed out in this way, there remains really nothing to be done beyond giving a plain translation in the Marathi vernacular." Nevertheless he found reason for expending more of his indomitable energy, particularly in refuting commentators who, in his view, stretched the meanings of certain words in the stanzas for supporting their particular doctrine. And his running commentary contains in fact much helpful philosophical interpretation of the text with references to the chapter of the *Gita-Rahasya* in which any subject has been dealt with at length. The same thoroughness marks his translation and at times conflicts somewhat with his desire "to bring out the plain, broad, and principal meaning." Such a stanza as the following will suggest how industriously, but often rather cumbrously, he strove to convey the precise meaning.

O Kurunandana, in this (path) the (mental organ in the shape of) Reason which performs the *vyavasāya,* (that is, the discernment between the Doable and the Not-Doable), has got to be one, (that is, concentrated); but the *buddhayah* (that is, the Desires) of those whose Reason is not (in this way) concentrated, are many-branched and (of) endless (kinds).

A tendency to labour his point and not to trust sufficiently to his reader's intuition is in fact the most noticeable defect of his great qualities. So incessantly indeed does he hammer home his central conviction that the *Gita* does not support the doctrine of Renunciation, but contains an exposition of Karma-Yoga, that the reader is in danger of being merely numbed into acquiescence. Yet though we may question his emphasis here and there, no more comprehensive mind has surveyed in our time the eternal problems of life.

HUGH I'A. FAUSSET

Distribute or Destroy. By BRYNJOLF BJORSET. (Stanley Nott & Co., London.)

The world has been living in the shadow of the great depression for the last seven years. Side by side with the catastrophic decline in production and trade and the terrific increase of unemployment, there is a striking consensus of opinion that all this need not have happened and need not continue. We have been hearing of "poverty in the midst of plenty" till the expression has become a *cliché*, and a stream of books has been issuing from the publishers, all of which seek to show that all our sufferings are due to our incapacity to organise the process of production and consumption. The volume under review is one such, with its significant and even sensational title. The thesis of the book is a simple one, though the writer in his desire to marshal opinions in his favour does not develop his own ideas sufficiently or coherently.

We are told that "the one great problem to-day is how, in a practical way, which gives full rein to the force of individual initiative, to distribute among all coun-

tries and all peoples the endless bounty of the world." On the day that conditions permit a full use of the apparatus of production, the results will utterly stupefy the uninitiated. As a matter of fact there is now a great deal of under consumption, and "masses of men, women and children are being permanently stunted, physically and mentally, through under-nourishment." Then why is mankind suffering unnecessarily and denying itself the fruits of abundance, and why is production "for the whole world collectively between 1/5th and 1/10th of capacity"? The answer is that the system of distribution is defective. The most important and dominant feature of the mechanism of distribution is the system of money and credit, which needs improvement.

This brings us into contact with the other well-worn truism of the day, *viz.*, that the depression is due to monetary disorganisation. So far no one scheme of monetary re-organisation has obtained anything like general acceptance. An illustration of the lack of agreement on this vital point is to be found in the pages of the book under review. Various schemes of monetary reform are examined and compared by the author; and among them figure the energy theory of wealth of Professor Soddy, the social credit proposals of Major Douglas, the stable money proposals of Eisler, the depreciating currency of Silvio Gesell, and the proposals made by some Norwegian economists. Room is also found for an "honourable mention" of the views of Professor Marshall, Professor Irving Fisher, and Mr. J. M. Keynes. The diagnosis has been made, and the patient is advised by all to "have a change"; *where*, it is yet a matter of controversy.

What the writer has done is merely to state definitely his view that the world's economic ills can be redressed by monetary re-organisation, and give an assortment of the proposed methods by which such a reform can be carried out. It is no fault, or at any rate it is a fault that can easily be understood and sympathised with, if the writer has merely made a conspectus of different proposals without arriving at any clear-cut solution himself. The volume can be considered to be a contribution to a statement of our economic difficulties at the present day, though not towards their solution.

N. S. SUBBA RAO

Lucretius, Poet and Philosopher, By E. E. SIKES. (Cambridge University Press. 7*s.* 6*d.*)

It is a pity that the author of this book devoted only two chapters to Lucretius the Poet and as many as seven chapters to Lucretius the Philosopher. It is as though a critic of Milton had dwelt briefly on the imagination, the visualising faculty and the art of expression of the Poet revealed in his "Paradise Lost" and dwelt at length on the details of the story of the apple, its origin and history. In the case of both Lucretius and Milton their poetry is their strength, their philosophy is their weakness. A philosophical or a theological poem is more or less a contradiction in terms. "Didactic poetry is my abhorrence," said Shelley; and many lovers of poetry will heartily agree with him. True poetry should be based on life and experience and not on a system of life or systematized experience. For systems come and go, and schools flourish for a time, but life goes on for ever. Experience is universal, but doctrine is only local and temporary. It is, no doubt, sometimes said that the poet should be judged not by his subject matter but by what he makes of it through his imagination and emotion. This is one of the fundamental tenets of romanticism. But it is obvious—and that is the element of truth in classicism —that a poet who exercises his imagination and emotion on something great or permanent is at a far greater advantage and more easily succeeds in giving poetic pleasure to his readers than one who exercises them on what is trivial or temporary. Moreover, we have to distinguish what is primary in a great

poem from what is only secondary. For instance, even in the mature comedies and tragedies of Shakespeare we find frequent references to mediæval scientific beliefs, fanciful Natural History and Elizabethan customs and manners. But these are all subsidiary to the moving situations of romantic beauty or tragic pity. They form, as it were, the drapery to the grand or gracious figures that crowd his stage. Whereas in the poem of Lucretius the position is reversed. The poet's materialistic philosophy which he derives from Epicurus is the main thing there. It occupies the centre of his poem. The topics on which Lucretius expends his art and eloquence are the atomic theory, the problem of knowledge, the doctrine of pleasure, the mortality of the soul, the denial of Providence and the origin and growth of life; whereas his wonderful descriptions of Nature, his vivid and arresting metaphors, his poetic treatment of the old myths in spite of his sceptical philosophy, his almost epic conception of the life-force in the universe, in fact all the beautiful things for which we go to his poem are only things by the way. They are like flowers that grow in the crevices of a crumbling edifice. Therefore, we repeat, if the author of the book before us had written more adequately about the poetry of Lucretius and more briefly about his philosophy and had analysed the peculiar kind of pleasure that *De Rerum Natura* still gives to some readers his work would have been more valuable. But as it is, in more than half the book Epicurus, the founder of the school to which Lucretius belongs, figures as prominently as Lucretius himself, and an account of his outmoded philosophy is rather dull and uninteresting. And in the few chapters that are devoted to Lucretius the Poet the treatment is so inadequate and the illustrations given are so few that one feels that the author has not done justice to the most vital part of his subject.

D. S. SARMA

The Science of Hypnotism. By ALEXANDER CANNON, M. D., PH. D.

Hypnotic Power: Its Cultivation, Use, and Application to Psychotherapy. By COLIN BENNETT.

(Rider and Co., London. Each 3*s.* 6*d.*)

The literature of hypnotism grows faster than the knowledge of the forces at work in its diverse phenomena. Two facts emerge most plainly from these two volumes: the ignorance of practitioners of the rationale of hypnotism and their blindness to the dangers involved.

The first volume forfeits all claim to serious consideration by the pseudo-occult atmosphere and psychic claptrap of its closing chapter, which travesties spiritual realities. The highest antecedents are claimed for a mumble-jumble of platitudes, and the author claims an exalted status for himself which, however, does not make him independent of "information received from hypnotic and mediumistic sources."

Both books discuss methods of hypnotizing but Mr. Bennett's book includes details whereby the novice can test the hypnotic susceptibility of friends and relatives without their cognizance.

Mr. Bennett claims that "it has been proved many times over that the subject cannot be made by it to act contrary to his or her moral inclinations." This may be true as far as present action is concerned. The outward expression of a "suggested" misdeed may fade out at the operator's will, but may not the active living germ artificially implanted in the subconscious corrupt the moral nature, lie dormant perhaps for years and then become suddenly awakened by some unforeseen circumstance to realization?

Both books admit that a person falls into the hypnotic trance more easily each time until he does so instantly upon receiving from his hypnotizer the suggestion to sleep. Even in the Bennett volume the possible dangers of hypnotism are inadequately dealt with and the chief peril of all is ignored, *i. e.*, the enslavement and paralysis of the subject's free will.

E. M. H.

The Fool Hath Said. By BEVERLEY NICHOLS. (Jonathan Cape, London. 7*s.* 6*d.*)

While still at school, Mr. Beverley Nichols lost his faith in orthodox Christianity as a result of reading Shelley. He has now reverted to his early religious beliefs, and in the first part of *The Fool Hath Said* tells us how he rationalised the process and convinced himself that the naïve "fundamentalism" of the "Oxford Group" is entirely consistent with reason, science and historical fact.

Mr. Nichols wields a dexterous pen, and invests the time-attrited arguments of the apologists of orthodoxy with a flavour of novelty. He is eminently readable, and his book, backed by the weight of his name and the lavish advertisement of his publishers, will doubtless be widely read and will influence many to believe, provided they already have the will to do so.

In attempting to establish the truth of the alleged physical resurrection of Jesus, Mr. Nichols makes a great point of the fact that so many of the early Christians—contemporaries or near-contemporaries of the supposed event—believed in it with an intensity of conviction that inspired them with readiness to die for their belief. He considers this as proof of the objective reality of the resurrection; and yet nothing is more certain than that in all ages men have been found prepared to accept blindly, and to suffer martyrdom for, any doctrine or supposed happening however incredible, if only its appeal to their emotional natures were strong enough.

Christian apologetics would carry more weight with non-Christian readers if they took into account and dealt fairly with non-Christian systems of religious philosophy. Even Dean Inge, a man whose learning and insight all of us recognise and respect, writes as though the frontiers of the kingdom of the mind ran no farther east than Jerusalem and Alexandria. Mr. Nichols exhibits an even narrower parochialism of outlook: his only mention of Eastern religions being when he quotes approvingly Mr. Noel Coward's phrase "a gloomy merging into everything" as being "a good description of Buddhism"!

The second part of *The Fool Hath Said* comprises sections on "The Crusaders of 1936," "Christ and Sex," "Christ and War," and "Christ and Money." To many readers these will prove the most interesting portion of the book, for the author's opinions—though some may think them unsound or exaggerated—are always challenging and provocative of thought. In "The Crusaders of 1936," Mr. Nichols describes a Buchmanite "house party" at which he spent a sort of religious honeymoon. As he saw it, this gathering of people of various nationalities and social classes genuinely succeeded in reviving the devotion and evangelical fervour which tradition ascribes to the early Christian communities before the Church became corrupted by worldly success and the patronage of Constantine. Even after making due allowance for the observer's bias, there can be no question that the "Oxford Groups" are exercising an extraordinary influence—in some cases for good—on those who join them. For example, we are told of drug fiends who renounce their "dope," estranged husbands and wives who are re-united, people who have defrauded the tax collector being inspired to make restitution. But even so, as far as an outsider can judge, this movement appears to differ in nonessential point from the old evangelicalism, which has flowed and ebbed so many times since the Reformation; and as Puritanism, Methodism, Evangelical Anglicanism and Salvationism, has gone through periodical cycles of revival and decline. Mr. Nichols speaks with enthusiastic approval of "guidance" and "sharing," two specially emphasised features of Buchmanism which were practised under other names by some of its predecessors. But to an outside critic it might seem that "sharing," or confessing one's sins in public, would be at least as likely to generate a spirit of self-righteousness as to evoke genuine contrition and desire of amendment. Again, to rely blindly on "guidance," supposed to come direct to the inner man from God and to bring

detailed directions for the conduct of the daily business of life, might easily have the effect of making the believer imagine that all his impulses were divinely inspired. This seems specially likely to happen when the first ardour of conversion has worn off.

On the subject of sex, Mr. Nichols has much to say that will commend itself to all who aspire to a disciplined life, whether Christians or not. He assures us that Christ gives us the solution to the problems of sex, as to all other difficulties. But what solution? Well, each individual must ask Christ and get "guidance" from him in his own particular case.

Here again there appears to be no little danger that the answering voice, which may sometimes be from above—from our own higher nature, as some of us may think—*may* often have a less august origin, and merely objectivise the desire of the lower man to obtain religious sanction for the indulgence of his animal impulses.

In a former work, *Cry Havoc*, Mr. Nichols appeared as an ardent advocate of pacifism, and in the book under review a section is devoted to the same topic, special stress being laid on those sayings of Jesus applicable to it. Now there are but a tiny and insignificant minority in the modern world who do not detest war. But among the vast anti-war majority there are very few indeed who do not believe that occasions may arise when it is the duty of a good man to fight; and all pacifist propaganda which ignores this fact is apt to fall flat. It is disappointing to find that Mr. Nichols specifically refuses to discuss the question, "Is Force ever justified?"—for this point is basic to the whole problem. If it is wrong in all cases to constrain men by force, there can be no organised state, for in the last resort the state always depends on the actual or possible use of force. Police, armies, codes of law, magistrates, would all have to be scrapped; and the only form of social life tolerable to the man of ideals would be the Christian-Anarchism of Tolstoy. If, however, it is right on occasion to use force to make men do their duty to society or to prevent anti-social violence, then its justification will depend on the circumstances of each particular case.

No one doubts that the use of force—either by military or police—is always wrong as an end in itself, or as a means to a bad, *i.e.*, selfish end; but its use for the protection of the weak, the maintenance of public order and resistance to aggression is another matter entirely.

Wars and revolutions are no isolated phenomena, but are the outward and visible effects of selfishness, greed, fear, suspicion and jealousy, which poison the relations between national and economic groups; and Mr. Nichols is on very firm ground when he advocates for the avoidance of war the practice of justice, generosity, reasonableness and brotherliness by nations and individuals. His suggestion that the warlike restlessness of the Japanese, largely due to pressure of over-population, might be allayed if they were permitted to occupy the vast tracts in the north of Australia which are unsuitable for settlement by white races, will commend itself to sensible men; and he might have added that the danger of war in Europe would be reduced to vanishing point if the powers who were victorious in 1918 were to restore the German colonies, and to re-unite with their mother countries those communities of Germans and Hungarians which the treaties placed under foreign rule. To allow nations or individuals no hope that their grievances will be redressed by peaceful means, is to invite them to fall back on means other than peaceful; and the ultimate responsibility for the violence, which in such a case is inevitable sooner or later, is on the parties who refuse to do justice voluntarily.

R. A. V. M.

THE LAND OF PSYCHE AND OF NOUS

At the End of a Long Quest — Charles Richet and Laura Finch — Look Within — Redemption: A New View — Dr. Inge and Mysticism.

After forty years of untiring research into the claims and phenomena of Spiritism, Mr. Hamlin Garland testifies (1) that, as an investigator, he finds himself at the point from which he started; (2) that he remains a seeker and a questioner; (3) that he would like to share the believer's concept of the spirit world, in the "new and lovely country," where friends and relations "in restored youth," await his coming; but he is precluded by a variety of considerations, some of which are recited.* A few are of moment; but when it is asked where space can be found for the untold "quadrillions of discarnate spirits," we remember that this was answered by implication beforehand, long years ago, when George Macdonald affirmed that "there is plenty of room for meeting in the universe." Another poet also describes the Cosmos as without end or beginning. The unadorned point of fact is, however, alone important. Here evidently is an alert researcher, who can say towards the end of a life of quest, speaking of psychic occurrences, witnessed by himself, under his own test conditions, that if they did not happen, then his testimony on any phenomenon in the world about him has not "the slightest value" to him or to his readers. And yet, like Omar Khayyam, he comes out by the same door where in he went, so far as Survival is concerned. There is also Mr. Robert Blatchford, once a materialist and now assured on the phenomenal aspects of Spiritism. He is a little on the side of doubters and therefore on that of Mr. Garland.† For Survival and Reunion are things "too good to be true," though he regards his position as illogical, in view of the evidence. The real difficulties remain untouched by both. From Egypt and its *Book of the Dead*, from antecedent time immemorial, to the latest so-called proofs palpable of immortality, as Epes Sargeant termed them, over sixty years since, human imagination has offered a thousand pictures of life beyond the grave in the likeness of earthly life. Its heavens are a terrestrial Paradise, its hells the bowels of Etna and other volcanoes. As regards the body of humanity in any proposed world to come, the male may be with the female, "neither male nor female"; but the sexes are differentiated there as here, and Spiritism has been in recurring Galanty Show difficulties on the presence or absence of internal psychic parts of personality corresponding to those of the physical *corpus vile*. Reams

* *Journal of the American S. P. R.*, April, 1936, pp. 109-119. The contribution is entitled "Summing up the Evidence," and is an extract from a forthcoming book.

† *Light*, April 30th, 1936, p. 277.

have been written of recent times on the astral form, and Hereward Carrington has introduced a big volume filled with supernormal photographs, taken on the spot, of the said body in various attitudes. We may quote in justification the Hermetic Doctrine of Correspondences, concerning that which is above being like that which is below and its very numerous counterparts in the Jewish Holy Kabbalah; but these things are of dogma outside evidence. Orthodox Christian Eschatology has been the worst offender throughout its history. Yet if most of us have emerged therefrom it is not to be supposed that we have reached firmer ground in revelations of the séance-room and of automatic scripts. It is the same old story written in another key, precisely the same imagery varied and coloured to modern liking. But the old problem remains: why is the world to come in the image of this earth of ours?

Meanwhile the "convincing evidences of Survival" are with us, ever and continually.* The Earl of Balfour may regard Myers as oversanguine in holding life after death to be proved;† but it remains that Mrs. Henry Sidgwick, a time-honoured worker in the psychic field, agrees with Myers.‡ Lodge also agrees, and there are others on the Continent of Europe, not to speak of America, where the most notable have borne their witness and have passed away. The Vale Owen Scripts were read among us by tens of thousands and doubtless convinced many on the image-making side of things. They must be left to stand at their value, as temperaments and minds elect; and so also with the more important fact that the proving of Survival is not Immortality made evident. As to this and its larger issues, few perhaps have noticed a pregnant alternate view of the whole subject; but we ourselves welcome it, not alone because of the new chord it strikes on the harp of psychic thought but because of him who awakened it. The reference is to Charles Richet, concerning whom there was a recent conflict of opinion respecting his belief in a possible life to come. Mme. Laura Finch tells us (1) that she worked for ten years with Richet and (2) was afterwards absent in India for another decade. She returned, however, and met him once again. He asked whether she had "found the secret," that is to say, in the Far East. When she answered over and over that she had indeed, the great Biologist rejoined; "It is as Jesus and Socrates said: *within you.* The Secret of Eternal Life is found within the heart." That is better and truer than all the "convincing evidence" on the external side. It may well be that Richet carried the assurance with him to the next stage of being. The things that matter most are conceived

* Cf. *Light,* April 16th, pp. 241, 242, the record of one who has "taken a lot of convincing."

† *Proceedings of the S. P. R.,* May, 1935.

‡ *Light,* April 23rd, p. 267.

and realised here in that way and no other.

What in the last resource is that which, according to a poet of the past, "brought death into the world and all our woe"? How is it to be understood and presented in cultured circles of Christian religious belief? The answer is that it seems relegated to the background by a tacit but general consent. No one pretends to regard the fable of Genesis—of Eve, the apple and the serpent—except as Eastern allegory, while it is doubtful whether any two persons would concur as to the hidden meaning. It is not expounded therefore in the cultured circles and is not offered to debate. It lies outside the practical politics of religious teaching. Rome of course would repudiate the supposititious circles, as it denounces the allegorical nature of the mythos in Genesis. There is no room in its Doctrine of Redemption by the Blood of Jesus Christ for a parabolic understanding of the Fall. But even Rome has little to say in its preachments on the Fall of Man. The dogma is adequately defined and is left at that. An attempted new view on the whole subject is therefore something of a surprise, especially when it comes from a writer who holds the old theology of God incarnate in the Christ of Nazareth. It has been produced by Mr. Ashley Sampson and may be summarised briefly thus.*

(1) The Christian scheme of Redemption is logically impossible apart from the Doctrine of the Fall. (2) In the nature of things, only that which is lost requires salvation. (3) Long prior to the race of man appalling lusts and cruelties were "ravaging the world." (4) A theory of the Fall which does not take all Nature into account offers no full solution of the problem involved. (5) The more we study the material universe, the more it is realised that "matter is tainted at its source," and the more we are driven to assume that the postulated Fall anteceded the material universe. (6) It was a Fall in the Spiritual World, "a fall of spirit to a material level." (7) Matter was "originally the creation of God" and was therefore good in itself; but it was diseased and vitiated by that which came into its deeps. (8) A fall from spirit into matter, "by the creation's own will" can alone acquit God of responsibility for the taint in matter. (9) The history of the material world is that of a painful return to the condition from which it has lapsed. (10) It is to be understood also that the Spirit of God is at work therein "through the hideous panorama of evolution." (11) But in order to reconcile the world to Himself God had to meet it on its own ground, to assume "the fallen shape and enter matter." (12) In the words of St. Paul, He had to "become sin for our sake." (13) So only could a Loving Father direct His creatures on the path of "slowly feeling" their way back unto Himself. (14) In this wise it is possible to amplify enormously our conception of the Christian redemptory scheme and to regard this as "not merely achieved for man alone but for the whole material creation."

It is to be understood that the Spiritual World is or at least includes the World of Angels and that we are back therefore in the Scripture Mythos concerning those hierarchies of being which "kept not their first estate." The pseudo-Dionysian cohorts sank down below all that we understand

* *Contemporary Review*, May, 1936, pp. 605-612.

as life and dwelt apparently in the raving chaos out of which the present Cosmos has evolved. The potential animal life contained therein developed through myriads of æons, only to follow through other countless ages, and even to this day, the "hungry search for blood," with its consequent "orgy of pain, disease and death." The story of the animal creation before man appeared is that of man himself, but intensified as mind unfolded by slow degrees within him. It is one of incredible cruelties and lusts.

We are reminded from the beginning of one pregnant fact, namely, that the Christian Scheme of Salvation is founded unescapably on a Fall of Man hypothesis, and that Mr. Sampson's rather grotesque variant is not especially worse than the equivalents of pre-Thomist Theology, of the *Summa* bequeathed to the Church by the Angel of Schools, or—for that matter—of "Paradise Lost." This is why it has been worth while to present the scheme at some length. Mr. Sampson has offered unawares the most severe indictment of Redemption by Blood that one has met with for a few years. We are left wondering which of the modernised Christian Churches literally believes therein.

In his comparative retirement, Dr. W. R. Inge has been looking through notebooks which he kept during a period of thirty years and has provided some extracts recently for our meditation and content.* As might be expected, there are a few brilliant sayings, not a few trenchant statements and an occasionally barbed sentence—as for example, when he describes the clergy, to whom he belongs—as makers of spectacles. It is of course a definition which distinguishes undesignedly the minister of Protestant Communions from the priest of the Roman Obedience. He speaks, however, of Mysticism—in which his interest has never failed from the beginning of his literary life—but it is always as one who watches from without rather than belongs thereto. Tauler's "union with the Divine Life of Christ" is for Dr. Inge "an inward transit to our archetypal ideal"; but this is only the travelling of a path which leads, and if "union" means anything, the end is Christhood. There is also a definition of Mysticism as an attempt to bring a dark background into light and "conquer it for consciousness." But it is not so described and no Mystic would tolerate the definition. We shall continue to keep on our shelves and to prize also the former Dean of St. Paul's contributions to the great subject; but if he will forgive us—they are excursions only. Mysticism is a perpetual exploration of the inward God-Idea in unconditionally dedicated love; and when it absorbs the whole man he is betrayed no longer by the images of darkness and light, subject and object, personal and impersonal; for he has lost the notion of the "union" in the living realisation of Unity.

A. E. WAITE

* *Hibbert Journal*, July, 1936.

CORRESPONDENCE

THE WRITER'S FUNCTION AND RESPONSIBILITY

During this month when the International Congress of the P. E. N. Club of poets, playwrights, editors, essayists and novelists meets in Buenos Aires, our thoughts turn naturally to the function of the writer in society. His rôle as the interpreter of life is indispensable; his range of possibilities and his influence are vast. If he rises to the height of his calling he may strengthen the supports of civilization; if he wields a poisoned pen he undermines the very foundations of our common culture. Deliberately or blindly every writer makes his choice between allying himself with constructive forces or becoming a co-worker with the forces that tear down and destroy.

In any field of human endeavour, responsibility is proportionate to power. Few classes in society wield such power as does the writer; hence his responsibility is correspondingly heavy. Monsieur Jules Romains, a prominent French P. E. N. member, recently stated the position admirably. His remarks as guest of honour at a dinner in New York under the auspices of the American Centre of the P. E. N. are paraphrased in *The Saturday Review of Literature* (4th July).

He admitted the possibility of the creative spirit anticipating, and even wishing for, with a kind of suicidal defeatism, the destruction of the culture within which it works, but he declared that the competent writer who is unaware of, or indifferent to, the implications of his time must be set down as an enemy of his kind. Monsieur Romains visualized it as the province of creative artists to foreshadow the will of the future, and to be aware in their work of what humanity hopes and expects. The great French writer urged upon his hearers the necessity of lifting their imaginations to a world level, even though their immediate concern was with a short story, a sonnet, or a play.

And *The Saturday Review* adds:—

> One book, powerfully conceived, deeply truthful, highly imaginative, may do more for the cause of civilization than all the "action" which all the writers of the world could carry through in a year.

But the converse is equally true. The writer who for money or cheap fame or out of natural depravity will stoop to pander to the lowest taste, to morbidity, vulgarity or prurience, is a powerful public enemy. He sings the lure of the morass and the weak souls whose vision of the heights is dim may turn back from the climb they have essayed. He gives a specious colouring to vice, a glamour to indecency. Ideals become mere sentimental vapourings and all the values that mankind has wrought,

slowly and painfully, into its consciousness, crumble to dust before his ruthless pen.

In *Triveni* for July these mischievous scribblers who dishonour the noble profession to which they pretend, receive deserved chastisement. The Editor, Mr. K. Ramakotiswara Rau, writes against "the prevailing tendency to mistake gross realism—the realism of the cess-pool and the gutter—for high art." Referring to "the pestilential vapours that choke the literary atmosphere," he declares that "they do violence to all æsthetic perception, even as they offend against ethics."

Such writing just manages to escape the clutches of the law, but there is a higher law, that of beauty and good taste...Freedom to experiment is not the same as freedom to write filth. We regret to find that a few literary men of acknowledged eminence consider it necessary to pander to this taste. Here is realism *in excelsis*, literary democracy at its worst. It is high time that something was done to divert the current of literary effort into purer channels. Those who feel strongly, and are in a position to influence public opinion, must speak out, even at the risk of being set down as old-fashioned and unimaginative. We call to mind what Sir S. Radhakrishnan says:—

The modern emphasis is wrong in its exaltation of the ecstasy of the flesh. Action which proceeds directly from the springs of emotion without passing through the discipline of reason is a return to the beginning, the animal and the brute. Passion should not usurp the seat of control which belongs to reason. Self-expression is not synonymous with sensuality.

Stirring a muddy pool will roil the water; but leave it quiet and the sediment will settle to the bottom of its own weight and leave the water clear. To employ another figure, the stream of human evolution at full flood does carry much sorry *débris* of misery and sin. A man may fix his gaze upon that sordid flotsam and condemn as vile the stream that carries it. The man of vision watches the stream, for all the litter that it carries, press forward to the sea.

The desideratum is neither a romanticism divorced from fact nor a realism in hostile alignment to the forces of light.

"Beauty is truth, truth beauty,"—that is all
Ye know on earth, and all ye need to know.

The words of Keats are not a mere poetical vision of planes beyond our world of every day; they portray a profound insight into life. The writer who consecrates his powers to the service of truth and beauty does not divide his allegiance but recognizes the essential identity of the beautiful with the true, the unity that underlies diversity, the fundamental harmony which holds the promise of the flower of human brotherhood.

E. M.

ENDS AND SAYINGS

"_____ *ends of verse*
And sayings of philosophers."

In this issue we publish an article by J. W. N. Sullivan (p. 399) on superphysical phenomena which brings out some ideas with important implications.

First, he says, "the chief reason why such phenomena are not generally accepted is that they would upset our most deep-rooted beliefs." Still more—any "explanation however extravagant and even downright silly, is preferred to such a complete overhauling of one's philosophical beliefs." Blind belief is an obstacle, not only in religious but also in scientific matters. Therefore even when intelligent minds encounter unfamiliar facts and ideas, they find it easy to brush these aside, or laugh at them, especially when for the understanding of those facts and the grasping of those ideas it becomes necessary to deal with an order of phenomena which are so abnormal that they are mistakenly called supernatural. Clairvoyance, telepathy, psychometry, precipitations, materializations of objects "out of the air," and a dozen other things are puzzles to the modern mind—but they need not be.

Then Mr. Sullivan says that these phenomena "have not yet been arranged within a system of their own." Our contention is that they have been. Any earnest, careful and sincere reader of *Isis Unveiled* by H. P. Blavatsky will find that there is a science of occultism and of magic, which covers the superphysical but not supernatural cosmos and its invisible orders of beings—sub-human as well as super-human. But the very difficulty which our author points out as existing, *viz.*, the upsetting of the most deep-rooted beliefs, prevents most scientists from studying the above-mentioned book. The teachings of ancient Occult Science shake more than one foundational principle of modern Western science. It is as hard for the orthodox scientist to experience a shattering of his beliefs as it is for his brother, the orthodox theologian. If genuine and sincere thinkers suffer thus, what can be said of certain biographers, psychical analysts and others who periodically exhibit ignorance or bile or both in dealing with powers and phenomena of such an extraordinary Occultist as H. P. Blavatsky?

A word must be said about the position of Occult Science in modern India. Indian psycho-philosophy has adequate explanations for abnormal phenomena. Generally that aspect of old Indian lore is not receiving as much attention from modern University men as the metaphysical, because they follow more the Western traditions in which they are educated. But to the Indian scholar a very rich field is open in the psychical and occult sciences.

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Point out the "Way"—however dimly,
and lost among the host—as does the evening
star to those who tread their path in darkness.
—*The Voice of the Silence*

THE ARYAN PATH

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DEITY

Many Asiatic philosophers trace the religious and moral confusion prevailing so widely in the Occident to the faulty concept of God which the churches impose upon the people. What is God according to the former?—Life.

It is the omnipresent and impersonal Reality, containing all and everything. From one aspect it is the mysterious power of evolution; from another, the law of harmony the immutable law of cause and effect under which evolution takes place. Attributes can no more be ascribed to Deity than to space, its symbol. Space cannot be excluded from any conception, but neither can one grasp the thought of boundless space. However far the mind goes out, there is always space beyond. But the space of the Asiatic philosopher is not a void; it pulsates everywhere with motion which is life. The essence of every atom of matter is life and Universal Life is Deity.

The whole universe is animated with Spirit, the real unseen Presence whose garment is nature. Matter is the illusory reflection of the Ever Unknowable. But though the Divine Presence cannot be intellectually grasped, it can be sensed within himself by the awakened soul, for the Supreme is "the Ego seated in the hearts of all beings."

Worshippers of such Divinity visit their heart as the only shrine, making their good actions the only priests, their evil intentions the only sacrificial victims, and their own Spirit the only mediator between them and the Universal Spirit.

The personal God of theology, outside the universe, above the law, appears in sorry contrast to the radiant Presence of which a man can only say, *It is* and *I am that.*

THE HUMANIZING EFFECT OF THE STUDY OF SANSKRIT

[**Franklin Edgerton,** Professor of Sanskrit and Comparative Philology at Yale University, has well anticipated our motive and purpose in putting to him the question which he calls " challenging. " His answer extensively brings out some of our cherished ideas, as, to take one example, his conclusion that a study of Sanskrit literature so broadens the mind and deepens insight that even a cultured Occidental ceases to be biased in favour of European civilization as the highest form of culture yet evolved by man. But all Sanskritists will not agree with Dr. Edgerton, for there are those whose interest in the language of the gods is merely philological and technical. Among such there are academicians who play the part of a dessicated pansy between the leaves of a volume of great poetry ! Dr. Edgerton is not of that class —that is why we approached him with our question.—EDS.]

The Editors have asked me to write an article on the beneficent influence of Sanskrit literature on the life of an individual. I take it for granted that they had in mind effects on the individual's mind and character, rather than informative, practical, professional advantages. Of the latter there are not a few, and they vary greatly according to the interests of the person concerned. For instance, a man interested in linguistic science, descriptive or historical; a student of comparative religion or philosophy; a student of literary art as such, of *belles-lettres;* these and many other specialists will find practical advantages in the study of Sanskrit. But such matters are reasonably familiar; and it was evidently something else that the Editors intended. Something more subjective, intimate, and intangible. I think I see the meaning of the question, which is an interesting and challenging one. It is not easy to answer, and perhaps there would be almost as many answers as persons to whom it might reasonably be put. I know, from my reading, that some would answer it in very different ways from that which follows. If I seem to ignore those other answers, this does not by any means imply a suggestion that they are unimportant, or less important than mine. It is quite possible that they are more important. At least it is likely enough that some of them are more typical of the feelings of the general run of students of Sanskrit. But I feel that in order to have real value, the answer to such a question must be given in terms of the writer's own personal experience. Even if he is not typical—and I am very probably not typical—it will hardly be profitable for him to try to describe and evaluate the experiences of others in such a subjective field. It is hard enough to feel sure that one is correctly describing and interpreting one's own inner experiences. That is what I shall now try to do; be it clearly understood, then, that it is and claims to be only one Sanskritist's impression of some effects which the study of Sanskrit

has had on his own mental outlook.

If I were to try to sum up that effect in a word, I should say it was humanizing.

We all, at least practically all of us, start with an assumption (unformulated perhaps, but instinctive and real) that humanity in the fullest and realest sense is a direct function of closeness to ourselves. The savage regards the adjoining tribesman as not only his natural enemy, but a somewhat lower order of being; in many primitive languages the word for "man" is used as the specific name of the speaker's tribe (the only real "men") and foreign tribes are often called by opprobrious words meaning that they cannot talk like human beings (Greek *barbaroi*, "stammerers"; Russian *niemtzy*, "Germans," literally "dumb people"), or are otherwise below normal human status. The child is the centre of his own universe. Small boys despise the boys in the next block. The average citizen of each community is convinced that the neighbouring village or city has a definitely lower culture than his. To the average American, his country is "God's country," and in his heart he despises all "furriners." External expressions of this spirit may differ in different countries, but it exists everywhere; no land is free from it.

Even men who pass as highly educated often retain, as it seems to me, clear vestiges of this irrational prejudice; though they would of course deny it strenuously, and with entire honesty. They are quite unconscious of it. In general the tendency of education is, we may hope, to mitigate its strength. It could in fact hardly be otherwise. For any education, even the most rudimentary, broadens the mental outlook to some extent. It brings one into contact with at least some things that lie outside one's own immediate environment; it opens the eyes to wider horizons.

The extent of this widening influence varies greatly with several factors, among which must of course be recognised different attitudes and aptitudes in the individuals concerned, but I think also, with equal certainty, the content of the education to which they are subjected. I am far from wishing to depreciate the value of education in the natural and mathematical sciences; but it seems evident that that value, while certainly very great, must lie chiefly in other directions than the one now under consideration. The data of those sciences are relatively abstract and are not so likely to lead to sympathetic comprehension of other human cultures as are humanistic studies.

But there are great differences among humanistic studies themselves in this regard, and in the spirit in which they may be pursued. Sometimes the motive behind their pursuit is or has been a sort of abstract curiosity not very different from that of the natural scientist. Just as a geologist collects and studies his specimens, some ethnologists, for instance, have collected and tabulated data about so-called "primitive" peoples as if they were museum specimens, interesting because "queer," but hardly human

in the fullest sense, which the investigator associates with his own culture. This procedure is, happily, not so fashionable nowadays as it used to be. Ethnologists are more and more tending to minimize the difference between "primitive" and "civilized" men, or rather to regard such differences as relatively external and accidental, and to attribute more fundamental importance to underlying similarities. Some even turn the tables about and profess to find the manner of life of "primitive" peoples, or of some of them, more admirable than "civilized" life, either as a whole or in some important respects.

So far as this latter school has any influence, it clearly tends to diminish the spirit of provincialism. The same is true of historic studies, conducted in the proper spirit. They may be made to reveal the fact that men remote from us in time, no less than in space, were after all men, in essentials not so very different from ourselves.

At this point, however, another consideration enters, which may tend to diminish the value of historic studies for the special purpose we are now contemplating. In most countries, historic studies usually, and quite naturally, centre about the country's own cultural past. In Europe (and America, which belongs culturally to Europe), people study chiefly the background of European civilization. Indeed, such studies are very commonly justified precisely on this ground. It is argued that we need to know our own cultural ancestry, in order to understand our own selves. So history with us generally begins with Greece and Rome (with a few cursory glances at the Near East, justified by its influence on Greece and Rome), and proceeds to trace the growth of European culture therefrom. There is nothing unnatural or improper in this, of course—quite the contrary. But after all, it is only a mild extension of the study of ourselves. If a European says, "I am interested in this because it relates to my own ancestors," he is quite within his rights, and no one should throw stones at him. As I said at the outset, almost all of us are really more interested in ourselves than in others. But it is fatally easy, though illogical, to go on and say (consciously or unconsciously): "Not only I but all men ought to be supremely interested in this, because it is the most interesting and important historical field in existence." The question I raise is: except that we happen to be Europeans, is there really any reason why European history should dominate our historical learning so heavily as it does?

Now, I suspect that most Europeans, even scholars, would unhesitatingly say "yes!" to that question. They believe, unconsciously if not consciously, that European civilization is *intrinsically* superior to any other. They think that it is more worth studying, not simply by Europeans because it is their own, but by all human beings because it is the "highest" form of culture yet evolved by man.

The study of Sanskrit has led me to the conviction that this claim cannot be proved. I do not say that it can be disproved, either. It seems

to me, scientifically, incapable of either proof or disproof; and therefore I think an objective scholar should leave it out of account altogether, as having no scientific meaning or value. I believe further that few other humanistic fields are so well adapted as Sanskrit to bring Europeans to this realization.

For this purpose it has certain obvious advantages over the study of so-called "primitive" languages and cultures. For one thing, it is historic. To Europeans, there is something respectable about a lengthy history; and "primitive" peoples have practically no history. But the Indian people has a long and continuous history, relatively independent of outside influences. In this respect it is rivalled only by the Chinese.

With the exception of the Chinese again, there is no people on earth, outside of the European cultural sphere, which can show as many products of intellectual culture of the sort which Europeans consider marks of a high civilization. Perhaps it is unreasonable to set so great a value on such matters, and on length of history. Perhaps the "primitivists" are right in suggesting that the "savage" is as well off as civilized man, or better, and that his *mores* are as admirable, abstractly considered. The fact remains that few Europeans will be found willing to admit it. They will not respect a foreign culture unless it appears to them "civilized." But no one who has any real knowledge of Sanskrit literature and Indian history can doubt that the Hindus have been highly civilized for millennia, and that their intellectual products compare on the whole very favourably with those of Europe, even judged by European standards. If in modern times the technological advances of Europe have surpassed anything that India has achieved, this is a very recent development, and may be regarded as counterbalanced by other features which, in the opinion of many thoughtful Europeans, are at least as important, humanly speaking. As examples may be mentioned the religious tolerance for which India is historically famous, and on the whole justly so, in contrast with Europe, which cannot match Asoka for instance; and the ethical principle of *ahinsa*, the sanctity of all life, which even as an ideal can hardly be said to exist in the West, and which despite all imperfections in its observance has been a real humanizing force in India for many centuries.

If all this be granted, the question might still remain in some minds: Is it necessary to study Sanskrit literature in the original? Would not translations or interpretations in other languages suffice to impress on Europeans the human value of Indic civilization?

The answer, which has been borne in upon me more and more by years of study, is that no one can really understand a writer unless he knows his language. And the more remote in space and time he is, the more hopeless is an attempt to do so. Concrete statements of objective facts may be understood, though sometimes a commentary is needed even with them. But the moment one gets into the realm of

cultural, psychological, or emotional matters—and how can one avoid them completely, even in the simplest piece of literature ?—it becomes impossible to " get under the skin " of the writer, if one has to rely on a translation. As a simple instance : how can any English word or phrase reproduce what the Sanskrit word *buddhi* means to an Indian ? But it is not even a question of such technical terms alone. The story of Nala and Damayanti is composed in extremely simple Sanskrit, and for that reason is a favourite text for beginners. I have read the opening chapters of it with my elementary Sanskrit classes probably twenty-five times. Yet I hardly ever fail, even now, to discover some little nuance, some fine shade of meaning, some new light on the exact psychology of the author, which I had never noticed before. And every such discovery adds to my sympathetic understanding of the author, as a man. This is far more important with more abstruse works. The more one reads them, the more one gradually comes to feel with them ; to approach a genuine understanding of their authors' personalities. The general effect of this process is to bring us to the realization that we are dealing with—*men*. Men like ourselves, on the average neither greater nor less ; men whose external background is often very different from ours ; but whose humanness can be appreciated once we have penetrated the veil of those superficial differences.

This is to my way of thinking the most fascinating kind of study open to man. And its great value is that it brings us to a realization of the essential oneness of mankind.

FRANKLIN EDGERTON

What I feel convinced of, and hope to convince you of, is that Sanskrit literature, if studied only in a right spirit, is full of human interests, full of lessons which even Greek could never teach us, a subject worthy to occupy the leisure, and more than the leisure, of every Indian Civil servant ; and certainly the best means of making any young man who has to spend five-and-twenty years of his life in India, feel at home among the Indians, as a fellow-worker among fellow-workers and not as an alien among aliens. There will be abundance of useful and most interesting work for him to do, if only he cares to do it, work such as he would look for in vain, whether in Italy or in Greece, or even among the pyramids of Egypt or the palaces of Babylon.

MAX MÜLLER

CAUSATION AND FREE WILL

[**A. J. Ayer** is a young Oxford philosopher who belongs to the school of thought of which Schlick and Carnap of Vienna and G. E. Moore of Cambridge are protagonists. He is the author of *Language, Truth and Logic*.—EDS.]

• Have we reason to accept the law of universal causation? And if we do accept it, are we logically obliged to deny that our wills are free? If we can succeed in answering these questions we shall be in a fair way to solve the ancient philosophical problem of the freedom of the will.

Before we can profitably discuss the validity of the law of universal causation, we must give an analysis of it. What exactly is implied by the statement that every event must have a cause? Most determinists would take it to imply that every event must be, or must have been, predictable. But this does not mean that every event can actually be predicted by us. What is maintained by those who believe in the law of universal causation is not that we actually have, or can ever hope to have, foreknowledge of every event, but only that we could theoretically have it if we knew enough. They claim that if we knew the exact state of the universe at the present time, and also the nature of the laws by which it was governed, then we should be able to infer the nature of every event which ever had occurred in the past or would occur in the future, and that this would apply to the thoughts and actions of human beings no less than to the behaviour of objects in the material world.

What these determinists do not realize is that by adding the proviso "if we knew enough" to their assumption that every event could be predicted, they make this assumption tautologous. For all that they are then asserting is that we are entitled to predict the occurrence of an event E when we know the occurrence of a set of events C1... Cn and also know some general proposition which makes events of the kind E a function of events of the kind C. Which is to assert no more than that if we knew facts from which we could see that it followed analytically that a certain event E would occur, then we should know that E would occur; a proposition that is true indeed, but trivial. To this the determinist may reply that his assertion that all events are theoretically predictable may well be tautologous, given the assumption that the universe is governed by laws, but that this assumption is not itself tautologous; and it is this that he finds incompatible with the freedom of the will.

I do not think that this reply can be accepted. Here again we must ask ourselves what exactly is meant by saying that the universe is governed by laws. The use of the word "law" in this context is unfortunate. For by its moral and political associations it suggests an animistic view of nature, as if events were somehow compelled or forbidden to occur. If we ignore all

such associations and consider only the logical content of the expression "law of nature," we find that the essential characteristic of a proposition which is said to express a law of nature is that it states what universally and invariably occurs. From this it follows that to say that the universe is governed by laws is to say that all events can be fitted into some general framework, or, to speak more precisely, that for any given system of events we can formulate general propositions which will enable us, given any one state of the system, to deduce all the rest. But this too is a tautology. For it would be self-contradictory to speak of a system of events which could not be described in any general terms. In order to give his principle a definite factual content the determinist must specify the kind of laws by which the universe is supposed to be governed. It would not be a tautology, for example, to assert that every system of events was subject to the laws of Newtonian mechanics. But then we know now that it would not be true.

In general, we may say that directly the law of universal causation is given a precise empirical meaning it loses its authority. While it is a logical truism to say that every system of events must be describable in some general terms, there is no general proposition, other than a tautology, of which we can say *a priori* that it must hold good for all possible events. We can describe a set of events by forming generalizations which are valid for that particular set. But when we proceed to extrapolate these generalizations by applying them to events which are not initially given as members of the set described, we are taking a step for the validity of which we can have no logical guarantee. I agree with Hume that it is impossible to prove, either *a priori* or *a posteriori*, that events which we have not observed are governed by the same laws as those which we have. Reliance on past experience as a guide to the future can never make us secure from the possibility of error.

At the same time it should be added that it is always possible for us to find an explanation for any unexpected occurrence. That is to say, we can always modify our accepted system of hypotheses in such a way that the proposition recording the occurrence in question becomes deducible from it. We may not think it advisable to make any such modification of our theories. In that case we speak of the unforeseen event as having occurred by chance. To attribute an event to chance in this sense is to admit that we are not prepared to formulate a hypothesis which will explain it. It is not to say that the event is in itself inexplicable. We could always explain it by the adoption of *ad hoc* hypotheses if we chose to do so. Whether we could sustain our explanation in the face of future experience is, of course, another matter.

This being so, I suggest that the law of universal causation should be interpreted not as a statement of fact but as a methodological rule, an injunction to seek an explanation for every event. The possibility of adopting such a rule rests on the fact

that once an event has occurred it is always a significant question to ask why it occurred, whether or not we were in a position to predict it. This applies to psychological as well as to physical events. It would be impossible in practice for us to predict the whole of any man's mental history, but if his history were known we could formulate hypotheses which would account for every detail of it.

Must we infer from this that our wills are not free? Only if we think that to say that an action is performed freely is to say that it is inexplicable. But this is surely not the case. A man whose behaviour is easy to predict may be considered more reliable and more responsible than a man whose behaviour is a continual source of surprise. He is not considered less free. There is indeed rather an opposition between freedom and unaccountability than a necessary connection.

What is it then that makes an action free? In my opinion a man may be said to act freely when the immediate grounds of his action lie within himself. That is to say, a free action is one which can be explained in terms of the agent's mental and physical states without immediate reference to external events. If I eat because I am hungry, or because I desire to be polite to my hostess, I am acting freely. If I eat because I am in the clutches of a forcible-feeding machine I am not acting freely. If this is correct, those philosophers who have looked upon determinism as a denial of the freedom of the will have been in error. *When we claim that our wills are free, we are not claiming that our voluntary actions are undetermined. We are claiming that, in respect of their immediate causes at any rate, our voluntary actions are determined by the nature of our selves.*

We can speak here only of immediate causes because, if we carry our explanations further and further back, we must in the case of any action whatsoever come sooner or later to events which are external to the agent. I say that a man is acting freely, because I think that one could give a satisfactory explanation of his behaviour in terms only of his character and his desires. But if I am asked why he has that character and those desires, and then when a reason is given must give another reason for it, I must at some point go beyond the man's own history. Indeed I must eventually refer to occurrences which took place before he began to exist at all. I know that some philosophers have endeavoured to escape this consequence by attributing infinite pre-existence to the self. But even if this were a significant hypothesis, which I doubt, there would appear to be no good reason for believing it.

It may be said that our wills are not really free if we are not ultimately, but only immediately, responsible for our own acts. I should reply that it depended upon the way in which one defined the term "freedom." There may be philosophers who define the term in such a way that no man can be called free, in their sense, unless he is the sole, complete and ultimate cause of his own

acts; and I should maintain that, in this sense of the term, no man was free. But I should also maintain that this was not the sense which was ordinarily given to the term. What we have to consider, if our discussion is to be of any value, is the meaning of the term as it occurs in our everyday moral judgments. If our analysis of freedom is judged, as it should be, by reference to this criterion, I believe it will be found to be correct.

This, however, will probably not be conceded without question. It will be pointed out that our moral consciousness approves of punishment in certain cases, and it will be argued that this involves the assumption that the wrongdoer is not merely immediately but ultimately responsible for his acts. For if we did not credit him with complete and ultimate responsibility we should consider the application of punishment irrational and unjust. The answer to this is that it is only the retributive conception of punishment that is inconsistent with the denial of ultimate, as opposed to immediate, responsibility. The reformative conception is perfectly compatible with it. And I should claim that in so far as punishment is approved of by the enlightened moral consciousness, it is not as a mere principle of retribution, but only as a means of deterrence and reform. The assumption involved is simply that of the possibility of finding a stimulus which will bring about a change in men's characters and thereby change the nature of their acts.

Much has been made by some philosophers of our inner consciousness of freedom. I do not think that this so-called consciousness of freedom amounts to more than a perception of the absence of any immediate external constraint. It is worthless as an argument against determinism, because our actions may very well be due to causes of which we are not directly aware. But I hope that I have succeeded in showing that it is not necessary to find arguments against determinism in order to sustain a belief in the freedom of the will.

A. J. AYER

[The line of reasoning adopted by our contributor in the above article would be more appealing and become more convincing if he supplemented it by the Indian conception of Karma so ably interpreted in the article which follows. Karma is an undeviating and unerring tendency in the universe to restore equilibrium; it operates incessantly. It operates on all things and beings from the minutest conceivable atom to the highest of human souls. It is not fatalism, as will be seen from what follows.—EDS.]

REINCARNATION AND KARMA

THEIR VALUE TO THE INDIVIDUAL AND THE STATE

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Though to most intelligent Hindus, Jains, and Buddhists the title of this article will not appear in any way unusual, to not a few Occidentals it will seem surprising. A contemporary Christian missionary in India is only repeating what has too often been said when he writes that the doctrines of transmigration and of karma have a paralysing influence throughout India, which must be freed from them if it is to progress at all. There can be no doubt that bad consequences may follow, and have indeed followed, misunderstanding of these doctrines. But there have been pernicious results also from the misinterpretation of doctrines regarded by others as important, as for example that contained in the Declaration of Independence of the Thirteen United States of America in 1776, that "all men are created equal." One may, if one is so prejudiced, attend solely to such harmful inferences; but a fairer and more profitable attitude is to investigate what benefits follow from the beliefs correctly appreciated. Both for those who accept the doctrine of reincarnation, and for those who do not, it is well worth while to investigate the advantages which are implicated in it.

The doctrine of Reincarnation is believed by millions of Orientals and has been maintained through very many centuries. These two facts are no evidence of its truth. For millions of people in the Occident do not hold it, and it has not been generally adhered to there in the past. Yet these two facts are no evidence that it is false. The question of the truth of the entire doctrine, as ordinarily expressed, is not to be discussed here. Nevertheless it may reasonably be maintained that for it to have continued its appeal for so long and so widely it must contain genuine significance. Though on the one hand it may be said that it is not capable of strictly demonstrative proof; on the other it certainly cannot be disproved. There have been in ancient and in modern times Occidental philosophers of eminence who have subscribed to it. The people of the Orient do not appear to be abandoning it.

The doctrine of Reincarnation involves a particular conception of the continuation of human existence: one that may be favourably compared with other views. Many Jews,

Christians, and Muslims have the very vaguest notions as to what they believe (if indeed they believe anything) as to the nature of the existence of the soul after death until the time called "the Last Judgment," "the Resurrection Day," or the attainment of Hell or Heaven. Some Christians talk of an "intermediate state," or of "purgatory," in which the process of development or purification may be continued beyond this life. Some Occidental followers of Spiritism appear to suggest that departed souls are hovering somewhere about this earth, to most people imperceptibly. In Western thought there is insufficient stress on stages of self-development beyond this life. But that idea is one of the valuable implications of the idea of reincarnation. For it affirms a series of lives sufficiently alike and with such continuity that a progress in self-realisation may reasonably be conceived in accordance with it. Though the incidents of births and deaths may appear abrupt breaks, continuity is involved, analogous to some extent to going to sleep and waking up in the same room. One dies and is born again in the same world, and may proceed in largely similar conditions to endeavour to realise the same ideal. The doctrine of reincarnation also gives an answer to a problem which is generally unconsidered in Occidental thought: Why is an individual born with this or that kind of body? Does God put this soul into a body feeble and liable to suffer from painful diseases, and another soul into a healthy strong body? Or is one's body just a contingency of nature? The Oriental believer in reincarnation would avoid what appears on the one hand as an unworthy idea of God, and on the other as falling back on mere chance. He considers it more reasonable to suppose that each determines the nature of his own body by his essential character built up in previous lives. Inequalities of endowment at birth are not regarded as due to divine (or diabolical) caprice, or to the play of incalculable circumstances.

To appreciate the doctrine of reincarnation adequately involves consideration of the so-called "Law of Karma" with which it is bound up in Oriental thought. Theories of the nature of "karma" differ: there are marked divergences in the Hindu, Jain, and Buddhist accounts. Nevertheless they all agree that the condition in which one is born depends on one's previous conduct. They all agree with the principle that one reaps as one sows. The beneficent effects of belief in reincarnation depend chiefly on this implication of the Law of Karma.

Before considering those effects it is necessary to reject a pernicious misunderstanding and frequent misrepresentation. This is that the doctrine of Karma is one of fatalism or complete determinism, and is in consequence essentially pessimistic. Why critics who call it fatalistic should be so one-sided as to describe it as simply pessimistic must surely be due to some ulterior motive. For even so interpreted karma would certainly involve that the good will inevitably determine good consequences. From that point of view it

would be equally justifiable to call it optimistic. Obviously, however, the logic of the interpretation as fatalism would implicate neither complete pessimism nor complete optimism. But the truth is that fatalism in the sense suggested is not involved in such a manner as to rule out free action. What one did in the past sets conditions for one's acts in the present, and determines in part one's suffering or happiness in the present; but one's present act not only helps to form new karma: it also affects the present. The Law of Karma does not necessitate that the consequences of action shall be wholly in a future life. Nothing in the dominant Oriental philosophies or religions contradicts this view. Rather the very reason for their existence involves it. For these are taught just in order to urge individuals so to act in the present as to obtain a better future in this life and later lives.

The idea of a "Law of Karma" is so central to the Oriental belief in reincarnation that it demands close consideration. Can it be proved to be true? Evidently the experiences of our present lives do not prove it. For apparently it cannot invariably be said that here and now men suffer for their bad deeds and are happy for their good ones. Indeed, the idea of reincarnation is itself associated with this fact: for much suffering and much good fortune not being capable of explanation by reference to conduct in this life, are said to be effects of karma of previous lives. Even in the Christian New Testament it is recorded that Jesus was once asked: "Master, who did sin, this man or his parents, that he was born blind?" But though experience cannot prove it absolutely, a large number of instances occur in individuals themselves, and they observe similar instances in others, in which suffering does follow wrongdoing and virtue is associated with happiness. And if the pains of remorse and the worth of self-respect are considered, the cumulative evidence even here and now goes far to support the doctrine. That, however, does not establish it absolutely, and yet it is in being accepted as a universal and unvarying law that it is involved in the general Oriental belief and the benefits associated with that belief. If it is not entirely justified by experience, is it a self-evident truth of reason? It would hardly seem so, for it is not inconceivable that existence does not conform with the principle. Reason does not find it to be a necessity of thought.

It must therefore be admitted that the doctrine of a law of karma cannot be shown to be true. On the other hand it cannot be shown to be false; especially if the possibility of reincarnation be acknowledged. And that possibility cannot legitimately be ruled out. How then may the doctrine be justified? That question may be answered by observing that the doctrine has two implications. On the one hand it implies virtually the same fundamental idea of causality as is accepted in natural science: that cause and effect are in some manner equal and allied in essence. Philosophically the doctrine of causality cannot be demonstrated to

be true. Science works with it as a postulate, and does so successfully. The doctrine of karma accepts the same postulate with reference to human conduct, reasonably and also with beneficial moral results. It was one of the features of the enlightenment of the Buddha that he apprehended the chain of causation in human conduct. He taught the importance for the moral life that men should recognise that causality. There is also a second implication in the doctrine of karma, and that an ethical one, the principle of justice. There have been different views about the nature of justice, but the human mind finds difficulty in freeing itself—perhaps it never can do so—from an idea that deed and desert should be proportionate one to the other. It was as an expression of this that some Pythagoreans described justice symbolically as a perfect square. The doctrine of karma contains not only the postulate of causality but also the principle of justice, as so conceived. And that principle appears to be in accord with, to be accepted by, or to be an expression of, man's moral consciousness.

Thus, though the truth of the doctrine of karma cannot be experimentally or rationally demonstrated it finds justification as a postulate. As such it has become, and may well remain, of fundamental importance for the life of the individual, especially on the ethical side. Properly understood it increases the sense of the individual's own responsibility: for it does not allow shifting responsibility on to others or accusing others for suffering that comes to the individual himself. Acceptance of what comes to one, as "just" punishment or recompense as the consequences of his own conduct, tends to cultivate self-respect, a central attitude in morality. It should strengthen character in that it implies that the individual cannot ultimately depend on others for his true happiness or escape from suffering, however much they may be incidental means towards it. Even the bliss of the *bhakta* in his devotion to the lord comes as a consequence of his own attitude of love and expression of it in conduct. Associated with all this, the belief in reincarnation gives the individual a basis of hope and a stimulus to right endeavour in that it promises a better life in future existences for those who will act morally so as to earn it. On the other hand it may act as a deterrent, leading men to refrain from evil under penalty of future suffering: a real deterrent because, unlike the penalties of human social law which are not infrequently evaded, it is regarded as inevitable and inescapable.

The doctrine of reincarnation, bound up as it is with the law of karma, also has implications for the State. And these are contrary to those associated with the statement previously mentioned from the American Declaration of Independence, that "all men are created equal." For it affirms that men are not born equal (if and however they may have been created); and this affirmation appears to be more in accordance with the facts and of

real importance to be recognised. Men are regarded as different at birth: the differences being due to the manner in which in past lives they have built up their nature through the action of the law of karma. Owing to these differences they are fit for particular positions in the State. Some are more constituted to be leaders in religion and thought, some to be rulers, some to be guardians of the peace, some to be manual labourers. Thus there is a basis for a hierarchical form of social organisation in which those fit for the various functions in the State are considered as likely (if not inevitably) to be born in corresponding groups. This does not necessitate any artificial restrictions and is no justification for the pernicious attitudes and practices too often found in the Indian caste system. For it is certainly in line with Indian thought and practice in the past to recognise that individuals may by their conduct in this life raise themselves to fitness for positions in the State higher than those customary in the groups in which they were born. Similarly they may fall to lower positions. And there is the possibility, with reincarnation, of being born into a higher (or lower) group in a future birth. Further, with reference to the maintenance of morality and social order in the State the real deterrence of the reincarnation theory is more effective than any deterrent penalties which externally the State may set up through its judicial and penal systems. Thus from all the points of view considered in this short discussion the belief in reincarnation is seen to be a fundamental one which properly understood has beneficial effects on the individual and in the State.

ALBAN G. WIDGERY

Oft in my brain does that strange fancy roll
Which makes the present (while the flash does last)
Seem a mere semblance of some unknown past,
Mixed with such feelings as perplex the soul
Self-questioned in her sleep: And some have said
We lived, ere yet this robe of flesh we wore.

COLERIDGE.

KALIDASA AND SHAKESPEARE

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Beauty, for the European, is something very special, very definite, something clear-cut. It is all that embodies the ideal of the race. It is *their* thought, *their* heart, *their* blood, perpetuated in a handful of dust. It is Greece; it is Rome; it is France; it is England. They are quite sure what beauty means. But some of us have our doubts. We find that beauty is as variable as the types of human beings. There is no "it" about it. An English damsel and an Ethiopian damsel may both be called lovely. To put one above another is sheer idolatry.

The fact is, man is not the same everywhere. This is a truth that is often ignored because most men are unaware of it. The output of each social group has a local habitation and a name. In other words, all thought has a history. Whatever man produces is coloured by his surroundings. Even the most original personality cannot escape this fate.

Through Shakespeare speaks the whole of the Elizabethan age; through Kālidāsa, so far as we can be sure of his date, the best of the epoch of Vikramāditya. To compare and contrast the two is, ultimately, to compare and contrast the spiritual adventure of England with that of India.

This is not possible in a brief essay. All that can be done here is to suggest some contrast and contact between the two poets. Kālidāsa and Shakespeare, although antipodal in many respects, touch each other at more than one point.

* * *

To begin with some points of contrast. These are the most striking.

Shakespeare lived in a semi-barbarous age, when murder, arson, rape, lechery, existed side by side with the free questings of the spirit. He was, as Romain Rolland aptly remarked to the present writer, only the "most wonderful creature in that superb Elizabethan menagerie." Yes, menagerie is the fittest word to describe the ethos and aroma of the epoch. Kālidāsa, on the other hand, passed his days within a period of great culture, when thought and sentiment had attained a singular maturity and beauty. Here we may contrast the blood and thunder, indeed the mere clatter and noise, of many of Shakespeare's plays with the quiet refinement and studied subtlety of Kālidāsa. This indicates that the one was writing for the incult, brutal mob (the rich and the titled were a mob too), while the other for an audience of knowledge and taste. The Indian poet played, like a master-musician, upon a language rich and harmonious, capable of conveying the subtlest nuances of

thought; the English poet hammered into music, now rude, now wildly beautiful, a tongue still in the making. The butchery of Shakespeare's plays, which often end because no one is left alive on the stage, would have seemed to Kālidāsa and his age a barbarous theme for a poet; to Shakespeare, perhaps, Kālidāsa's swarm of divinities (Indra and the rest) would have appeared nothing less than inter-mundane invalids.

Still deeper differences there are, but we cannot afford to linger over them. Suffice it to say that Shakespeare had no belief in God, no faith in immortality, no trust in the betterment of our lot in a future state. For him this life was the only reality: all else was smoke, dimming the glow of truth. (Shakespeare, by the by, was more anti-Christian than even Nietzsche.) He had occasional mystical glimpses, but no steady or continuous vision. In all this he was the very antithesis of Kālidāsa. The English poet, in his outlook, was probably wiser than the Indian; but he was not half so profound. He put too high a valuation upon man: unlike Kālidāsa, he did not see the unity of all sentient life (let us recall the farewell scene in *Śakuntalā*, Act IV).

* * *

But to come to contacts. In their attitude to love and woman and the charmed world of the faëry the two poets see in parallel.

Women are the foundation of Kālidāsa's art: on them he lavished all the colours on his palette. The same, in lesser degree, is true of Shakespeare also. Both poets, in their different ways, found themselves fascinated by women of two extreme types: the enchantress and the simple girl. The one gave us Mālavikā and Śakuntalā; the other, Cleopatra and Miranda. And both came to feel that, in the end, *amor vincit omnia*. But both also realised, or, rather, knew, that in order to be happy in this world one had to have illusions. Śakuntalā and Miranda triumph over circumstances not because they are particularly resourceful or masterful, but because they have the capacity to surrender themselves completely, unquestioningly, irrevocably. For them love is a form of dedication. And the two poets, gazing, as it were, from on high, saw that victory in love lies with that person who puts self last. True love, according to them, is a feeling that, once aroused, is independent of time and place. It is a gift from the treasury of Heaven, which neither moth nor rust can corrupt. In brief, the two poets have the same philosophy of love.

Whether we think of Juliet or of Jessica, or of Urvaśī or of Mālavikā, the feeling that comes to birth in these flaming hearts is rendered with a freshness and a grace that are inimitable. Just as the corn ripens, the flower blooms and the noonday sun shines, so do they love, these breathing immortal figures, with all the illusions and enchantments of youth. We have seen them fancy-free; we shall find them passionate lovers. All things ripen in due season.

With a deep and tender glance the two poets have explored the

variegated emotions of these loving souls ; and both have painted for us, with matchless art, the same willing abasement before a beloved spirit, the same domination suffered with delight, and the same devotion that knows how to give all and how to forgive all. But every picture has a reverse side ; and the two poets, who saw woman in all her diversity and complexity, have limned for us, with equal mastery, jealousy in all its nuances.

Perhaps the Hindu poet surpassed his English rival in delicacy and penetration: a sigh, a groan, a smile, a blush, an airy nothing of feeling, conveyed to him the very secret of a woman's soul. The restless and unfastidious genius of Shakespeare found it irksome to linger over these delicate and subtle shades of emotion. Yet, on the whole, both poets had a sharp eye for woman's ways. Only, Kālidāsa's heroines are more deeply imagined and more subtly presented. Shakespeare drew men better, far better, than his Indian rival: women he saw as a man sees them, not as they see themselves or are seen by one of themselves.

The surprising thing, in studying the two poets, is not to see them envisioning love and woman in a similar light, but to find among them parallelisms even in matters of technique. (This is an interesting topic, but we cannot go into it here.) And then, just as they are at one, in the main, in their analysis of the human heart, so they seem to delight in the same great simplicities. Open air, magic, moonlight, fairies, the charmed world of the little people—these, these meant not a little to them. And, above all, music and flowers.

* * *

Certain English critics, and these the most vocal, exaggerate the importance of Shakespeare. It is crude, primitive or fabulously naïve, to look upon the poet as "infallible" and, in any case, as superior to every other artist. This veneration for the bard, converting him into a kind of Mecca and Medina, may be said to be merely a form of national eccentricity. Happily, thinkers are more broad-minded. My friend the late lamented Thomas Whittaker, who knew Shakespeare as well as any specialist, considered the *Prometheus Bound* of Æschylus as the most magnificent thing in European literature. Swinburne, it appears, held the same view. Not long ago Havelock Ellis confessed that he was no longer impressed by the sound and fury of Shakespeare's tragedies, while Professor Emile Legouis, speaking of the comedies and histories, admitted to me that they were full of local and perishable elements. The truth is that there is very little in the work of even the greatest men that is of permanent value. Shakespeare has as much that lasts as most men; but to consider everything of his as sacrosanct is, not to mince words, sheer rubbish.

Personally about half a dozen plays and a few sonnets are all that I care for: there are some things, like *The Merchant of Venice,* which, with the exception of fragments here and there, I find I can scarcely read—my fault perhaps. Less and less am I attracted by what deals

with the show of things. In the bulk of his work Shakespeare is too much of an artist, and paradoxical as it may seem, this was his great limitation. I often feel that there is more humanity in a single page of Dickens than in an entire play of Shakespeare. This may sound odd, but is none the less true.

Kālidāsa had his failures too. The *Race of Raghu*, though sprayed with felicities bright as dewdrops, is a little too reminiscent of the fawning courtier. (There is a kind of kinship between Kālidāsa and Kipling, but this is not the place to dwell upon it.) The *Cycle of the Seasons* is a curious and faithful description of the climate of India, but it is not divine minstrelsy. The *Cloud Messenger* is in a class by itself—a delicate and fragrant masterpiece, fresh as a flower, tender as an Indian night, opalescent as love. *Mālavikāgnimitra*, though a social document of the first importance, is a work of minor import. Sometimes a play issues out of the silence like a fawn from a forest, and then enters into the reservoir of dreams. Of such a kind are *Śakuntalā* and *Vikramorvaśī*—gracious creations, at once delicate and durable, uniting earth and heaven. There is nothing quite like these plays in the literatures of the world: they are *sui generis*.

Shakespeare is better known than Kālidāsa, just as Jack Dempsey is better known than Ramakrishna—even in India! Which merely shows that power, however it may express itself, is more easily recognizable than spiritual beauty. Shakespeare represents the aggressive restlessness of the West; Kālidāsa, the calm "inwardness" of India. The one rushed through life like a tormented and agonised Titan; the other threaded his way with the serenity of a god.

Who is the greater of the two? I think the question is stupid. It argues a certain insensibility to attempt to arrange creative artists in order of merit, as though they were schoolboys at an examination. The inquiry has no meaning for me. Nevertheless, if I were to be pressed for an answer, I should quote the following short dialogue between Rossini and an unknown inquirer:—

"Quel est, à votre sens, le plus grand musicien?"

"Beethoven."

"Et Mozart?"

"Il est le seul."

Substitute Shakespeare for Beethoven, and Kālidāsa for Mozart. Need I be more explicit?

RANJEE G. SHAHANI

CHESS, SPORT AND LIFE

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The catchword "Intellectual Sport" is comparatively new, and was unknown a generation ago; it is being used with increasing frequency. There are a number of pursuits which could be named "Intellectual Sport" but, in this connection, one would most readily think of Chess. The late Gyula Breyer, whose premature death in 1922 was so deeply deplored, was the first to speak so of chess. Thus was born a definition, which appears to be the only one suitable to our time. It is in direct contrast to the conception of former times, which fluctuated between the two ideas, whether chess should be called an art or a science. The idealists were naturally in favour of calling it an art; their spokesman was Dr. Tarrasch, who died in 1934, whereas Grand master Rubinstein, now unfortunately no longer on the active list, always spoke of chess as a science. Finally, we have the view of the former world-champion, Dr. Lasker, who maintains that in chess the idea of a struggle predominates, and that we have here a special form of struggle.

If one wishes to term certain intellectual occupations as sport, they must include those characteristics which are commonly found in physical sport. What is sport?

Sport is a contest, fought out with equal weapons; for the amateur, it must never be practised for personal gain, but it should steel body and nerves in preparation for the more serious struggles of life. Let me explain this view. A man or a group of men exert themselves to improve upon the achievements of their respective opponents. There is therefore a struggle which, however, remains of a friendly nature in sharp contrast to the struggle for life, which is never undertaken without there being some goal at stake, or carried on without enmity. The ultimate aim of all struggle for existence is the final overthrow of the opponent; the aim of the sporting contest is merely to do better than he does! And this is done without compulsion, therefore in quite a different manner from the trade-struggle between nations or individuals.

The essential premise of equal weapons is also of the first importance in a sporting contest for, in the struggle for life, equality of weapons only occurs entirely fortuitously. In the main, those well-armed fight here against those who are but indifferently equipped, the rich against the poor, etc. As I see it, the main characteristic of intellectual sport is that the individual develops his natural ability to the best advantage, and is thereby enabled to make the best use of it in every-day life. As a contest

does not only depend on muscular strength, but also requires brain-power, it seems to me that sport should not be restricted to the hardening of muscles, but that mental development should also receive its full share of attention.

Only a few of the current intellectual activities can properly be regarded as sport. For example, all card games would have to be excluded, for here the distribution of weapons (cards) is left to chance. A game such as Bridge is no doubt ingenious as well as difficult, but it cannot be termed a sport in the ordinary sense of the word. Incidentally, even chess could not, as a matter of course, be called a sport. If it were simply a question of finding the best move in every position, it would merely be research work, in which those would have the advantage, who could afford to spend the most time. In other words the premise of equal weapons would no longer apply. This drawback has been overcome by the introduction of chess-clocks. In tournaments each player has the same restricted amount of time at his disposal, on an average three to four minutes for each move. The time used is controlled, and an excess of time employed means the loss of the game.

As in physical sport football is the leading game, so also can chess be said to head the list of intellectual sports. Both require bodily and mental discipline; they are both unusually combinative. Both provide much pleasure for the onlooker. There may be physical sports which are more ingenious, there may be intellectual sports which are even more difficult, but they no longer appeal to the masses; they are for the select few.

Chess and football are combinative games; their aim is sharply defined, scoring a goal or administering checkmate as the case may be. The highlights are provided by combinations. For outstanding achievements in chess, physical fitness is of far greater moment than is generally supposed, but the co-ordination of brains and brawn is seen far more clearly in football. It is not altogether by chance that many of my younger colleagues are enthusiastic followers of football, first and foremost the new world-champion, Dr. Euwe. At the same time I know amongst football players many lovers of chess. Here in Austria, for instance, several football clubs have their own chess-circle. It is the delight in combination which brings together the followers of these, at first sight, so utterly different sports.

The keen enjoyment of combination is inborn in men, for combination is the deciding factor both in sporting contests and in the fight for existence. Here the mind battles against matter and David has a chance of vanquishing Goliath. Beautiful combinations have an attraction for man, because he is for ever fighting against the forces of nature and he must for ever evolve combinations in order to hold his own. His work, his inventions, his fight for bread or love and his desperate struggle against death—everything depends on combination.

It would lead us too far to discuss

this interesting theme from a general point of view. The chess-board, however, affords us the opportunity of studying the nature of combination. In studying properly annotated games, we can follow accurately the various forces which are opposed or which work together, how their effect can be increased or neutralized, how weaknesses can be masked or the enemy weaknesses can be exploited forcibly. Similar situations may occur wherever there is a struggle, be it in any kind of sport or in real life. The variety of forces on the chess-board, which is a consequence of the different ways in which the pieces move, produces in chess-combinations both beauty and colour and offers practically unlimited possibilities for talent and phantasy. Combination is the soul of chess, and in a broader sphere, the secret of all human successes. One can say that the art of living consists in the art of combination.

Curiously enough, little has been done in the past to popularize the art of combination. Concerning combination in chess, there are numberless books which can be said to be collections of brilliant combinations, but there is lacking an explanation of the nature of combination. I had good reasons for devoting my attention not to combinations in general, but to sacrificial combinations in particular.

Experience has taught us that nearly all chess-combinations are based on some kind of sacrifice. The player gives up material at the outset, but after a more or less compulsory sequence of moves, he reaps some benefit, either by the favourable recovery of the material sacrificed, or, alternatively, by obtaining an equivalent advantage in position, such as, for instance, a mating attack. A sacrifice demands the correct appreciation of the position at the time ; it demands practice, but above all, courage and self-reliance. For the sacrifices which I term "real sacrifices" cannot, at the time of sacrificing, be calculated to the bitter end. The player must take a certain risk and, beyond that, he has to rely on his judgment of the position being correct. The most beautiful combinations in the history of chess have been evolved on this basis and in this way immortal victories have been gained. Not in exact calculation but in the correct appraisement of the situation and of the risk does genius manifest itself. He who never takes a chance may achieve good average successes, but he will remain a schoolmaster and must renounce immortality.

What is said here about chess applies also to life. In life also there are sacrificial combinations and here too they depend on expert knowledge, courage and self-confidence. The hazard is here even more important than in chess, for opposing factors are of far greater influence, the coefficient of security is far smaller, and the principle always to be on the safe side is an idle dream. Bets belong to this category, and their attraction lies in fact in the uncertain result. Quite rightly, therefore, it is considered unfair to bet on a certainty. There is a German saying " He who dares wins." The word " dare " contains

the idea of the sacrifice.

In every-day life we constantly meet the most varied sacrificial combinations. It is of daily occurrence to see a man giving up part of his assets of his own free will, without obtaining at first anything in exchange in the hope that the sacrifice may profit him later on. In most cases the sacrifice is made from desire of increasing worldly wealth, but fame and honours, patriotism, freedom and the like, are frequent grounds for sacrificial combinations, to say nothing of those sacrifices which the believer makes in order to affect the new life after death.

Questions of faith, however, are sacred and for this reason we shall not discuss them here. But there are countless other types of sacrifice. What else are investments, or expenditure incurred in advertising? They are sacrificial combinations undertaken away from the chess-board. Many other instances could be cited.

The game of chess has frequently been described as an image of life. In actual fact sacrificial combinations are in all circumstances subject to the same laws as are those on the chess-board. From the first a distinction has to be made between a real and a temporary sacrifice. The real sacrifice contains an element of risk; not so the temporary type.

Temporary sacrifices in chess or in life are those in which, at the time of sacrificing, the object aimed at is secured as far as human foresight can anticipate. In chess it is usual to classify such enterprises as sacrifices. In effect this is a misnomer, as we have here nothing more or less than a profitable piece of barter. In speaking of sacrifices in the ordinary way, only real sacrifices are meant. The amount involved and the prospective returns must be in proportion and moreover the risk must not be such that failure of the combination necessarily entails immediate and complete ruin. "Va banque" play, or, in other words, staking one's all on one card is as reprehensible and damaging as is timorous mental diffidence. The desperate play "Va banque"; the unskilful play timidly.

In the fight for existence man must for ever evolve combinations. It is very useful for him to develop the gift of combining. For this he must have presence of mind and driving force.

RUDOLF SPIELMANN

THE SONG OF THE HIGHER LIFE

X.—THE ROYAL SCIENCE AND ROYAL SECRET

[Below we publish the tenth of a series of essays founded on the great text-book of Practical Occultism, the *Bhagavad-Gita*. Each of these will discuss a title of one of the eighteen chapters of the Song Celestial. The writer calls them "Notes on the Chapter Titles of the Gita"—but they are more than notes. They bring a practical message born of study and experience.

This particular study is on the ninth chapter entitled Raja-Vidya Raja-Guhya Yoga.

Sri Krishna Prem is the name taken in the old traditional manner prevailing in India by a young English gentleman when he resolved to enter the path of Vairagya, renouncing his all, including the name given to him at birth. He took his tripos at Cambridge in Mental and Moral Sciences and is a deep student of Indian Philosophy. Away from the world but serving it with faith he lives in the Himalayas, and is esteemed highly for his sincerity, earnestness and devotion.—EDS.]

> The One Swan is in the heart of the world;
> He verily is the Fire that has entered into the Waters.
> Having known Him one crosses over Death;
> There is no other Path for going there.
>
> *Shwetashwatara Upanishad.*

The Royal Secret is not one that can be told in words. Throughout the world runs a tradition of a wondrous Secret sought under different names by men through all the ages. The Philosopher's Stone, the Elixir of Immortality, the Holy Grail, the Hidden Name of God, all these have been the objects of men's quests and all are one if rightly understood. Many have "followed after wandering fires" and others have sold their quest for gold or fame but throughout all ages there have always been a few who trod the Path and found the Shining Secret.

No pen can ever write down this Secret nor can any lips reveal it, but it is written in the inmost heart of man and has lain there through countless ages awaiting the day when the disciple, tearing aside the veils of ignorance, perceives its blazing letters in his heart. There is no man, however mean or sinful, in whose heart it is not written, but few there are who read its life-giving words.

This is the meaning of the statement that it is *pratyaksh-avagamam*, to be directly known. On this Path there is no such thing as blind belief. The various faith-mongering creeds urge their adherents to take everything on trust, to believe without question what is written in "revealed" scriptures. But the *Gita* proclaims man's inherent freedom from all such fetters. The man who treads the Path sees for himself the Truth, not in some promised heaven after death, but here in this very life. Here are no books demanding blind unreasoning obedience, no priests waving the

keys which unlock heavens and hells. The Truth, once seen, shines by its own resplendent Light and he who drinks of its waters "shall never thirst again."

No doubt faith is required to reach this Knowledge but that faith is not an intellectual belief in any set of dogmas nor in the efficacy of any priestly rites. The faith required is the inner conviction that sent the Buddha on His lonely quest, the faith that "Surely at last, far off, sometime, somewhere, the veil will lift for his deep-searching eyes"; that *somewhere* there is a Knowledge that will save the world from sorrow, and a determination to rest not till that Knowledge be attained. This is the faith and this the will that has sent out the Seekers of all ages. Its life is rooted not in intellect but in the inner Knowledge itself and thence its rays shoot out, though dimmed by matter, to draw the hearts of men towards the Goal.

How far this Knowledge soars beyond the reach of words is shown by the contradictory descriptions cast on the beaches of our lower worlds. The Upanishadic Seers termed it the knowledge of the Full, the *Atman;* the Buddhists, knowledge of *Anātman*, of the Void. Yet both descriptions were attempts to express the same transcendent Truth, Truth that was known to both but which, when dressed in words, appears in these conflicting forms.

The *Gita*, too, has recourse to paradox (verses 4 and 5), the paradox that all beings dwell and yet do not dwell in the One Supreme. In order to understand this at least partially—for full understanding only comes with direct knowledge—it should be borne in mind that, throughout the *Gita*, Krishna speaks from different levels. In verse 4, He is speaking of His Great Unmanifested Form (*avyakta mūrti*), the *Parabrahma*, Rootless Root of all. By that Supreme all this world is pervaded; Itself rooted in naught, all beings dwell within its bosom.

Beside or above me naught is there to go,
Love or unlove me, unknow me or know,
I am that which unloves me and loves; I am stricken and I am the blow.

But in verse 5, Sri Krishna speaks from a "lower" level. We have seen in the previous chapter how from the One spring forth the Two, the Unmanifested Self or Subject and the Unmanifested Root of objectivity. It is the interplay or union of these two that constitutes the Sovereign *Yoga* (*yogamaishwaram*) and in neither of them can "the beings" be said to dwell. Not in the *Mūlaprakriti*, for, though that is indeed the support of beings, itself stands not in its own right but is the appearance of the *Parabrahma* "seen" by the One Unmanifested Self. Like space, It is the great container of all beings and yet, like space, It is not touched by them.

Neither can beings be said to dwell in the Unmanifested Self. That Self is the "nourisher of beings" for, by its creative gaze (*īkshana*) It brought them forth from the unmanifested matrix and holds them in existence; yet they are no more rooted in it than the forms we see are rooted in the sunshine which illumines them. Like space again, It holds them all and

yet is touched by none.

Perhaps the best way to gain some understanding of the mystery is to remember the Hermetic axiom and study the creative process in the microcosm, for, as it says in the *Zohar*, "esoterically the man below corresponds entirely to the Man above." Consider a creative writer in the act of creation. If we look into his "mind" we can see there a number of figures playing their parts with semi-independent life, each with his separate character and deeds, all issuing from a dark unconscious matrix, all lit up by the light of consciousness. These beings seem to live their independent lives (though over all a certain moulding power wields sway). Their creator cannot kill them off at will, nor shield them from the consequences of their acts. They take their being from the seeds of past experience, personal or racial, buried deep within the dark unconscious matrix which is the stage on which they play their little parts. But that dark stage is not their real root. The dark is but the appearance which the root puts on when watched by consciousness, and veils the deep reality which is alike the source of forms and the witnessing consciousness.* But it is time to return to the Macrocosm. By a Mystic union the *yogamaishwaram* of verse 5, the Unmanifested Self, unites, as it were imaginatively, with the Unmanifested Nature, the *Mūlaprakriti*. The Self leans on or "embraces" (verse 8) the Dark Nature and, at that embrace, the seeds of being buried within from previous universes shoot into life and the Great Descent begins. This descent is a graded perception of increasing objectivity. As the Self "gazes" at each level a further objectivisation takes place resulting in plane after plane of being. Through the mystic union with these levels † the whole cosmic Machine, down to the so-called gross objective matter, whirls and revolves with the indwelling Life, for, as Hermes says, "not a single thing that is dead hath been or is or shall be in this Cosmos."

Nor is this process one which is accomplished once, and then remains for ever. Again and again, as described in the last chapter, the mighty Outbreathing takes place and all the countless beings thread their tangled ways throughout the worlds, to be absorbed again at the next Cosmic Night in which "only the One breathes breathless by Itself."

This is the Truth: As from a blazing fire thousands of sparks of like form issue forth, so from the Imperishable, O friend, manifold beings are produced and thither do return. ‡

* It is not intended to assert that this account of the microcosmic creative process is true for all artists (though it is for some, *e.g.*, R. L. Stevenson) and it is only meant as a suggestive outline. Neither is it intended to equate the *Parabrahma* with the collective unconscious of some modern psychologists nor with the metaphysical unconscious will of Schopenhauer or von Hartmann. The higher levels of being only seem dark to us because their Light is too intense to register through our brains, just as a room blazing with ultra-violet light seems dark to our eyes though not to a camera.

† "Having entered into union (*yoga*) with principle (*tattva*) after principle." (*Shwetāshwatara Upanishad* 6. 3.)

‡ *Mundaka Upanishad* 2. 1. 1.

All that has here been written, all that can be written, is but a web of words, a ladder by whose help we seek to scale the ramparts of Eternity. Viewed by the eye of wisdom all this clash of world with world, the Sparks which fly from the Eternal Anvil, are but a vast phantasmagoria. Nothing is outbreathed nor anything descends to rise again. All are the visions of the Eternal Mind; the changing finite centres that are us ourselves being but the countless points of view within that mighty Whole, "for there is naught in all the world that is not He." *

But few there are whose souls are of such stature that they can look upon the highest Truth and live. In him who sees before his soul is perfect, love and compassion die, killed by that freezing Knowledge, and all the strivings of a million lives are lost, and he who might have been a lamp to suffering men chooses *Nirvāna* and is lost to us as though at no time had he ever been.

Let us take up our web of words again lest too much knowledge, like the Gorgon's head, should freeze us where we stand. Though the One Self projects the Cosmic Wheel and fills it with Its life-blood, yet is that Self not bound upon its whirling spokes. Filled by the One Life, countless beings strive, enjoy or suffer, die and come to birth again, and yet that One Life is for ever free, "seated like one indifferent, unattached to actions" (verse 9).

I saw the King of Kings descend the narrow doorway to the dust
With all His fires of morning still, the beauty, bravery, and lust.
And yet He is the life within the Ever-living Living Ones,
The Ancient with Eternal youth, the cradle of the infant Suns.

Men sin and suffer, act and reap the fruits and yet the *Atman* seated in their hearts, the Self whose life moves all that is, impelling all to action, feels not the sting of death but lives forever, free and unattached even in the very web of deeds. This is the mystery of the Divine Action; he who knows its secret comes not to birth again (ch. 4, verse 9). The little figures on the writer's inner stage, ensouled by him, made of his very being, weave out their destinies, bound by their own past acts, and yet his contemplative consciousness is free.† So is the *Atman* free though through Its life the Cosmic Wheel revolves. "He ever is at work, Himself being what He doeth. For did He separate Himself from it, all things would then collapse and all must die." ‡

Two types of men are found in the world. The first are those who unite their being with the deceitful outer nature (*mohini prakriti*) the ever changing world of transient

* Hermetic Corpus 5, 9. (Mead's translation).

† Those whose hearts may feel tempted to revolt at the idea of the free Self calmly watching the bound selves should remember that it is not any personal extra-cosmic God who is here spoken of but *our own* true Self, seated within *our* hearts. Were He not ever free we could not break our bonds. In Him alone is freedom, truth and immortality. The analogy of the writer should not be made to yield the inference of a personal Cosmic Author. Even here, genuine artistic creation springs from a level quite beyond the author's personal self.

‡ Hermetic Corpus 11-14 (Mead's Translation).

forms (verse 12). These are those foolish ones (verse 11) who disregard the shining *Atman*, seeing only the perishable bodies which It ensouls. Therefore are they said to be empty of hope, for there can be no hope in forms that come and go; and empty of deeds, for deeds can have no meaning save as the service of the One Eternal Life.

In contrast with these are the wise ones who unite their being with the *daivi prakriti*, the Divine Life which flows like *Gangā* through the triple world ensouling all the forms, the stainless living Radiance streaming from the imperishable Source of all. Ever united with that living Light, firm in the vow* which offers self in service of Self, they turn their gaze within and see the radiant Source as One beyond all forms and yet as manifold within the hearts of all.

From that Source, the Father, Mother, All-supporter of the Cosmos, comes forth the fire of life and the creative waters of desire (verse 19). All that is manifest, as well as what is still unmanifest, comes from that wondrous Treasure House (*nidhānam*).

The higher up the Path of Light a man ascends, the more gloriously radiant are the forms which It ensouls, and there are always many who climb a certain height only to lose themselves in heavenly enjoyments.† But, if this temptation is yielded to, the energy of the ascent is dissipated among those fair creations and when it is spent, the pilgrim soul is carried down by the unresting cycles and must, the circumstances good or ill, start on this earth once more its upward climb. The seeds buried in the darkness of earth shoot up and bear their fruit in the free air, the corn seven cubits high that grew in the Egyptian Fields of *Ahloo*, and then return as seeds once more to earth.

Though this is called the Path of Darkness in the previous chapter, yet is it only such in contrast to the glorious Path of Light. It is the normal cyclic path of human life throughout the long ages of evolution during which the souls, lured by desire (*kāmakāmā*), must know and suffer all before they take the Homeward Path.

It is only for the grown soul of the disciple that this path becomes a snare to be avoided, for he is one who has renounced desire and may not without shame yield to the lure of heaven. His duty is to offer up himself in sacrificial service to the One Great Life that is the Lord of all (verse 24); all other worship is an obstacle for him. Forms in the psychic world, spirits of the blessed dead, the shining Gods themselves, all these exist beyond the world of men and all have drawn the souls of men in worship. But the result of worship is assimilation to the being who is worshipped and no God, limited himself by name and form, can give the Soul that State which is beyond all limitations. These

* Compare these "firm vows" (verse 14) with the vow of the Bodhisattvas: "As the chain of births is endless, so long shall I live the holy life for the well-being of all creatures." (Shantideva).

† At the time when the *Gita* was written this gaining of heavenly enjoyments after death had come to be considered the path taught by the Vedas (verses 19 and 20).

shining forms may serve to lead men upwards and make them blossom in the higher worlds; but blossoms fade and must return to earth, this drab but wondrous earth in which alone the plant of life can grow.

The Path of Liberation is for men alone. The Gods are stopping-places on the way, fair forms for most, but veritable Moloch mouths for him who treads the Homeward Path, since, once assimilated to their being, there is no onward path save through the womb of earth again. The disciple at this stage must leave the forms and see the Light that shines through all for it is by that Light that all are glorious. The worshippers of Gods are ignorant for they see but the forms and not the Light of that Unknown Eternal without which they are nothing.

But, comes the question, how can that Light be worshipped? Stainless, serene, eternally transcendent, "That from which speech turns back together with the mind, unable to attain," * how can we soar to that Eternal Krishna? The Way to Him is not through any complicated rites or ceremonials but through sheer giving. The disciple must reverse that process of grasping which builds up a personal self and strive to give away instead of get ting. First with symbolic gifts of leaves and flowers and fruit but afterwards with the gift of self (verse 27), the consecration of all acts to Him. Nor should any think his gifts are not accepted. All gifts, however small, are "accepted" because all giving is a breaking down and weakening of the barrier which, like some iron egg-shell, cuts off the soul from the wide life outside. The smallest act of giving is a step upon that Path and leads the soul by easy steps to that sublime stage where the whole personal life with all its acts and thoughts and feelings is dedicated to the service of the One in all, where acts can bind no more since self is dead and naught remains that can be bound by them.

The Way is taught but each must tread it by himself. "The same am I to all beings; there is none hateful to Me nor dear." No special privileges can be found upon this Path. He who seems to climb with glorious ease to-day is not a favoured darling of the Gods but one who reaps the fruit of arduous struggles yesterday, while he whose breath comes hard upon the mountain path may know for certain that, if he persists, a time will come when he too will gain the athlete's grace and mastery.

There is no other way to Krishna than giving of the self to Him in service. By his own efforts each must climb the Path, but always Krishna stands within the soul and none who seeks to offer up himself can be refused the chance. Though he must climb in weary loneliness, striving alone with his own heart, yet is that loneliness a mere illusion, for there, unseen, "closer to him than breathing, nearer than hands and feet," stands his eternal Friend and inmost Self. Nothing inter-

* *Taittiriya Upanishad* 2. 4. 1.

poses between him and his inner God except the veil of egoism which he himself has made and which is thinned and weakened by each unselfish act of giving.

Therefore is it said that even if the most sinful of men turns to Him and serves Him with undivided heart, he too must be accounted righteous for he too has entered on the Homeward Path. True, the self-assertive acts that constitute the evil of his past have left him with a legacy of tendencies that he will have to struggle hard to overcome, for nothing can annihilate deeds that have once been done. To seek to have their consequences washed away by any magic or by any prayers is merest superstition but, even so, no man is ever fettered utterly. A man may sin a thousand times and by those acts so strengthen his lower self that it is almost certain he will sin again next time. Almost, but not quite certain, for in everyone shines the free *Atman* and, where That exists, no bondage can be absolute. Always a man *can* turn and climb the upward path, for the Divine Freedom that is in his heart can never be annulled, and even the very power by which he sins, traced to its source, springs from the Stainless One.

Once the resolve is made *and kept* to act in future for the higher, not the lower self, progress is speedy* (verse 31) and the Path is entered on, which leads at last to the Eternal Peace. Though there will many times be fallings off and failures, yet, once the link with the Divine Self has been established, the disciple cannot fall again into the utter darkness. Something has awakened within him which will never let him rest again in matter, and, though at times he may even fight against it, the inner pull will ever and again be felt, and, like a big fish held on a slender line, he will eventually be brought out of the stream to land, for, as Krishna says, "know thou for certain that my devotee perishes never." †

The *Atman* dwells within the hearts of all and therefore is this path open to all without distinction of race, caste, or sex. The *Vedic* path needed a wealth of learning and therefore was inevitably closed to those, such as women and the *Sudra* caste, who were debarred by social rules from *Vedic* study. ‡ This Path, calling only for sincere self-giving, needs no scriptural or

* The word "speedy" must be interpreted relatively since we know from chap. 7 verse 19, that the Path is one which takes many lives to tread. The process is called speedy here in contrast to the age-long wanderings in the wilderness of self. This is of course all past history for the disciple who has reached the stage represented by this chapter.

† The symbolism of the soul caught on the line of the Divine Fisher is found in many ancient mysteries and underlies the statement of Jesus about "fishers of men." For details see Eisler's "Orpheus the Fisher."

‡ Verse 32 must not be taken as sanctioning the relegation of woman to an inferior place in society. When the *Gita* was written (as to a large extent even now) women were in fact depressed and practically deprived of the advantages of education. Sri Krishna is not supporting this but pointing out that even with these handicaps, this Path is open for them. The phrase "womb of sin" refers to the fact that the *karmic* penalty for wasted opportunities is loss of opportunity in future, and so a birth in one of those sections of society which, *at that given time and place*, suffer in fact from lack of freedom and opportunity. It should not be taken as justifying such a state of society.

philosophic learning and so is available to all, since all the Knowledge that is needed comes of itself to him who gives himself.

Therefore the Teacher sums up all that He has said in one brief verse, a verse whose great importance may be seen from the fact that the same verse (with an insignificant variation) is used to sum up the completed teaching at the end of chapter eighteen.

On Me fix thy mind; give thyself in love to Me; sacrifice to Me; prostrate thyself before Me; having thus united thy whole self (to Me), with Me as thy Goal, to Me shalt thou come.

The disciple must with his pure mental vision see Him, the One in all, and with his heart offer himself in love. His active powers he must use in sacrificial service and, as prostration, see the personal self as naught before that mighty Whole. Thus in balanced union, avoiding any one-sided intellectualism, emotionalism or activity, head, heart and hands all fixed on Him, filled with Him, transmuted to His nature, he treads the Royal Path on which the Soul, dying to self, rising again in Self, knows the Eternal Swan and, having known, crosses beyond all death.

SRI KRISHNA PREM

My foolish love went seeking Thee at dawn
Crying *O Wind, Where is Kanhya gone?*

I questioned at noonrise the forest glade
O rests my Lover in thy friendly shade?

At dusk I pleaded with the dove-grey tides
O tell me where my Flute-player abides.

Dumb were the waters, dumb the wood, the wind,
They knew not where my Playfellow to find.

I bowed my weeping face upon my palm
Moaning *Where art Thou, O Sweet Ghanashyam?*

Then like a boat that rocks from keel to rafter
My heart was shaken by Thy hidden laughter,

Then didst Thou mock me with Thy tender malice,
Like nectar bubbling from my own heart's chalice.

Thou saidst, O faithless one self-slain with doubt,
Why seekest thou My loveliness without?

And askest wind or wave or flowering dell
The Secret that within thyself doth dwell?

I am of thee, as thou of Me a part,
Look for Me in the mirror of thy heart.

SAROJINI NAIDU

AUTHENTIC LEADERS

[In this article **Dr. Kalidas Nag,** Editor of *India and the World,* makes an appeal to leaders of Asiatic thought to rise from their lethargy and bring to light for the benefit of posterity the undying legacy they have gained from their authentic leaders in the past.—EDS.]

From the earliest mytho-epic speculations to the latest scientific deductions we find a striking uniformity in judging Life as something moving, something not lacking in "go." Opinions differ with regard to the direction of the movement towards some mysterious goal and to the delineation of the graph of progress. But we are sure that the whole creation, a living entity termed *Jagat* in Sanskrit, is part and parcel of a colossal *going* concern.

Where are we going? Are we going unaided, naturally, automatically, mechanically, or are we being led, guided, directed? These are questions which agitated the mind of our remote Vedic ancestors as they are agitating us to-day, developing so many conflicting theories of progress.

A study of the facts of our progress, however, leads to a definite conclusion that very few of us are born leaders, while most of us are being led, raising naturally the difficult psycho-ethical question of the *Guru*. However corrupted today, the institution of the *Guru* was noble and uplifting. Its pristine condition may be well described thus:—the *Guru* was not there to command, though the *Chela* lived by obedience. The *Guru* did not pull and push the *Chela,* now here, now there, but ever instructed by suggestion and hint, enabling the pupil to see deeper so that he might live more intelligently. Thus in every *Yuga* in India we find spiritual leaders in one form or another, as Vedic Gods, as Divine Rulers, as Wise Sages—ever the compassionaters of men. Ever and always the Celestials and the Terrestrials mixed and mingled, not only in the individual practitioner of the Righteous Life but in the corporate society as well.

Already in the pearly light of the Vedic dawn we appealed to the Shining Ones:—

> O Agni! take us by the good path
> leading to welfare and blessing.
> (*R.V.*, I. 189,1)
>
> O Varuna and Mitra! lead us forward.
> O Venerable Indra and Maruts!
> Show us the best way to prosperity.
> (*R.V.*, I. 90)
>
> Direct me O Rudra! that I may not
> deserve thy wrath. (*Y.V.*, XV. 15)
>
> Let my inspiring hymn go forth to
> Vishnu the all-pervasive One.
> (*R.V.*, 124,3)

Thus a veritable pantheon of primordial leaders surrounded our Vedic ancestors who philosophised with a sublime agnosticism wherein we guess their answer through their challenging question itself:—

> He who gives breath or soul (*atmada*), who gives strength (*balada*), who commands or leads all (even) the gods; whose shadow is Death as well as immortality (*Yasya cchayamrtam yasya mrtyuh*), to what God shall we offer our oblations? (*R.V.*, X. 121,2)

Coming down from the remote *Samhitās* to the *Brāhmanas* of the

later Vedic period, we find that Daivic leaders like Indra came to be consecrated into quasi-human Ruler-Leaders. The grand coronation ceremony of the *Mahâbhiseka* shows this. In the eternal fight between the spirits of Good and Evil, there is no victory except through the King-Leader. Hence *Râjan* comes to arrest anarchy and Indra and Varuna are styled *Smrât* or imperial rulers (*R. V.*, v. 85; vii. 82).

Occasionally the sacerdotal texts present us with the portrait of a human ruler-leader like Sudas in the section of the "Battle of Ten Kings" and the Vedic Sudas has his epic incarnations in Sagara, Raghu and a host of other leaders of men crowding the epic canvas of Vâlmîki and Vyâsa. In the *Rāmāyaṇa* and the *Mahābhārata* we read about not only the deification of the human hero kings, but the humanization of the gods as well. In the opening cantos of our premier epic *Rāmāyaṇa* we find a wonderfully poetic narrative of creative evolution from the geological formations (*Ram.*, i, 36—37) to the descent, under the guidance of Bhagîratha, of the Ganges to the earth. We also read of colossal feats like the excavation of the ocean beds and the churning of the ocean, finally leading to the creation of the archetypes of life and society (*Ram.*, i, 40-45). The Vedic or possibly pre-Vedic Rudra-Śiva and Vishnu-Krishṇa came to dominate the stage of Hindu leadership, with such a brilliant gallery of leaders (*netṛ nayajñā*) and with such a sublime improvisation on *nîti* (Science of Polity) in the *Śāntiparvan.*

In the domain of intellectual and moral leadership also we get now the personal touch. The hymns of the Sage Dîrghatamas prepare the way for the profound speculations of Yâjñavalkya and specially of his noble wife Maitreyî who uttered the sublimest prayer of humanity:—

Lead us from the unreal to the Real, from darkness to Light, from death to Immortality.

What a lead to Humanity from this prophetic daughter of India!

Rulers of men from our *Kshattriya* group (and not the *Brāhmanas* only) have often emerged as great leaders of thought and spirit like Janaka and Bhîṣma, Mahāvîra and Buddha. Our people have expressed their gratitude by the poetic deification of their Hero-Kings *par excellence*, Rāma of Vālmiki and Krishṇa of Vyāsa. These are some of our authentic leaders and it is difficult to find in literature a more noble characterization of temporal leadership than that of Rāma (*Ram.*, i, 1) or of spiritual leadership than that of Krishṇa in the *Bhagavad-Gitā* of the *Mahābhārata.*

Quasi-legendary and literary apotheosis apart, India has produced, throughout her well-differentiated historic epochs, authentic leaders like Mahāvira and Buddha, Asoka and Vikramāditya, Śankarāchārya and Rāmānuja, Nānak and Chaitanya, Kabir and Dadu, Tiruvalluvar and Tukārām, Akbar and Sivaji, to mention only a few of the great galaxy of our classical and medieval epochs. Even during the disintegration of the late eighteenth and nineteenth centuries, when the nation was at its lowest ebb of

political and social consciousness, we have had Baji Rao and Ranjit Singh, Rammohun Roy and Swami Narayan, Ramakrishna and Vivekānanda, Tagore and Gandhi. Statecraft and politics, religious reform and social reconstruction, creative genius and service to suffering humanity, almost every noble and edifying cause has developed its master leaders to rouse the flagging faith and to awaken the creative urge of the prostrate nation. It could not always follow the exact terms of their teaching on account of its stunted intellect and semi-paralysed will; but the directions of our authentic leaders, through centuries of successes and failures, are written in characters of fire, illuminating even the darkest pages of our history.

Political triumph, imperialistic expansion and economic exploitation have characterized the march of the Occident along the so-called path of progress. The will-o'-the-wisp of that progress is confounding Western humanity to-day, caught in the grip of violence and suicide by the hypnotism of unholy leadership; so much so, that progress appears but a path of endless rapine and slaughter of fellow beings! Through the fumes of the blood-bath, the West is getting now and then a draught of fresh air purifying the lungs; the pure air of Peace and Fraternity blown from the infinite horizon of Oriental spirituality—Buddha and Lao-tze, Confucius and Jesus amongst others as our leaders heralding a new Dawn. Self sublimated through self-sacrifice, possession transformed into renunciation, the immediate merged in the ultimate, nationality in humanity, the temporal in the eternal—what a marvellous trans-valuation of values, what heights undreamt of! Such visions and realizations of our authentic leaders may, for a few years more, rouse the cynical laughter of our pseudo-leaders. But through unheard-of suffering and degradation, violence and cataclysm, Humanity, let us hope, will shake off the obsessions of the present and look for help to its never-failing leaders of all ages and climes. A new consecration of violence, in the form of Fascism, Nazism and their breed, in this scientific age, is slowly but surely undermining the faith of mankind in the so-called Progress and the cult of Efficiency. This is just the time when the small fraternity of "Clairvoyant Star-gazers" of all lands, especially of the immense horizon of the Orient, should remember one another and reopen the deathless scriptures written and unwritten, the grandest legacies of our authentic leaders. Let their name be in the rosary of all men and women of faith and let their messages live again in our rejuvenated will and reawakened soul! May the blessing of our spiritual leaders encourage us, in this very Age of Rebarbarization, to strive for the re-establishment of the kingdom of the compassionate mind and the enlightened heart!

KALIDAS NAG

NEW BOOKS AND OLD

PHILOSOPHY AND PRACTICE*

Different systems of philosophy constructed to render intelligible man's place in the Universe, his relationship with the Supreme and the real goal of existence, have emphasised that understanding or philosophy involves a programme of practical discipline. Still Indian thought is unique in having given the world the highly organized scheme of Yoga (*Yoga-Darsana*), the practical pursuit of which is believed to secure freedom from transmigration. In the four volumes under notice, the scheme of "Sadhanas" is explained by Aurobindo, by the first Disciples of Ramakrishna and by Swami Rajeswarananda. These cannot be dismissed as mere doctrinaires. They have put the scheme into active practice with varying degrees of success and realization.

In the *Bases of Yoga* extracts from Aurobindo's letters to his disciples are brought together. They contain information regarding mind-control with a view to enjoying bliss of the spirit. It is an error to suppose that Aurobindo's Yoga is anything novel. It is the eight-limbed (*ashtanga*) Yoga attributed to Patanjali. The Yoga system demands severe discipline of mind and body. Students would like to have answered: What is the theory of Yoga? What are the details of the practical programme? What is the goal? The literature available in Sanskrit on Yoga, the Yoga-sutra, Bhashya and some Upanishads and the *Hatha-Yoga-Pradipika* give some definite answers, but Aurobindo's letters teem with terminology which obscures the truth.

> The whole principle of this Yoga is to give oneself entirely to the Divine alone and to nobody and nothing else and to bring down into ourselves by the union with the Divine Mother-Power all the transcendent light, force, wideness, peace, purity, truth-consciousness, and Ananda of the supra-mental Divine. (p. 164)

Or again, touching the advanced practice of releasing the latent energy by awakening the "Kundalini-Sakti," Aurobindo writes, "When one does Yoga this force rises upward to meet Divine Consciousness and Force that are waiting above us . . . ." The advice tendered is nebulous. "Get the psychic being in front and keep it there." (p. 83) "Develop the cosmic consciousness." (p. 84) "Let the power of the Mother work in you." (p. 86) "What is needed is psychic opening in the physical consciousness." (p. 195)

Readers are bound to be struck by the heart-to-heart directness and simplicity when they turn from Aurobindo's letters to "Spiritual Talks" and "The Message of Our Master." They deal with the same subject-matter of freedom from the troubles of life and existence. Some of the disciples of Ramakrishna emphasise the Path of Devotion, others the Paths of Knowledge and Action.

The volume "Words of Wisdom," written from the author's diary-notes, also contains choice counsel on self-realization.

These volumes will kindle the interrogative urge in critics and aspirants alike. Philosophy is not abstract speculation or dogmatic doctrine. Philosophy essentially involves practice which

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* *Bases of Yoga.* By AUROBINDO. (Arya Publishing House, Calcutta. Rs. 3.)
Spiritual Talks. By the First Disciples of Ramakrishna. (Advaita Asrama, Calcutta. Rs. 1-12.)
The Message of Our Master. By the First Disciples of Ramakrishna. (Advaita Asrama, Calcutta. Rs. 1-4.)
Words of Wisdom. By SWAMI RAJESWARANANDA. (Adhyatma Prakasa Karyalaya, Bangalore. As. 12.)

has a double movement—towards the Self and towards one's fellow men. A rational regulation of this double movement is contemplated by the system of Yoga which is yet to be studied by modern minds in its proper perspective. That attitude of modern mankind is essentially practical. Pure science is losing its hold on men's minds, and applied sciences are claiming all attention. *Yoga is an applied science.*

If the promise Yoga holds out and the goal of Yogic discipline are to be properly evaluated, the postulate has to be admitted that the values and attractions of life are enslaving forces, and that detachment from them is the only liberating agency. The goal of philosophic endeavour is escape from births and deaths. For those who deny transmigration and those who passionately cling to sense-satisfactions, Yoga and its discipline will hold no fascination. Only one who sternly refuses to yield to the blandishments of life can appreciate the value of Yoga. The future of the applied science of Yoga must depend on the response it elicits from modern mankind. The response in India and other countries seems lamentably poor. These volumes will have served their purpose if they quicken that response.

R. NAGA RAJA SARMA

The Coolie: A Novel of India. By MULK RAJ ANAND. (Lawrence and Wishart, London. 7*s.* 6*d.*)

In an earlier work called *Untouchable*, the author sought to depict the break-up of the caste system. The present novel deals with the "working" class, which has come into being with the rise of industrialism in India, and in a later book, *All Men Are Equal*, the author will deal with the break-up of the old village economy. In this way he expects to depict the social revolution that Britain has effected among the poorer classes in India.

The author chooses for his hero an unsophisticated cowherd boy of fourteen and within practically a year takes him through the most varied scenes and experiences. The boy leaves his village for work as a domestic in a small town, from which he soon runs away to serve in a pickle factory in a feudal city, from there to live as a mill hand in the slums of Bombay, and finally to die in Simla, having worn out his lungs as a rickshaw coolie. The author is at his best when describing the boy's hopes and fears, his joys and sorrows, his unconscious impulses and desires. He shows an amazingly detailed knowledge of the conditions in which "working" people live in India, and of the way their minds work. This is all the more remarkable seeing that the writer lives and writes in England. His description of them is vivid and true to fact, but so far as his other characters go, there is a tendency to exaggeration amounting often to caricature. Thus for example is the abject servility his characters show to the "white" man. The behaviour of Sir and Lady Todar Mal is crude in the extreme. The author's sympathy being with the poor, he evidently sees nothing but greed and coarseness in the life of the rich. The reader unacquainted with life in India will certainly be misled in regard to conditions in this country if he forgets this tendency of the author to caricature and satire. The book is also marred by suggestive and sometimes open references to sex matters.

Hopes rise high when one comes across a book in English on India by an Indian, for one is disappointed with the volumes written in English by foreigners who either paint the picture in too bright or too dark colours. Further, a novel can more truly give an insight into the actual conditions in which people live than an essay or philosophical treatise on the subject. The book therefore has much in its favour, and when in addition to this the author has a style that grips and will not let the reader put it down till he has read it from cover to cover, one is sure that the book will find a wide market.

BHARATAN KUMARAPPA

In the Shadow of To-morrow: A Diagnosis of the Spiritual Distemper of our Time. By J. HUIZINGA. Translated from the Dutch by J. H. Huizinga. (Heinemann, London. 7*s.* 6*d.*)

Dissertations upon the various "distempers" of Western civilization are two-a-penny in these days; the difficulty is to select among their numbers those which really touch the root of the matter. Professor Huizinga's volume takes its place with the few by reason of two qualities: his insight, based on great knowledge, and a brevity which compels him to keep his outlines clear. His essay is, from first to last, a very general statement, pointed by indications rather than examples, but it is the better for that. The reader who does not shy from his downright opening sentence: "We are living in a demented world," will himself already have recognized many or most of the symptomatic aspects of that insanity, and will prefer this setting forth of them side by side, the drawing of the threads together in a convincing if alarming pattern, to the further elaboration which is what most such books attempt.

The evil, as Professor Huizinga sees it, is the increasing dominance of a "will to exalt *being* and *living* over *understanding* and *valuing*," to declare existence—that is, survival—the only criterion, to assert, in short, that Might is Right. Symptoms of such an attitude are discernible everywhere, in the general decline of the critical spirit, the cheapness of popular judgments, the deterioration of personal and public morals, the deification of the militant "hero," the prevalence of superstition and "puerility," the movement of art and literature away from reason towards a formless emotionalism, the wide acceptance of the moral as well as political autonomy of the arbitrary national State—a total drive on every level towards a sometimes outwardly regimented but always inwardly chaotic anti-intellectualism.

The whole book is a passionate plea for that true intellectualism which is so much more than nineteenth-century rationalism. Man, for the author, *is* human by virtue of his "understanding," and "valuing" faculties, and to deny them is to return to the beast.

What then would he set against these powerful disintegrative forces? Here, alas, is the book's weakest part. So far as it goes it is moving in the right direction: "A return to reason and rationalism is not enough to help us out of the whirlpool. The counterweight to the co-operation of destructive factors can only be found in the highest metaphysical and ethical values." "What is required is an internal regeneration of the individual." We are "to purify the heart." We are also to "cultivate internationality" wherever we may come upon it.

All these things are good, and true. But stated so they lack force and, save in the most general sense, direction. One must regenerate, one must purify, in relation to something. Internationality is not enough. One must have religion. Professor Huizinga seems to recognize that, in writing of "the recognition or retrieval of eternal truths, truths that are above the stream of evolution and change," but the time for such generalities (pointed by no more than a passing reference to Jesus) is over. In so desperate a situation we are entitled to ask that men shall preach their faiths in terms of particularities—what *they* believe—and of action—what *they* will do.

GEOFFREY WEST

Freedom and Culture. By SIR S. RADHAKRISHNAN. (G. A. Natesan and Co., Madras. Re. 1.)

This brochure brings together lectures delivered between 1927 and 1935. In these days of unemployment and depression for men with university careers, the definition of a university as "a society of seekers of truth who believe that there are things in life of vastly greater importance than wealth and comfort, necessary as these are" and the statement that "to belong to a University is to share this way of looking

at things and feeling about them, to acquire this largeness of view which can assuage the asperities of life," (p. 31) may sound like platitudes. "Every student of a University," Sir S. Radhakrishnan declares, "should know in a general way the things that give value, meaning and dignity to human life, the arts and pursuits that give man his vocation on this planet." (p. 35) It is good to ponder how far our Universities help towards this end.

Various fields of educational and national reform are covered. University youths are advised to train themselves for leadership in the new democratic social order in which they have to move, always keeping true to the heritage of the glorious past. The concluding lectures relate to the responsibility of our leaders in educating public opinion and of women in the fields of educational and social reform. "To liberate individuals from the bonds laid on them by external authority is good and necessary"; but liberation from "the servitude to one's own passions and desires is equally necessary and urgent." (p. 156)

S. V. V.

The New Culture in China. By LANCELOT FORSTER, with an Introduction by Sir Michael E. Sadler. (George Allen and Unwin, Ltd., London. 7*s.* 6*d.*)

This is a collection of miscellaneous articles and essays rather than a book with a central theme to it. They lack coherent unity, and the author's own opinion on the numerous questions which he raises is not easily discoverable. He is fond of gliding over subjects without really discussing them. After reading about the Revival of Confucianism we find ourselves wondering whether it is or is not reviving, or likely to revive, or whether it is desirable that it should do so. "The Moral Issue in China" deals with much the same problems as the next chapter, "China and Western Science," but there is little in either of them that one can get one's teeth into, so to speak. These essays, in short, are generally suggestive, but also a little rambling and inconclusive. However, the book improves as it goes on. The disquisition on "America and China" does make us understand why the Chinese of to-day turn to the Republic of the West, in preference to any European country, for their new ideals in education, economics, and politics. The account of Sun Yat-sen is shrewd and penetrating and the character of the Pater Patriæ is not unjustly summed up in the words, "he felt rather than thought." But nothing is said about the "Three Principles" he enunciated, which form the heading to this chapter. The general reader has some cause of complaint against Professor Forster for omitting to tell him what they are.

The author, being Professor of Education in the University of Hongkong, may be allowed to speak with authority on the Mass Education Movement in China. He regards it "not as an unsettling process, to uproot the individual from his environment, but as a system which will give a fuller, richer, and better life to the farming community." This is well said; but why water down his conviction as to the desirability of education by limiting it to "the average citizen"? What is an average citizen? It would be better to say boldly, "every citizen," which is probably what he means. The Chinese have always been intellectually inclined, though so many of them are illiterate, and they will not be slow to grasp any opportunity for self-cultivation that may offer. Already, thanks largely to American sympathy and enlightened co-operation, the progress made is greater than most of us realize. Mere figures, of course, may be misleading, but it is certainly surprising to learn that there are now in China as many as 59 universities containing 33,847 students, 3,500 of whom are women. The book concludes, aptly enough, with an appreciation of Dr. Hu Shih, one of the great protagonists of the modernist movement. From personal acquaintance I am happily able to confirm what Professor

Forster says with regard to his lovable disposition and intellectual honesty.

From a scholar's point of view, there is a good deal of inexcusable slovenliness in these pages. There are some bad misprints and mistakes in transliteration, and the few incursions into Chinese history, language and literature are distinctly unfortunate. To take a single example: in speaking of the "encyclopædia of hundreds of volumes, which forms one of four sets, produced three hundred years ago," Professor Forster seems to be confusing two quite distinct productions: the encyclopædia *T'u shu chi ch'êng* in 10,000 *chüan* which was printed just over two hundred years ago, and the great collection of works in four divisions, comprising some 79,000 volumes, known as the *Ssŭ k'u ch'üan shu*, of which seven complete sets were prepared in manuscript towards the end of the eighteenth century, but only four now remain.

LIONEL GILES

The Sayings of Confucius. Translated by LEONARD A. LYALL (Longmans, Green and Co., London. 7*s.* 6*d.*)

A landmark in Chinese history, five centuries B.C., is the appearance of Confucius the Sage, whose greatness is enshrined in his life and teachings. Immeasurably superior to the ordinary run of mankind, he taught a doctrine which remains as practical to-day as it was in ancient times.

We welcome this new edition of the Confucian Analects as a valuable asset to the storehouse of Oriental literature. Unfamiliarity with Eastern nomenclature has been a common plea for ignorance of Eastern classics. This excuse, however, falls away as such English translations and editions multiply.

The main contents of the *Lun-yü* of Confucius the Codifier are more ethical than religious. The mission of every great spiritual reformer has ever been the transmission of knowledge. Following in the footsteps of his predecessors without claiming any revelation Confucius repeats: "A teller and not a maker, one that loves and trusts the past; I might liken myself to our old P'eng" (p. 27). A footnote here adds—"We should be glad to know more of old P'eng but nothing is known of him." According to legend, however, he is said to have disappeared into the West (*i.e.*, Tibet) in the eleventh century B. C. at the age of eight hundred years.

Like Confucius, his great contemporary Lao-Tse, who indicated the path of Soul-purity, was also a transmitter of spiritual truths. His influence is apparent in the teachings of Confucius though the latter had met Lao-Tse but once in his lifetime. One finds however the following unfair criticism by the translator in the Introduction: "Lao-tzu taught that in inaction alone peace can be found"—an idea which has often been misunderstood. Lao-Tse's own statement on the subject however provides an understanding of his concept of the nature of action. "To act without acting—to conduct affairs without trouble of them." This is an echo of the teachings of Shri Krishna in the *Gita*. "No one ever resteth a moment inactive," "Although engaged in action he really doeth nothing," etc.

A further trace of similarity is discernible in the qualifications of the Wise Man depicted in the *Gita* and the marks of the Spiritual Man as set forth by Confucius. The Chinese word *Chün-tzü* is an elusive term, and though Mr. Lyall interprets it as "gentleman," it does not approximate to the original. Outer mannerisms regardless of inner culture characterise a "gentleman" to-day—whereas in the definition of Confucius the primary requisites are the noble qualities of mind and of heart. Hence the appellation "Superior Man" for *Chün-Tzü* is more appropriate as we discover from the following statements:—

"A gentleman has no likes or dislikes below heaven. He follows right." "A gentleman is calm and spacious; the small man is always fretting." "A gentleman knows neither sorrow nor fear."

Likewise *Jen* translated " love " is not a happy rendering. The interpretation of a former translator, Mr. Giles, was " natural goodness of heart as shown in intercourse with fellow-men." The following definitions however seem nearer the mark: " Innate virtue," " natural morality, " " to rank the effort above the prize."

Another noteworthy feature of Confucianism is its reference to the tremendous influence exerted by the natural leaders of men on the masses. Confucius in describing this responsibility shows how the ideation of leaders is capable of transforming for weal or for woe the thought-currents of the *hoi polloi*:—

A gentleman's mind is the wind, and grass are the minds of small men: as the wind blows, so must the grass bend.

That Mr. Lyall has taken pains with this translation is evident and the book gives one the impression of a work faithfully and conscientiously performed.

DAENA

An Essay on Landscape Painting. By KUO HSI. Translated from the Chinese by Shio Sakanishi, with a Foreword by L. Cranmer Byng. (John Murray, London. " The Wisdom of the East " Series. 2*s.* 6*d.*)

A study of the art and artists of the Asiatic tradition will show that the search for the inner informing spirit behind external phenomena has been their principal ideal. The same ideal is upheld by Kuo Hsi, one of the Master Painters of the eleventh century, whose apt dicta were collected by his son after his death, and are now embodied in *An Essay on Landscape Painting*. Kuo Hsi was a Sung artist, and, like his contemporaries, his chief delight was landscape painting. It is hardly fair to call it delight, for with them it was a fervent mission. All nature was to them symbolical, and all natural phenomena had a secret message to be interpreted and revealed.

" Why does a virtuous man take delight in landscapes?" With this query the essay begins. Landscape serves an important purpose in life, namely, to supply the beholder with an imagined scene to take the place of a coveted objective reality, in which he may nourish his nature, for there are landscapes which one may travel, ramble, or dwell in or gaze upon, says our artist, and it is because of this that people delight in landscapes.

How is the artist to achieve this ambitious result? Two essential points are stressed— technique, and the character of the artist. An artist must study diligently all schools without being subservient to any school. Having thus perfected his art-language—or technique —he is now ready with the means of translating any emotional experience into concrete form and, in doing so, he will evolve a style peculiarly his own which will be his contribution to his particular age.

The artist himself must be sincere. He must truly know his subject and must have experienced spiritual exaltation, which is to be enshrined in his work. Kuo Hsi says:—

Let one who wishes to portray these masterpieces of creation, first be captivated by their charm: then let him study them with diligence: let him wander among them: let him arrange these impressions clearly in his mind. Then with eyes unconscious of silk, and hands unconscious of brush and ink, he will paint these marvellous scenes with freedom and courage and make them his own.

One cannot fail to observe the close similarity of this method with that prescribed by the Indian *Silpa-Sastra*, and vividly suggested by Coomaraswami in his *Dance of Shiva*.

The Essay proceeds to illustrate appropriate themes for the painting of a landscape from poems. Of poetry the artist says: " Poetry is a picture without form, and painting is a poem with form "—a truly inspired distinction!

The last chapter contains rules on the details of execution, such as colour, atmosphere, proportion, perspective, etc., and embodies the Sung principle that in order to make a perfect whole, each

aspect even of objective reality, method and technique, must be correct, and so, perfect.

The Foreword, a really instructive one, gives the Essay its social background, and is followed by a short account of the painter's life and his position among his contemporaries, leaving nothing else to be desired for the appreciation of this essay.

PERVEZ N. DUBASH

On Socialism. BY LEO TOLSTOY. Translated from the Russian by Ludvig Perno. (The Hogarth Press, London.)

Not long before his death, which occurred on November 7th, 1910, Tolstoy was asked by the Editor of a Bohemian newspaper to contribute an essay to a book on social and economic questions to be published by the youth of the National Socialist Party as a protest against persecution. The article written by Tolstoy in response to this invitation was lost and is now printed for the first time. It is of interest not only because it was the last thing he ever wrote, but because it is, also, a kind of summary of his general gospel. He begins by scouting the possibility that any economic theory can cure the evils of civilisation. The activities of humanity resulting from the exercise of reason and free-will cannot, he says, be made the subject of rigid laws "deduced from observations of the external life of mankind." The only basis possible is that of a law common to all people, the law "proclaimed from ancient times by Brahmins, Buddha, Lao-Tze, Socrates, Christ, Marcus Aurelius, Epictetus, Rousseau, Kant, Emerson, Channing and all religious and moral thinkers of mankind." He goes on to reduce his moral law to the simplest terms—in effect "Do unto every man as thou wouldst that he should do unto thee"—and then passes on to what he calls the "superstition" that "certain people have the right to use violence ... for the purpose of arranging the lives of other people in no way different from themselves," adopting "such aims as suit them best: it may be the state, patriotism, socialism, communism or anarchy." He concludes by advising the young people of the twentieth century to free themselves from various superstitions—"misconceptions" would be a better word—the beliefs in economic and social doctrines, patriotism, science, and finally the belief that "religion has run its course and is a matter of the past."

Here is the representative Tolstoian gospel, and it fails just as Christianity has failed, because it is a counsel of perfection. Tolstoy had discovered an aspect of the eternal truths in his own spirit. He had suffered a religious conversion, and like so many others who have had that experience believed that it was possible to convert the majority of mankind. The beauty of the principle of Universal Brotherhood—though he did not call it that—was so clear to him that he believed every one must agree with him if the truth were made plain to him. We honour his enthusiasm and wonder at the same moment how a man of his magnificent intellect could fail to realise that he was hoping to succeed where all "the religious and moral thinkers" he adduced, had failed. He did not even succeed in converting his own family to the law of love, and never truly recognised the significance of that failure, which is that the law of love cannot be taught whether by persuasion or example, that so long as it is regarded as a principle to be inculcated it remains a dogma of little greater worth than any other. All that we can do is to help another to find the truth in himself. Religious conversion comes from within. And if Tolstoy failed with his own family, how could he hope to persuade the world?

J. D. BERESFORD

The Hindu-Muslim Problem in India. By CLIFFORD MANSHARDT. (George Allen and Unwin, Ltd., London. 5*s.*)

Dr. Manshardt brings to his analysis of intercommunal friction nine years of close contact with people in both camps. He supplements a careful study of the records with the results of countless interviews and with his report as an eyewitness of the Bombay riots of 1929. His book is not without flaws—its weakest point is the handling of the Hindu religious background—but, on the whole, the book is eminently readable and sound. It groups the causes of Hindu-Muslim tension into the social and religious, the economic and the political; it paints a lurid picture of militant communalism as the author saw it in action; and then attempts to point to the way out.

Among the causes, varied and complex, economic and political rivalry stand prominent. Too often political leaders of narrow vision deliberately exploit mass prejudices. An irresponsible partisan press is made to share with the demagogue the guilt of such an acute manifestation as the eruption of communal feeling in 1929. There can be no true nationhood for India, Dr. Manshardt emphasizes, until the welfare of the country as a whole is put above that of the communal group.

Conflicting religious rites are another fruitful source of friction. The Muslims' ceremonial sacrifice of a cow outrages Hindu sentiment as seriously as the Hindus' playing of music before a mosque in the course of a religious procession affronts Muslim prejudices. The author anticipates the overcoming of this difficulty as decreasing emphasis is placed on ceremonials and more upon the practical application of religion to the common welfare. He believes that as education spreads communal troubles rooted in religion will decline. "The youth of to-day are looking for a religion which unites instead of divides." (p.123)

But would that process not be vastly hastened by stressing the teachings common to both faiths? The Muslim doctrine of Brotherhood and the Hindu teaching that the One Self shines in all, if given proper emphasis and their implications indicated, would soon break down the false belief in separateness from which narrow and selfish communalism springs.

In the last analysis, as Dr. Manshardt shows, the key to the solution of the communal problem is the individual. "Of what use is a vaunted material civilization apart from the civilizing of men's inner selves?" (p.33)

PH. D.

The Philosophy of the Village Movement. By SJT. J. C. KUMARAPPA. (Sanivarapu Subba Rao, Kovvur. As. 8.)

This collection of speeches of J. C. Kumarappa summarizes the work of the All India Industrial Welfare Association. The lectures cover various items of rural reconstruction, and would give the villager better food and clothing, sanitary housing, ennobling education and improved transportation, and help him to solve his problems and make the village life self-sufficient.

Social life in the village should be reformed in such a way that co-operation will replace competition, and willing service, the soul-killing labour in a factory. The Panchayat should be so remodelled that it will meet the ends of law and order. The economies of the village should be based on a spirit of non-capitalism, non-communalism and anti-war feeling. Centralized and standardized production which exploits the masses must be avoided, for that has made man a mere slave of the machine. Throughout, there is an appeal to shun violence and class hatred.

S. V. V.

CORRESPONDENCE

THE UNION OF COLOUR

I have read with interest and substantial agreement Mr. N. S. Subba Rao's article in the May number of THE ARYAN PATH. With most of it, I am in complete agreement, but there is one paragraph in which lurks, as it seems to me, all of the danger which I tried to point out in my original article. Mr. Subba Rao says :—

> In the closing years of the nineteenth century, the success of Japan roused the Kaiser to call upon the nations of Europe through a famous cartoon, to unite themselves against the Yellow Peril, and it is just as easy and unwise to call upon the coloured peoples to league themselves against the white races. Narrow loyalties can be developed, and unholy passions roused, by dwelling on one's disabilities and dangers, which can always be attributed to others. Swift and violent action unhappily appeals to mankind, but if the results are to endure the path towards a new and stable order lies through reason and persuasion. To range the forces of the world into two camps, sullen, suspicious and menacing, is no answer.

We Negroes in the United States have repeatedly passed through this phase of reasoning, We have said: "You must not unite or seem to unite against white people. You must not organize in opposition. You must not even think of yourselves as by any possibility existing apart from them or with an object of your own." The result of this self-denying attitude is easily disastrous. There is no hesitancy on the part of the European peoples in thinking of their own destiny and of their work and future without reference to the rest of the world. And as a result, they go on from strength to strength, and from organization to organization.

If now the Asiatic and African worlds are going to think of themselves only as appendages of the European world; if they are going to refuse to envisage a future quite independent of Europe, if necessary—and even in opposition to well-known European aims—the result is bound to be weakness, defeatism and lack of all organized power. On the other hand, if the coloured world wants to meet the white world on a plane of real equality and effective brotherhood, and without compromise and doubt evolve and establish a real union of all colours and of races, then first of all the coloured world must be a strong world, strong in its own inner organization, strong in its power of thought and defence. Without this there will come to the council table of the world's interests a cringing beggar instead of an upstanding man.

I know, of course, the implications of all this. It will be said, as Mr. Subba Rao hints: That this means war and struggle and the prolonging of that awful path of blood through which humanity has staggered thus far. I realize all that, but I maintain on the other hand, that unless the coloured peoples are strong and prepared, the path of humiliation and degradation, of insult and suppression, which they will inevitably continue to tread will be much more disastrous to the world's future than anything else could possibly be.

It is too true that only two awful paths seem to face the suppressed peoples of to-day: The path of humiliation, and the path of war. What I am afraid of is that the coloured peoples are going to discount the terrible effects of continued and insistent humiliation. It is impossible to bring up self-reliant manhood if the children of India, Africa and Negro America are going to be brought up under the incubus of colour caste; and what I propose is a hearty and even a desperate attempt to find *a third path*—a path that will not necessarily range the forces of the world into "two camps, sullen, suspicious and

menacing," but which will aim at inner cohesion and understanding among the coloured peoples, and especially organization designed to meet and solve their pressing economic problems. I believe that by consumers' co-operation and production, a thoughtful and scientific blending of the preachments of Gandhi and Kagawa, we can stop the dependence of coloured consumers upon white exploitation; that we can establish new ideals of mutual respect which shall not be exclusively and continually white ideals.

I cannot see that this path must necessarily lead to war unless the white world openly and flatly insists that any organization of coloured folk for the advance of coloured folk is a menace to white people; and in that case, a war of races and of colours is absolutely inevitable; and not inevitable because I and others have raised the flag of warning, but simply because of the impossible attitude of the European and American world. On the other hand, it is just as possible that when through inner organization and developed strength the coloured worlds grow in power and efficiency, they will strengthen the liberal thought of the white world; help to abolish war and armament, and make all reasonable men among the white nations come to their senses, and come to their senses all the more quickly when they see the inevitable cost of a continued policy of forcible suppression.

I believe in man; in men of all colours and races. I do not want to supplement the hegemony of the white race with a tyranny of black folk or yellow folk or brown folk. I want the best of mankind to be able to work together for the development of all men. But I am not going to let my wish blind me into thinking that this object is accomplished if I proceed to give up my manhood and acquiesce spinelessly in continued suppression. That path leads to disaster and leads just as swiftly as the path of threats and braggadocio.

W. E. B. DU BOIS

Atlanta University,
Atlanta, Georgia. (U. S. A.)

A REJOINDER TO DR. DU BOIS

I fear that the difference between Dr. Du Bois and myself is fundamental. *He* is impatient with those that advocate co-operation with the European peoples even when this co-operation means unpleasantnesses of various kinds. On the other hand *I* am apprehensive of his adjuration to the coloured peoples to be strong and united without being aggressive. My attitude probably appears to him to be a parody of the adjuration to turn the left cheek when the right is smitten. To me his desire to be strong and organised without any desire of aggression appears to be a latter-day version of the famous declaration, " I do not bite my thumb at you, sir, but I bite my thumb." Surely history illustrates in a tragic manner the inevitable sliding from the path of defensive preparation down the inclined plane which leads to aggression and war. Is it expedient or desirable that the coloured peoples should follow the tragic lead of the European peoples?

More. It is not merely a question either of expediency or of the rightness of such a course of action. Does Dr. Du Bois seriously believe that any such united stand is *possible* for the coloured people? Internally they are so divided among themselves that it is hard to believe they will ever arrive at anything like a common understanding, any more than the European peoples have so far succeeded in doing. Let alone the union of coloured peoples in the whole world, but consider the unhappy divisions in a country like India, where the people do not agree about such matters as electorates in the political field or music before mosques in that of religion. It is also idle to expect that any serious and sustained effort on the

part of the coloured people to organise themselves implicitly against the European peoples will be allowed free play by the latter. Pandit Jawaharlal Nehru has given an amusing account of the Pan-Asiatic Congress held some years ago, which was attended by a number of European spies in the guise of authorised representatives of the coloured peoples.

Therefore to my mind both prudent consideration for ourselves as well as a belief in a world order makes it imperative that the coloured peoples should make the best of their position, insist on their rights where their destinies are cast, and appeal before the bar of world opinion for equal rights and consideration. Ultimately the problem of a better world order and therefore of a better state of things for the coloured peoples can be visualised only in terms of an improvement in the mental and moral stature of the individual. There is no reason to believe that the coloured individual on the average is superior to the white individual on the average in respect of his capacity of responding to unselfish considerations. All the world over, the average man is under the domination of the strong man or the strong group. So long as the average man does not enter upon his inheritance, the tragedy of conflicts will continue. Lovers of mankind must make it their primary task to help the average man to realise his great destiny, to bring him strength and hope. Plans of co-operation between groups, whether nations or races, whether among the white peoples or the coloured peoples, will be of no avail unless the average man becomes intelligently aware whither the present-day currents are taking him. This means patient education, and mere organisation without education of the individual will lead us nowhere. Indeed it will lack the essential ingredient for its success.

Bangalore. N. S. SUBBA RAO

WORK CAMPS

The movement for Work Camps began in England about five years ago. At that time, in the darkest days of the great depression, a group of unemployed miners at the small and very hard-hit mining town of Brynmawr in South Wales, got together and decided to try to use their enforced leisure in beautifying their home town. They obtained permission to utilize a small valley on the moor outside the town. For many years this valley had been used as a garbage dump, and was by no means a savoury spot, as I know by intimate personal experience. Here they began to make a swimming-bath, paddling pool and park. The group of men was joined by a number of students both from England and abroad, who were led by Pierre Ceresole, the son of an ex-President of the Swiss Republic and a great internationalist. Some of my students invited me to join this enterprise, and rather against my will I allowed myself to be persuaded. The work was exceedingly arduous, consisting at first in the excavating by pick and shovel of tough boulder clay. My arms and muscles generally ached so villainously after a couple of days of this unwonted exercise that I had to ask to be taken off this work and put on to something easier. I was then requested to hold the ladders for the women students, who were colour-washing cottages within sight of the swimming bath and park. This work, though easier, was not much more pleasant, as the students at the top of the ladders were very careless in the use of their brushes, and I appeared to get more colour-wash than the wall. Finally I was permitted to join up with a gang of two students and three unemployed men who were mixing concrete. I found this a very pleasant form of work, as frequent short rests are possible! We kept on at it till a considerable degree of proficiency was gained. On the last day, I remember, we made and laid 140 barrow loads of concrete in the floor of the new bath.

In 1932 the first schoolboys' Work Camp was held, at this same place, Brynmawr. Some 40 schoolboys co-operated with the unemployed men in carrying on the work on the park and swimming bath. As a new venture (not altogether approved of by headmasters at the time, but so successful as to have been continued ever since), the boys were billeted, two by two, in the families of the unemployed men, paying 3*s.* 6*d.* per day for board and lodging. That summer several more Camps were held, but in 1933 those of us who had been living in unemployed families from time to time in this way, began to feel that although valuable work had been done in community service jobs, such as the making of bowling greens, tennis courts, football fields, parks, etc., these jobs were, in a sense, heartless palliatives; for the one great need in the unemployed family is that of more food. We therefore decided to concentrate the efforts of the teams of schoolboys on land work in connection with the new development of the Allotment Movement amongst unemployed men. Thenceforward, most of our efforts have been put into such land work. The ordinary allotment, if well worked, yields its holder an average of 4*d.* worth of extra foodstuffs per day throughout the year. In many cases a family holds several such plots. Far better economically than individual holdings are the Co-operative Farms for unemployed men, which have arisen in various places as a result of the Allotment Movement.

In 1934 Pierre Ceresole led a small team of Europeans to India to help in the reconstruction of villages in the earthquake area of Northern Behar. They tried, as had been done in England, to live as far as possible on the same level as the peasants for, and with, whom they were working. However, they found that these peasants received only the equivalent of 1½*d.* per day as agricultural wages, this meaning in practice, three tumblersful of inferior rice for a man and his family. The European team brought its living standards down to a dangerously low level. Even so they found that they were compelled to consume per head per day six times the value of the food earned by the average local family. The work in India still continues.

In 1935 Work Camps of a similar character were held in France (amongst German refugees), in Holland (also amongst German refugees), in Germany (in connection with a Christian Co-operative Land Settlement), and in Austria. From the last-named country a request had been sent for help in starting the first Unemployed Men's Allotment Association in Austria, at a very hard-hit little industrial town near Vienna. An appeal for volunteers from England resulted in about 70 students and schoolboys making the long journey, and working on the land an average of a fortnight each, under very arduous conditions, in co-operation with a group of Austrian unemployed men. The first Allotment Association was duly started.

This year, 1936, invitations have been received from nine European countries for help in similar work, in some cases amongst needy peasants, in others amongst unemployed men, and also amongst refugees. There are, in addition, 100 places in England, Scotland and Wales, where groups of unemployed men eagerly welcome the co-operation of teams from schools and colleges. A Women's Section of the movement has lately developed, in which women students and schoolgirls, besides doing some land work on Allotment Associations, make their main contribution by the running of Play Centres for the children of unemployed families.

The movement is by no means confined to students and schoolboys or schoolgirls. Any one may share in it who has the good will to undertake such "Franciscan" service. Further particulars will be gladly sent by the Work Camp Clearing House, Woodbrooke Settlement, Selly Oak, Birmingham.

Birmingham JOHN S. HOYLAND

ENDS AND SAYINGS

... ends of verse
And sayings of philosophers."

The progressive break-down of the home is admittedly one of the most serious symptoms of the malady of our civilization. The home is outmoded among a class of young people who call themselves progressive and who look upon conventional marriage as a bourgeois drag upon the human emotional urge. The number who openly ridicule inhibitions and denounce conventions is doubtless small when compared to the number who accept the institution of marriage; but in or out of the married state sex immorality to-day honeycombs our civilization to an almost unprecedented extent. The ecstasy of the flesh is exalted and the unworthy practice of birth control by artificial means is very commonly invoked to evade the natural consequences of sensual indulgence. These reflections are born of an article on "Love and Wedlock" by Mr. C. Rajagopalachariar in the August number of *Triveni*.

The Western concept of the home is peculiarly vulnerable to such assaults because its foundations are insecure, as was illuminatingly brought out a few years ago by Dr. Rabindranath Tagore in his contribution to *The Book of Marriage*, under the title, "The Indian Ideal of Marriage." Whether an individual marries or not is in the West a matter of personal option. No obligation in the matter is recognized. Men and women consult their own convenience, their own comfort, their own inclinations. The attempt is common to erect a life-long partnership upon the shifting sands of mutual infatuation. As Mr. C. Rajagopalachariar remarks:

> Love should not be taken as a fever and marriage as a specific for it. If that be so, the fever will go down soon after the wedding is over, and there will be nothing left.

Countless marriages between individuals who start out sure they cannot live without each other end in divorce. And companionate or trial marriage is a repulsive solution proposed.

The root cause of the difficulty lies in the general misapprehension in the West of the purpose of life, and of the part that love and marriage play in subserving that purpose. The distorted Western view is penetrating fast into India. The village folk are not affected as yet by it, but the youth of the towns are more and more falling under its spell.

What is the ancient Indian view? The household life, the ancient lawgivers taught, is an essential stage in human development. The home is regarded primarily as a training-ground of character. Marriage presents opportunities nowhere excelled for self-discipline, which self-discipline, when faithfully performed, irradiates the home with a

spiritual atmosphere. This self-discipline arises out of the inter-dependence of the husband and the wife. No husband can live unto himself, no wife can live unto herself. The two are physically and psychically interdependent, and unless there is mutual co-operation the individual lives will be failures, as far as the discipline of marriage is concerned. In the perfect married state can be seen in miniature the harmonious commingling of Spirit and Matter (*Purusha* and *Prakriti*), each powerless without the other to manifest.

In nothing do the ancient Eastern and the modern Western ideas differ more than in the relation of love to marriage.

The Laws of Manu, as Dr. Tagore brings out, disapprove of marriage by mutual choice (*Gandharva*) and stigmatize it as "born of desire." "According to this," he says, "the bride should be given to a man who has not solicited her." The personal element, which is the ruling element in Western marriages, is thus eliminated; and the conditions of Indian society favour this view. Since in social India intercourse between unmarried youths and maidens is comparatively restricted, prenuptial attachments are naturally rare. But, again, in the towns we find a gradual relaxation of this social code, with its inevitable results.

We see, then, marriage in old India was not a matter of personal wishes but of the good of society to which the institution of the family is indispensable. According to the ancient Indian ideal, still widely recognized in India to-day, marriage is a sacred and religious bond, and the sex relation is not for selfish gratification, its only legitimate function being procreation. The natural desires of man are not to be gratified freely, but purified, ennobled, and ultimately transcended.

But the fact that normally love does not precede marriage in India by no means implies that Indian marriages are loveless. On the contrary, it is safe to say that the serenity of married love and mutual trust is found much more frequently in Indian than in Western homes. Mr. Rajagopalachariar uses a telling metaphor :—

> We do not abandon the fields that have no irrigation through natural means. We work on them relying on the rain and the wells and succeed in raising crops ; and all kinds of vegetables, sweet fruits, and flowers are grown thereon. Even where it is not a love-marriage, the couple can love and respect each other and lead their lives in happy concord and comradeship.

Dr. Tagore finds, as is perhaps natural, in the works of Kalidasa a truer and more understanding picture of the Indian ideal of marriage than is to be found in any *Dharma-shastra.* He writes :—

> In all three of his works, the *Raghu-vamsa,* the *Kumara-sambhava* and *Sakuntala,* India's poet has looked upon marriage as a state of discipline, not intended for gaining individual happiness, but of which the method is the control of desire and the object to bring about the birth of the Slayer of Evil, the super-man who will make possible the achievement of heaven on earth. . . . And the poet sends out his call to bring away the union of man and woman from the realm of Kandarpa (Eros) into the hermitage of Shiva, the Good.

AUM

Point out the "Way."—however dimly,
and lost among the host—as does the evening
star to those who tread their path in darkness.
—*The Voice of the Silence*

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THE IMPACT OF SCIENCE

Sir Josiah Stamp chose as the subject of his Presidential Address to the meeting of the British Association at Blackpool, this year, "The Impact of Science upon Society." It is a subject with which he is specially fitted to deal, as his relations with science have been in the world of industry rather than in the laboratory, and, as his title implies, he deals throughout with what we know as "applied" in contradistinction to "pure" science.

The problem that chiefly occupies him is not the effect of science upon society, but what is being done to facilitate the necessary changes of condition brought about by modern invention, to ease the stage of transition as we pass from one condition to the next. As an instance of difficulties: A new factory is able to start with the latest cost-saving devices in production and realize a greater profit than its established rival whose machinery is obsolescent judged by the new standard, the cost of replacement being in most cases prohibitive. The older concern can then only compete by what is generally the suicidal process of cutting prices. The result is that labour is being continually thrown out of employment and, although, according to Sir Josiah, scientific invention increases rather than reduces employment in the long run, there is a continual lag, it may be lasting over a period of years, between the periods of innovation and re-adjustment.

The instance has other applications. In such a civilization as ours the increasing interdependence of its members means that if a large class of workers is affected, some reaction from its sickness will be felt throughout the whole body; and all trade depressions are in danger of becoming "vicious circles." But what more nearly concerns the interest of readers of THE ARYAN PATH is the general tendency of this address to regard the ideal state of

society as one in which there is not only an economic, but some kind of ethical stability. "If the impact of science brings certain evils, they can only be cured by more science," says Sir Josiah, and the direction of the more that must be added is the closer study of "man's work, man's health and man's moral responsibility," the latter study being necessitated by the fact that "the relations of society to-day are not predominantly individual," but "permeated through and through with corporate relations of every kind."

Now, we do not propose to criticise Sir Josiah's conclusions, nor do we wish, *a fortiori*, to attribute to him the further inference which we draw from this able and exceedingly logical address, of the increasing tendency to stabilisation. But what would be the result if after a generation or two of peace, science were able to rule us ; if, for example, the regimentation of humanity were to pass from the hands of such Dictators as Stalin, Hitler and Mussolini into those of an international board of scientists ?

One answer to that question will be found in the works of Mr. H. G. Wells. The advantages are salient and immensely alluring. War has become impossible. Disease has been mastered. The general ability and health of mankind have been raised. There is work for all and overwork for none, and, always so prominent a factor of Mr. Wells's Utopias, there are continually more and more ingenious machines for every conceivable purpose. "*Et puis?*" as the French philosopher said, after listening to the ambitious young man's plans for his future.

Sir Josiah Stamp says very near the end of his address that "the whole body of ethics needs to be reworked in the light of modern corporate relations, from Church and company, to Cadet Corps and the League of Nations." How? The regimentation of man and the mechanisation of life, is quite definitely the obvious direction in which Western civilisation is moving. Whole nations are submitting themselves to the rule of a single mind. We have only to enlarge the unit and, granted a sufficiently long period of peace, it is all too easy to imagine the coming of a social order which would present an increasing likeness to that of Capek's Robots.

And then? Then, there must inevitably follow first stagnation and afterwards retrogression. In the brief history of the world, no nation has been left in peace long enough to reach this condition. In the civilization of Peru, the process had reached stagnation point, and fell a ridiculously easy victim to the Spaniard. And it may well be that if Peru had not been invaded their civilization would ultimately have perished of inanition.

The philosophic mind, for ever unsatisfied by the conception of mechanical mastery over gross matter, will finally reject any State of this order. The only true mastery over matter is not through other matter but through the spirit. If man would progress, it can only be through self-knowledge and the realisation of his own Divinity.

IF THE BUDDHA CAME TO LONDON

[**A. M. Hocart, M. A.,** was for over ten years Archæological Commissioner of Ceylon and is now Assistant Professor of Sociology at Cairo. At one time he travelled as far afield as Fiji and Western Polynesia in pursuance of ethnical research.—EDS.]

Thus I have heard.

The Blessed One was once sojourning in London, in the Royal Park.

Now the Venerable Ananda went up to the place where the Blessed One was, and bowed down before him, and took his seat respectfully on one side. And when he was seated the Venerable Ananda said to the Blessed One: "The Blessed One has chosen well. This is a royal city, mighty and prosperous, and full of people, crowded with men, stocked with all kinds of food and drink, gay with rich and variegated raiments, alive with many wonderful engines that speed over the earth and through the air, conveying men and wealth, and the noise of it reaches to heaven. Surely this city was founded in an auspicious hour on an auspicious spot to bring happiness to its inhabitants."

"Say not so, O Ananda. Say not that this city is fit to bring happiness to its people. Truly this is a royal city, mighty and prosperous, and full of people, crowded with men, stocked with all kinds of food and drink, gay with rich and variegated raiments, alive with many wonderful engines that speed over the earth and through the air, conveying men and wealth, and the noise of it reaches to heaven. Many indeed are the wonders to be seen in it, but happiness is not one of them. Consider, O Ananda, what is the condition of happiness. Is it food more than a man can eat? Is it richness of apparel? Is it crowds? Is it noise? The condition of happiness, O Ananda, is contentment, and the first condition of contentment is freedom from tormenting desires. The people of this city, O Ananda, are not free from tormenting desires. The fires of innumerable desires burn within them, consuming their minds.

"This royal city is indeed stocked with all kinds of food and drink, yet the people are always seeking new kinds. Therefore tempters come and perpetually stimulate their senses with pictures and with writings saying, 'Eat this and live,' 'Drink this and be strong.' So that they are perpetually desirous of more, thinking 'This will make me live,' 'This will make me strong.'

"This royal city is indeed gay with rich and variegated raiments, but they are never so rich or variegated as to satisfy their desires. No sooner has one donned a new sort than he begins to desire another; and always pictures are set before them depicting better than they have, so that they are no longer pleased with what they have, but grieve over what they have not.

"This royal city is indeed alive with many wonderful engines; but why, O Ananda, do they rush ceaselessly this way and that way? Sensation causes desire, and desire sets in motion towards the object of desire. If desires are ceaseless the motion is ceaseless. Therefore the people rush this way and that way in an unending quest, thinking of the speed they would like to achieve.

"The condition of happiness, O Ananda, is contentment, and the condition of contentment is the absence of fear. The people of this royal city are not free from fear.

"There are five kinds of fear, O Ananda, the fear of death, the fear of old age, the fear of loneliness, the fear of poverty, the fear of war.

"The people of this royal city, mighty and prosperous, are afraid of death, O Ananda. Only the spirits who are free from passion bear the thought of it calm and self-possessed, mindful of the saying, 'Impermanent indeed are all things in this world. All things contain within themselves the inherent necessity of dissolution.' The people of this city are afraid of disease, because disease is the beginning of dissolution. The fear of disease gives rise to disease, but they do not understand the cause of their disease. They think it comes from the body, whereas it comes from the mind. Therefore when some one says, 'I have a medicine that will cure your disease, will keep away death,' they listen eagerly, and buy the medicine; but it does not cure their disease, it does not keep away death; they try another and yet another, but the mind cannot be cured by drugs.

"The people of this royal city, mighty and prosperous, are afraid of old age, O Ananda, they cannot face old age, they hide old age from their sight. Therefore, O Ananda, their old men play like boys, and their old women paint themselves to look like young girls, thinking, 'We do like the young, we look like the young, we are young.' Thus they deceive themselves. Therefore if one arises and says, 'I will free you from old age; I have an elixir that will stave off old age,' they listen eagerly, hoping to be freed from old age. But no elixir can free from old age, only right thinking can free from the fear of old age.

"The people of this royal city, mighty and prosperous, so crowded with men, are afraid of loneliness, O Ananda. They jostle one another in the streets, yet they know not one another. They seek the crowded streets, they seek the contact of bodies, but loneliness is not removed by the contact of bodies, but by the contact of minds. The contact of minds, O Ananda, is through the harmony of thoughts. The people of this city are not harmonious in their thoughts. Divergent desires destroy the harmony of thoughts, and so destroy the contact of minds. Failing to establish harmony of thoughts with men they seek to establish it with the shadows of men. They throng, O Ananda, to see the shadows of men and to hear the shadows of voices, acting and speaking as if they were real men, but all is illusion, for shadows cannot think. Not by chasing sha-

dows is loneliness overcome, but by pursuing right thinking is loneliness overcome.

"The people of this royal city, mighty and prosperous, stocked with all kinds of food and drink, gay with rich and variegated raiments, are nevertheless afraid of poverty, O Ananda. They are very rich, but think themselves very poor, and so they are poor; for poverty is not the lack of wealth, but the lack of ideas. He who has much but wants more is poor, while he who has little but wants nothing is rich. The people of this city have more than they need, but fear to have less. The greater their wealth the greater their fear of losing it. So they go on coveting more and more so that they may be safe from loss. One man covets the share of ten men, and when he has that he covets the share of a hundred men, and when he has that he covets the share of a thousand men. Thus conflict arises, and out of conflict war, and out of war poverty. Thus the fear of poverty leads to poverty.

"The people of this royal city, mighty and prosperous, are afraid of war, O Ananda, yet they cannot achieve peace. They forever do those things that lead to war, for their desires are endless, but the means of satisfying them are few. Thus they are as a vast multitude of men that crowd at the narrow door of success, and they push and jostle one another to get in; and out of this pushing and striving arises conflict, and out of conflict war. If the senses are controlled, the desires are controlled; and if the desires are controlled, the actions are controlled, so that there is no action that is unjust, no action that is hasty, no action that is unbalanced. The senses of this people are not controlled, their desires are not controlled, their actions are not controlled, so that they desire what is not lawful, take what is not lawful and so conflict arises, and out of conflict war. Then the strong prevail and the weak look about them for means to overcome the strong and they make themselves terrible machines, engines of death to kill hundreds, so that they become strong in their turn; and then the strong having become weak look about them for means to overcome the weak become strong, and they make themselves terrible machines, engines of death to kill thousands. Thus in seeking peace they lose peace. For peace comes from the mind, and not from machines; it can only be achieved by the mind.

"All that we are is the result of what we have thought: it is founded on our thoughts, it is made up of our thoughts.

"When the people of this city, mighty and prosperous, know this, when they make their thoughts harmonious with the world, harmonious with men, then they will attain to the highest happiness, O Ananda; then may you say, O Ananda, this city was founded in an auspicious hour on an auspicious spot to bring happiness to its inhabitants."

A. M. HOCART

THE INTERPLAY OF POETIC FORCES

[Though **John Bakeless** writes especially about Chinese and Japanese influences in modern poetry of the U. S. A., his article equally applies to different poetic streams which, issuing from old old springs, to-day encompass the Orient and the Occident, for " the day of mingled life is come." This is an era when " East and West grow closer and dreams alone can save them"—and who are better fitted for the task than the singers of songs.—EDS.]

Literary influences have been the very last of all the many influences that the Orient has exercised upon the life and thought of the Western nations. Commercial relations of East and West are at least as ancient as Imperial Rome and probably as old as Homer. The painting, sculpture, architecture, and handicrafts of the Far East began to influence Europe at least as early as the eighteenth century. But although Chinese letters represent a continuous tradition running without a break from the fifth or sixth century B.C. to the present time, and although Japanese literature has an antiquity nearly as respectable, the poets of England and America until the early part of the present century remained almost entirely indifferent to the work of their fellows on the other side of the globe—indifferent and usually ignorant as well. Only Voltaire ventured, in "The Orphan of Chao," to adapt a Chinese play. There was practically no other relation between the two literary traditions, and the contemptuous aloofness of literary Europe is perhaps best illustrated by a casual allusion by John Keats, in a letter to his publisher, to "the imbecility of the Chinese."

Various scholars had from time to time become interested in Chinese literature, but their studies had borne little fruit. As early as 1660, the learned Jesuit, Theophilus Spizellius, had written a rambling little book, *De Re literatia Sinensium.* Thereafter European interest in Chinese literature languished until, in 1829, Sir John Francis Davis, agent of the East India Company at Macao, published a small book, *On the Poetry of the Chinese,* in which he wrote :—

> As our gardens have already been indebted to the Chinese for a few choice flowers, who knows but our poetry may some day lie under a similar obligation ?

A century later this shrewd prophecy was fulfilled to the letter.

Collections of Chinese books had existed at Paris and Berlin in the eighteenth century, but there was practically no one to read them; and only in recent years have Chinese and Japanese studies found their way into English and American colleges—a movement in which universities of America's Pacific coast have taken a leading part. This has naturally led to a good deal of translation and some critical writing, beginning with Lafcadio Hearn, Basil Hall Chamberlain, and H. A. Giles, and continuing with the work of L. Cranmer Byng, Mrs. Florence Ayscough, and Yone

Noguchi, a Japanese poet long resident in America and familiar with both English and Japanese literatures.

To-day, in literature as in the other arts, the words of the American poet, Mr. Arthur Davison Ficke, in his "Song of East and West" are literally true:—

Lo! now the day of mingled life is come,
The high cathedral chimes, the temple drum
Unto each other shall no more be dumb,
And from deep hidden wells
The secret life of parted races swells
To leap the accident of sundering foam.
No more is beauty prisoned in its home,
Nor truth confined within its native cells.

Because of the enormous gulf between the languages of the Far East and those of Western Europe and America, the literatures of the Far East have necessarily exerted their influence through translation. Sanskrit and Prakrit are, of course, in a quite different position, since they belong to the same linguistic family as European languages. The Chinese and Japanese languages have no points of contact. The vocabulary, grammar, the very structure of the language is entirely different and, except for specialists who are not likely to be poets, the language bar must always remain. In most cases this would practically preclude the possibility of literary influence. Translation almost always destroys the subtle quality of verse. Here, then, is a sharp barrier between the poetry of East and West, a barrier which held them apart for centuries and which might have done so forever were it not for one fact.

Fortunately, the peculiar qualities of both Chinese and Japanese poems are such that they stand translation rather better than most. Chinese prosody establishes a rhythm by distinguishing between "flat" and "deflected" tones, the result of the musical pitch which gives part of their meaning to Chinese words. Since this cannot possibly be represented in English anyway and is at best hard for foreigners to understand, its loss in translation does not matter very much. The translator's task is further simplified by the fact that Chinese rimes are very likely to be vowel assonances which tend to disregard consonants, while the Japanese language has so few word-endings that Japanese poets rarely attempt to rime. Hence the translator's difficulty in reproducing the subtle music of what Mr. Masefield calls "rime words coming aptly in," almost disappears. In both languages poems are likely to be short, which means that if the translator can recreate an alien mood, he does not have to labour long to sustain it. And one might add the entirely flippant observation that the translator is likely to have very few critical readers able to catch up his errors. The cynical Italian proverb may remain true—*traduttore, traditore.* A translator of Eastern poetry, alas! no doubt is still a traitor but not quite so much a traitor as usual—not so treacherous but that he can convey to alien Western minds a good deal of the beauty and the charm of far-away humanity, dreaming in its gardens through the centuries when, as the American poet Vachel Lindsay wrote in "The Chinese Nightingale,"

. . . . all the world was drinking blood
From the skulls of men and bulls,
And all the world had swords and clubs of stone.

To sum up the characteristics of a literature which extends over nearly thirty centuries is fairly well impossible; but one can at least name in passing the qualities which American poetry has in recent years to some degree reproduced. First is the trick, common to both Chinese and Japanese poets, of letting the poem finish itself, of starting a mood in the reader's mind and then letting that mind go on. All poetry does this more or less, but the Far East does it rather more and the West does it rather less, or did until it began to copy China and Japan. One sees this device clearly in a *hokku* of Bashō:—

Granted this dewdrop world is but a dewdrop world,
This granted, yet—

In other words, granted the transitory nature of things, granted the *lacrimæ rerum* that Virgil wrote about, "this granted, yet—" the beauty of the world is nevertheless here to be experienced and enjoyed and each reader is set musing upon it, in his own way.

To that beauty both Chinese and Japanese poets have assiduously applied themselves. They are content to look upon the world and see its beauty, plum blossom, butterfly that might be a cherry blossom or cherry blossom that might be a butterfly, the moon reflected in water, which Li Peh died trying to embrace—and out of that they weave a delicate evanescent verse which some of our Western poets are now at last trying to reproduce.

Two Chinese poets have been particularly influential in the West, partly because they are very great poets, partly because their lives were romantic, partly because they are not too esoterically Chinese to be understood in the West, and partly just for the very mundane reason that they have been rather copiously translated. These are Li Peh and Tu Fu, both poets of the great Tang period (600–900 A.D.), living in the eighth century a little before Charlemagne, when Europe was sunk in feudal savagery and America was a complete wilderness. No single Japanese poet has especially influenced America, but the two typical Japanese stanza forms, the *hokku* with seventeen syllables rigorously distributed in three lines of five, seven, and five, and the *tanka*, which adds two more lines of seven syllables each, have been frequently employed. The American poet, E. E. Cummings, before he devoted himself to the typographical extravagances which he now calls poems, wrote at least three charming examples of the Japanese *hokku*:—

I care not greatly
Should the world remember me
In some tomorrow.

There is a journey,
And who is for the long road
Loves not to linger.

For him the night calls,
Out of the dawn and sunset
Who has made poems.

The mood is Western enough, no doubt, but the form is the strictest Japanese.

The interest in Chinese and Japanese poetry among recent American poets shows itself in two ways, one group turning to

Oriental subject-matter, the other to technique. Literary distinctions of this sort invariably break down, but they have a certain general validity. William Rose Benêt, Witter Bynner, the late Vachel Lindsay, and Mrs. Eunice Tietjens belong to the first school, poetical tourists, seeing and hearing China —sometimes only with the mind's eye or the mind's ear, but never adapting the methods of the Orient. They remain poets of the Occident adapting simply Oriental themes or Oriental colour, a tendency in English poetry which begins with the Elizabethan, Christopher Marlowe, who drew copiously on the gorgeous colour of the Orient though his poetic imagination never took him as far as China.

Mrs. Tietjens has visited China and has deliberately studied its life and art. Mr. Benêt has worked exclusively in England and America. Mr. Lindsay told me shortly before his death that he had never consciously been influenced by the Chinese, and that the noticeably Oriental element and method in poems like "The Chinese Nightingale" must have been subconsciously absorbed during his prowlings about the Chinese quarters of Pacific Coast cities.

Not all of the poets of the other group have even so much as seen China, or Japan, but have turned thither for inspiration, technique, sometimes even for themes. Among these are the Imagists, Amy Lowell, "H. D." (Hilda Doolittle), John Gould Fletcher, the extremely independent and highly eclectic Ezra Pound, the distinguished surgeon, Dr. Frederick Peterson, who writes under the transparent pseudonym of "Pai Ta Shun."

Most of the Imagist poets, to whose ranks Miss Lowell, H. D., and John Gould Fletcher belong, have studied the Chinese and Japanese poets. Miss Lowell herself collaborated with Mrs. Florence Ayscough, a well-known writer and lecturer on Chinese verse, in the translation of a volume of Li Peh's poetry, "Fir Flower Tablets." Indeed the special qualities which the Imagist poets announced as their own are pre-eminently Chinese—externality, clarity, and the presentation of an image to the reader which was to be "hard" and definite. One sees the results of this in a poem like John Gould Fletcher's "Irradiations":—

Whirlpools of purple and gold,
Winds from the mountains of cinnabar,
Lacquered mandarin moments, palanquins swaying and balancing.
Amid the vermilion pavilions, against the jade balustrades,
Glint of the glittering wings of dragon-flies in the light:
Silver filaments, golden flakes settling downwards,
Rippling, quivering flutters, repulses and surrender,
The sun broidered upon the rain,
The rain rustling with the sun.

The Chinese qualities here go deeper than mere efforts to create atmosphere. "Glittering wings of dragon-flies," "silver filaments," "golden flakes," "sun broidered upon the rain" are in the very mood of the Chinese lyrists. Miss Lowell even echoes a Japanese:—

The orchards are filled
With cherry blossoms at butterfly pause,

which are almost exactly like Arkaida Moritake's

Fall'n flower, returning to the branch
Behold! it is a butterfly.

and she borrows his image again when she writes in "Autumn Haze":—

Is it a dragon fly or a maple leaf,
That settles softly down upon the water?

In her prefaces, Miss Lowell frankly admitted her debt to the Orientals. The titles of many poems tell the story—"Free Fantasia on Japanese Themes," "A Japanese Wood Carving," "A Coloured Print by Shokei"—and the poems themselves show the succinctness of the *hokku* and at least an intimation of the deft lapidary touch of the Japanese poets of the classic eras, mingled with the power of symbolism and suggestion of the Chinese. The American poet, Ezra Pound, has been called the wearer of a "coat of many cultures," amid whose eclecticism the Chinese have their part. He, who once prayed, "rest me with Chinese colours," has also written a poem called "In a Station of the Metro," whose lines

The apparition of these faces in a cloud;
Petals on a wet, black bough,

are plainly not without their debt to the Orient.

A curious and careful scholar might fill a fair-sized volume with an analysis of these parallels. Enough at least has been said here to indicate how real this relationship of the poetry of East and West has grown to be; how much closer it is likely to become (for an analogous process is going on in the Orient); and how important it may be in an era when East and West grow closer and dreams alone can save them.

JOHN BAKELESS

THOUGHTS FROM JAPAN

My mind has murdered me
And is rejoicing o'er the deed.
How mean and wretched is
My mind, indeed!

—NOBUTSUNA

When you have once subdued
The devil in your mind,
In all the world
You will no terror find.

—FUMIO

THE THEOSOPHY OF DIONYSIUS THE AREOPAGITE

[**Dr. Margaret Smith** continues her series on the European Theosophists by an analysis of the teaching of Dionysius the Areopagite.—EDS.]

Dionysius the so-called Areopagite was a writer whose influence on the development of mysticism, in both East and West, was far-reaching, although practically nothing is known of his life and personality. He claimed to be St. Paul's convert, the Athenian Dionysius, and gives historical references in support of his claim; but his work plainly belongs to a later period. His writings were obviously influenced by Neo-Platonism, and especially by Proclus (410—485), and he mentions Hierotheos, who is most probably to be identified with Stephen bar Sudayli, a monk living in Jerusalem at the end of the fifth century A. D. Dionysius himself was probably a monk or priest residing in Syria, possibly a pupil of Stephen bar Sudayli, and almost certainly a student of Neo-Platonism, whose writings belong to the end of the fifth century. He seems to have made a thorough study of Greek philosophy, of Christian dogma, of the Jewish Kabbala, and of the Neo-Platonic theosophy, influenced as it was by the ancient philosophies of India, for all these were studied in the Alexandrian schools. He may well have studied under Proclus, the greatest thinker among the Neo-Platonists after Plotinus. Proclus made it his business to collate, arrange and elaborate the whole body of transmitted philosophy, while he added to it his own conceptions.

The work of Dionysius is full of the terminology of Proclus and Plotinus, and shews the influence of Iamblichus, though Dionysius himself had exchanged the old philosophy for Christianity, and adapted Neo-Platonist and Jewish conceptions to form a highly developed system of Christian mysticism. His extant works include *The Divine Names, The Mystical Theology, The Celestial Hierarchy, The Ecclesiastical Hierarchy*, and a few letters, but he refers to a number of writings, which appear to have been lost, including the *Outlines of Divinity, The Symbolic Divinity, Sacred Hymns, The Just Judgment of God, The Objects of Sense and Intellect* and *Concerning the Soul.* Dionysius bases his teaching throughout on the pantheistic doctrine of emanation, as taught by the Neo-Platonic school, the evolution of the universe from the Supreme Essence, the One Ineffable and Unknowable, and the tendency of all beings to return to that original One, and to be reunited once again with the Divine.

He also taught an esoteric doctrine. What he is writing, he says, is not for the "uninitiated." He bids those who have become inspired through instruction in sacred things and who have received what is Divine into the secret recesses of their

If we would be united to a uniform and Divine agreement, we must not permit ourselves to descend to divided lusts, from which are formed earthly enmities, envious and passionate, against that which is according to nature.*

The advance is to be made away from outward things and towards the hidden depths of the soul, and all that hinders must be cast away. It is a *via negativa,* involving the purification first of the external senses and then of the inner faculties, from which the soul passes to a state beyond either :—

In the practice of mystic contemplation leave the senses and the activities of the intellect and all things sensible and intelligible and things that are and things that are not, so that thine understanding being at rest thou mayst rise, so far as thou art able, towards union with Him, who is above all knowledge and all being. For, by the unceasing and absolute renunciation of thyself and of all things, thou shalt in pureness cast all things aside and so shalt be borne upwards into the supernatural Radiance of the divine Darkness.†

The stages of the upward path are three, and the first is that of Purgation, when the soul cleanses itself from the hindrances which come from the sensual, irrational self. The second is that of Illumination, when the reasoning intellect is purified and concentrated on the One :—

Every procession of illuminating light proceeding from the Divine, whilst visiting us as a gift of goodness, restores us again as a unifying power to a higher spiritual condition, and turns us to the oneness of the Divine and to a deifying simplicity.

Having unified its own powers, the human soul is enabled to contemplate the Simple Unity of the Uncreated Light, but it must seek to go beyond contemplation, in which there is still subject to contemplate and object to be contemplated, and pass altogether out of self into That which it contemplates, and so to be utterly merged. This transcendent unification of the human spirit with the Divine is called by Dionysius "Unknowing" for in that state the soul passes beyond the senses and no longer has need of the reasoning faculty :—

When we have received, with an unearthly and unflinching mental vision, the gift of Light, primal and superprimal, from the Supremely Divine, let us then, from this gift of Light, be restored again to its unique splendour.‡

This is the stage which is the goal of the mystic, the end of the Path, for this Divine Light elevates those who aspire to Itself and makes them One, after the example of its own unifying Oneness. Those who have followed the Path to its end are thus perfected, "as Divine images, as mirrors luminous and without flaw, receptive of the Primal Light and the Divine Ray, devoutly filled with that Radiance committed to them, but, on the other hand, spreading this Radiance ungrudgingly to those that come after."§ Only those who have freed themselves from the fetters of the flesh, and the more subtle fetters of the mind, can attain to union with Pure Spirit :—

They who are free and untrammelled enter into the true Mystical Darkness of Unknowing, whence all perception of understanding is excluded, and abide in

* *Eccles. Hier.*, III, 3.
† *The Mystical Theology*, I.
‡ *Cel. Hier.*, I.
§ *Ibid.*, III.

that which is intangible and invisible, being wholly absorbed in Him who is beyond all, and are united in their higher part to Him who is wholly unknowable and whom, by understanding nothing, they understand above all intelligence.*

The Divine Darkness, Dionysius states, is in truth that Unapproachable Light in which God is said to dwell:—

> And since He is invisible by reason of the abundant outpouring of supernatural light, it follows that he who is counted worthy to know and see God, by the very fact that he neither sees nor knows Him, attains to that which is above sight and knowledge, and at the same time realises that the Godhead is beyond all things both sensible and intelligible.†

Those who in spirit are thus united with the Divine Spirit, are "deified," for salvation and true blessedness is deification, which is assimilation and union with God. This is the true end of the human soul, a love divinely sanctified into oneness with Him and, for the sake of this, complete and unswerving removal of things contrary; the vision and clear knowledge of sacred truth, the participation in the Supreme Perfection of the One.‡ So the human soul in finding its true self, finds and comes into possession of the Divine Self.§ Yet this attainment of the goal does not mean annihilation: "in the Super-Essence all things are fused yet distinct."

Dionysius, therefore, teaches a mystic theosophy, based on Neo-Platonism. As the soul came forth from God, so it must return to Him, after being purified, illuminated, and perfected, ascending from multiplicity to unity, from finitude and disunion into the ocean of Divine Being. His doctrine is definitely pantheistic and its widespread influence led to the acceptance of pantheistic doctrines in the West. The first mention of Dionysius and his writings was in A. D. 533, when Severus, the Patriarch of Antioch, appealed to them at a Council held in Constantinople, and it is obvious that they already possessed some authority. A Syriac version was made of them in the sixth century by the Aristotelian physician Sergius, and several commentaries on them were produced in the sixth and seventh centuries by Syrian scholars. They were widely read in the Eastern Church and their authority was strengthened by an edition prepared by Maximus the Confessor (580–662). Pope Gregory the Great (*ob.* 604) appealed to the authority of these writings, and they were cited at the Lateran Council in 649. John of Damascus, living at the beginning of the eighth century, who had a considerable influence upon the theological doctrine of the Scholastics of Western Europe and whose influence is still great in the East, made a special study of the works of the "Areopagite." There is little doubt that in the Near and Middle East the teachings of Dionysius had their effect on the mysticism of Islām and, later, on the Muslim mystics of Spain.

In the year 827, the Byzantine Emperor Michael sent as a gift to Louis I of France a copy of the Dionysian writings. They were deposited in the Abbey of St. Denis, who

* *The Mystical Theology*, I.
† *Letter*, V.
‡ *Eccles. Hier.*, I.
§ *The Divine Names*, VIII, IX.

was identified with Dionysius the Areopagite, and the gift, in consequence, aroused great interest. The Abbot Hilduin made an attempt to edit and translate the books into Latin, but the task was beyond him, and it was left to Erigena, the Irish scholar, who arrived at the court of Charles the Bald in the latter half of the ninth century, to produce an adequate Latin version. This version made the writings available to mediæval Christendom and their authority was accepted without question by the great scholars of the West. Commentaries on the Dionysian writings were written by the mystic, Hugh of St. Victor (*ob.* 1173), by Albertus Magnus (1193–1280) and by St. Thomas Aquinas (1225–1274), of whom it has been said that he is "but a hive in whose varied cells he duly stored the honey" which he gathered from the writings of Dionysius, to such a degree that, had the works of Dionysius been lost, it would have been possible to reconstruct them, to a considerable extent, from the works of his great successor.

Scarcely a mediæval European mystic but shews the influence of the Areopagite's writings, among them Eckhart (1260-1327), the German mystic, who wrote:—

> All that is in the Godhead is One—above all names, above all nature. The end of all things is the hidden Darkness of the eternal Godhead, unknown and never to be known.

Eckhart was reckoned a Plotinist and a Pantheist. Another was Tauler, who writes that when "the outward man has been converted into the inward, reasonable, man and the powers of the senses and the power of the reason are gathered up into the very centre of the man's being" then the human spirit can ascend towards the Divine Darkness and multiplicity is effaced in unity, "for the sole Unity, which is God, answers truly to the oneness of the soul, for then is there nothing in the soul but God." The great Flemish mystic John of Ruysbroeck (1293-1381) was another who followed in the steps of Dionysius, writing that the soul which has passed through the stages of purgation and illumination must ascend to that region where reason has to be put aside:—

> The soul there is simple, pure and spotless, empty of all things, and it is in this state of absolute emptiness that the Divine Radiance is revealed. To that Radiance neither reason nor sense nor remark nor distinction may serve: all that must remain below, for the Infinite Light blinds the eyes of the Reason and makes them yield to that Incomprehensible Radiance.

And then the mystic is "one life and one spirit with God."

To this period belongs the first English translation of *The Mystical Theology*, called the *Dionise Hid Divinitie* by the anonymous author of *The Cloud of Unknowing*, who teaches that the Godhead is beyond the reach of human understanding, but union may be attained by the soul which has passed beyond knowing and entered the "Cloud of Unknowing."

The same influence is to be noted in the great mystics of Italy and Spain and France, so that Dionysius, himself deriving his teaching from the school of Ammonius Saccas,

proved to be the chief influence in moulding the mystical theology of the West; and in Christian mysticism, both mediæval and modern, is to be found the same ideal of union with the Godhead, based on the belief that the soul itself was Divine in origin, and that when it should come to itself by the threefold Path of purification, illumination and perfection, it would return once again to the Divine, whence it came forth. As a modern writer has stated:—

> The mystics are like a chain of stars, each separated from the other by a gulf. We think we can trace resemblances, even connections: but they themselves tell us that the light comes direct from the sun and is not passed on at all.

Yet we cannot doubt that the beacon of such an one as Dionysius wakes the kindred soul, even though it be across the seas and across the centuries.

MARGARET SMITH

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The true philosopher, the student of the Esoteric Wisdom, entirely loses sight of personalities, dogmatic beliefs and special religions. Moreover, Esoteric philosophy reconciles all religions, strips every one of its outward, human garments, and shows the root of each to be identical with that of every other great religion. It proves the necessity of an absolute Divine Principle in nature. It denies Deity no more than it does the Sun. Esoteric philosophy has never rejected God in Nature, nor Deity as the absolute and abstract *Ens*. It only refuses to accept any of the gods of the so-called monotheistic religions, gods created by man in his own image and likeness, a blasphemous and sorry caricature of the Ever Unknowable.—*The Secret Doctrine*, Vol. I, p. xx.

ing outraged. I myself have seen seventy-five or one hundred men in line at the door of one brothel awaiting their turn with the eight girls gathered in by the Burgomaster (in carrying out the order enforced) to satisfy. the natural desires of these coloured men. To me it seemed no worse than when a hundred white men stood similarly in line at the doors of other houses of prostitution. But the press was full of stories of the defilement of the womanhood of the superior German race, and the way was thus opened for the widespread reception of those absurd and indefensible theories of racial purity and superiority advocated by the Hitler regime. No one can overestimate the harm done by this drafting of those coloured French soldiers to garrison a country they certainly never wished to patrol, whose language they could not understand, whose customs were foreign to them. It was a political blunder of the first magnitude.

Everywhere the coloured races begin to ask with increasing insistence why they should be helpless pawns in the rivalries and the bloodthirstiness of the land-grabbing imperialist nations. These conscripted native soldiers live with the thought ever in their minds that they may be at any moment torn to pieces in a war with which they are not concerned, by cannon built, perhaps, in the workshops of the very government whose uniforms they must wear, precisely as the flower of the young manhood of Australia and New Zealand was mowed down at Gallipoli by guns manufactured by British munitions firms.

Europe to-day again faces, sooner or later, a bloody harvest now being sowed by the supreme stupidity and incompetence of the leaders of the several nations, the so-called statesmen, who can find no other way to solve international problems than the arbitrament of war. The best-informed observers to-day place the coming of the next world war within the next five years. When it comes there will be more coloured men drawn into it by far than there were in 1914–18, unless the coloured men revolt. It is my belief that the very nations which are training these darker-skinned men in the arts of modern warfare are preparing for their own downfall as colonial powers.

The truth is that the time has more than come for a complete revision of the colonial system. It will seem strange to many that I should say this when the demand for colonies among the "have-nots" is more intense than it has been for some time past, with Germany notably demanding the return of her former colonies. We are hearing a great deal about ending war by removing the causes of war and there is a sudden discovery that the reason why the superior nations slaughter each other on the battlefield is because they must have access to raw materials and the other advantages which are said to pertain to the holding of distant colonial possessions. It is a curious fact that in these discussions, in which many sincere lovers of peace are taking an active part, there is almost nothing said about the fate of the peoples

involved. We are told that Italy and Germany have the right to seize any lands that they can; that Japan is entitled to find its place in the sun in Manchukuo, Korea, Formosa, Mongolia, wherever it can impose its will, without regard to the wishes or the happiness of the peoples of the seized territories. But these policies of subjugation are merely piling up troubles for the future. No one can venture to prophesy when the day of reckoning will come, but it is impossible to believe that the subject races will consent indefinitely to this state of affairs.

Ever since the War they have known that the white race was not as superior or as perfect as it claimed to be. They learned then that one large section of Europe was regarded by the rest of the nations on that continent as comprising despicable, unworthy people, to be put down as rapidly as possible. The solidarity of the white man in the presence of his so-called inferiors was broken. The prestige thus lost can never be restored. Educated coloured men and women everywhere know that the rulers of white lands are unable to regulate their own affairs so as to assure peace and international comity. They are bound to ask whether these fallible men are divinely inspired in their administration of the "backward peoples." They ought surely to see by this time that any alleged interest in the welfare of the darker people is entirely subordinated to the material interest of the colonizing nation. The whole colonizing business is preposterous. Take the case of the so-called "have-not" nations. There are only a few of these that have the power and means to colonize. Nobody thinks of offering Holland, Denmark, Finland, Norway, Sweden and other countries, colonies elsewhere on the globe. It is only the so-called first-class powers whose needs are at all considered, and these are precisely the powers that insist upon building up great native armies as auxiliaries to their own. That system of conquest and exploitation perished once with the fall of the Roman Empire. It will and should perish again.

What could be more brutal, more contrary to all Christian doctrine, to the right of peoples everywhere to choose their own way of life which Woodrow Wilson stated was one of the objectives of the war and the subsequent peace, than to draft coloured men and make them pay the price for the folly and incompetence of the rulers of the nations who can see no other way to perpetuate the capitalist system except at the expense of others? If the coloured troops drafted for the war had really had anything to gain from their participation in it that would have been one thing. That was not the case. Later they were told that a new and better system of governing them would be evolved in the case of the German colonies by the establishment of mandated countries which would not be exploited because their governments would merely be trustees, receiving their power from the League of Nations. But the dreadful experience of Syria proves conclusively that the new system is no

better than the old; certainly the League of Nations has not called the French rulers to book for the misgovernment of that country which led to a general strike in Damascus. And the drafting of native troops goes on apace.

What is needed for the world is the end of the era of exploitation which it was promised at the time of the making of the Treaty of Versailles—certainly a totally different conception of what is the proper relationship between the white and coloured races. If these guardianships are to continue, they ought certainly to be based on friendly co-operation and governmental guidance instead of domination. There should be determined effort to develop these countries through their own people primarily for *their* benefit and not for the purpose of profiting by the raw materials, the natural resources with which nature has accidentally endowed each particular colony. If this is too idealistic a proposal, if we cannot expect bureaucratic officials living abroad to develop the so-called backward nations with a view to having them stand on their own feet at the earliest possible moment, there is certainly another scheme which is within the range of possibility and that is a world-wide control and distribution of raw materials, not in the interest of any given nation, but for the benefit of all the world. Undoubtedly many readers will exclaim that this is more visionary and more unpractical even than the suggestion that ruling nations should adopt a Christian and big-brother attitude towards those under their sway. But this is not so, for we had in the War an example of what can be done. After the United States entered the struggle the Allied War Trade Council was set up in London, which immediately dominated the world with the exception of the enemy States. All crops and all natural materials were portioned out not only among the fighting nations, but among the neutrals as well. Even neutral shipping was seized and allocated in the best possible way. No neutral could get its supply of sugar, or manganese, or iron ore, or cotton, or oil, until it went to the Trade Council, found out what its quota was and applied for its share. Of course this was done under the stress of a dire emergency when the warring nations were so fearful of the outcome of the war as to be willing to abdicate some of their individual powers and to subordinate everything to the winning of the war, while the neutrals had to yield to superior force.

But if this could be done in the heat of battle there is no reason why with the proper educational campaign the nations cannot be won to realizing that this is inevitable, if only because of the shrinking of the world by reason of the increasing rapidity of communications, and the obvious fact that if the present craze for economic isolation and narrow nationalism persists, economic shipwreck is unavoidable. This is the only plan, in my judgment, which will prevent increasing hatreds, strife, bitterness and bloodshed between the coloured and white races and between white

nations. Is there any better way to remove the economic causes of war and to make it possible for nations to live together in comfort, friendliness and peace with a fair division of the riches of the earth? Meanwhile can we not all labour to arouse world opinion and the League of Nations to the wickedness of drafting coloured troops to fight in the quarrels of Europe? Of one thing we may be sure: The present colonizing and military policies of the aggressor nations are more and more driving the coloured and white races apart, are threatening new wars, constant embroilments, unrest and bloodshed. "Under which flag, Bezonian?"

OSWALD GARRISON VILLARD

THE PRINCE AND THE FAKIR

"What have you in your scrip?" asked the Prince of the Fakir

"Cakes and sweetmeats for the angels," he replied.

"And what have you in your chest?" asked the Fakir of the Prince.

"Gold and silver for a saintly man of wit."

But when he opened the chest to reward the Fakir, he found that it was empty, and he clapped his hands for his steward. The steward straightway appeared and, hearing the question of the empty chest, prostrated himself before his Master and reminded him that he had squandered all his wealth the night before in the Tavern.

"And verily, this man was the Saki," added the steward, pointing his finger at the Fakir.

"He speaks truth," said the Fakir unmoved. "And now I come again for the Prince of the Age. This time to the Tavern of the Prophet. Come with me."

The Prince obeyed. And as they were walking to the Temple, he looked into the scrip of the Fakir and therein beheld a tangle of writhing snakes. He drew back, invoking the mercy of God, but he composed his soul in patience and followed. They passed the night together in the Temple. And in the morning, as they were coming out, the scrip of the Fakir fell from his hand, and lo, instead of snakes, it was full of lotus flowers.

Whereupon, the Prince set fire to his palace that no one else might be polluted therein, and with a scrip on his shoulder and a staff in his hand, he fared forth into the fields to gather flowers for the angels. There, he met a Beggar one day, who asked him for alms.

"I am a brother in poverty," said the Prince, "but I will share with you my blessing."

Saying which, he placed his hand in his scrip and lo, instead of flowers, it was full of silver and gold.

The Prince was dumbfounded; the Beggar was amused.

"You do not recognize me," he said. "I am your friend the Fakir. And I come to tell you that you are too self-conscious, alas, to be anything but a Prince."

AMEEN RIHANI

THE MYSTICISM OF YOGACHARA BUDDHISM

[**Radhakamal Mukerjee** wrote in our May issue on " The Law of Compassion in Mysticism," and in this essay he examines another phase of the Mahayana Buddhism.—EDS.]

One of the most subtle doctrines of contemplative Mysticism was that developed by the Yogachara school of the Mahayana Buddhism. This school developed in India in the fifth century A. D.* in the hands of the two brothers of Gandhara—Vasuvandhu and Asanga—who both spent part of their lives in Oudh. The great characteristic of this Buddhist school of thought is that by the methods of dialectic a doctrine was reached in which pure knowledge and mystical ecstasy became inseparable.

According to this idealistic school all objects are created by the mind itself. It is the pure idea which is produced as an external object. Says Vasuvandhu :—

> It is knowledge itself that appears as object ; all this is only idea which appears as object, which in Reality does not exist.

The analogy is drawn from the perception of a picture for denying the objective value of knowledge.

> In a picture painted according to the rules there are neither hollow nor raised parts, and yet one seizes them ; thus in the imagination there is never duality and yet one seizes it.

Thus in Yogachara all duality in the phenomenon of representation is banished. There no longer exists either apprehender or apprehended, as Asanga says, nor the ego and the world. There remains only a cosmic absolute *Vijnana* or knowledge which is an infinite ever-fluent series. All objects in the universe, all mental constructs, all differentiation of subject and object, consist of the *Alaya-Vijnana*, the absolute Cosmic Consciousness. In *The Voice of the Silence*, *Alaya* is defined as " the Universal Soul or Atma, each man having a ray of it

* H. P. Blavatsky points out in her *Theosophical Glossary* that " there are two Yogâchârya Schools, one esoteric, the other popular. The doctrines of the latter were compiled and glossed by Asamgha in the sixth century of our era, and his mystic tantras and mantras, his formularies, litanies, spells and mudrâs, would certainly, if attempted without a Guru, serve rather purposes of sorcery and black magic than real Yoga."

Again she says, " Aryasangha was the Founder of the *first* Yogâchârya School. This Arhat, a direct disciple of Gautama, the Buddha, is most unaccountably mixed up and confounded with a personage of the same name, who is said to have lived in Ayodhya (Oude) about the fifth or sixth century of our era, and taught Tântrika worship in addition to the Yogâchârya system. Those who sought to make it popular, claimed that he was the same Aryasangha, that had been a follower of Sâkyamuni, and that he was 1,000 years old. Internal evidence alone is sufficient to show that the works written by him and translated about the year 600 of our era, works full of Tantra worship, ritualism and tenets followed now considerably by the " red-cap " sects in Sikkim, Bhutan, and Little Tibet, cannot be the same as the lofty system of the early Yogâchârya school of pure Buddhism which is neither northern nor southern. but absolutely esoteric. Though none of the genuine Yogâchârya books (the *Narjol chodpa*) have ever been made public or marketable, yet one finds in the *Yogâchârya Bûhmi Shâstra* of the *pseudo*-Aryasangha a great deal from the older system, into the tenets of which he may have been initiated. It is, however, so mixed up with Sivaism and Tântrika magic and superstitions, that the work defeats its own end, notwithstanding its remarkable dialectical subtilty."

in him and being supposed to be able to identify himself with and to merge himself into it."

There is here an essential similarity with the *Atmadvaita* of Sankara. Yet there is also the strong distinctive characteristic of the Buddhist *Vijnanadvaita* that pure knowledge which is anterior to the subject and object and the act of knowledge is only Becoming. Writes Houan-Tsang:—

> As the river struck by the winds gives birth to waves without its flow being interrupted, so the *Alaya-Vijnana*, without a break in its perpetual flux, produces temporary thoughts . . . . From all time the *Alaya-Vijnana* flows thus like a river without interruption.

When all notions of diversification of the knower, known and knowledge are banished as fictitious, when the subject and the object become only aspects of *Vijnana* or knowledge itself, there is discovered in the end beneath the phenomena or rather in them the *Suchness*.

The conception of the Suchness or Absolute Nature of things (*Tathata*) is one of the most delicate and profound mystical notions in the Buddhist philosophy. The Suchness eludes all definition, and thus as in the Upanishads the Reality is sought to be defined by an accumulation and balancing of opposite categories, so also does the *Vijnanabadi* try to reach an approximation of Absolute Nature by effacing the distinction between Being and Not Being, Ideality and Reality, Samsara and Nirvana.

As a matter of fact the *Tathata* can be apprehended only by a mystical rapport. It is only in mystical insight that the human being can pass beyond the distinctions of the ego and the world, beyond all mental constructs. The Suchness is the strangest, simplest and boldest definition of Reality. It defines the indefinable and inexpressible. It does not lead the mind to any void, because it is something positive. On the other hand, in an absolutist idealism which is in ceaseless Becoming, the Suchness is the permanent, all-comprehensive datum. Only by mystical illumination could this Suchness be apprehended.

Dharmapala observed that the Suchness is a mere tentative description adopted only to save one from the error of identifying it with nothingness. Thus the predicate *Bhava* or Existence is pointed. Asanga says of the Suchness:—

> It can neither be called existence nor non-existence; It is neither "such" nor "otherwise." It is neither born nor destroyed; It neither increases nor decreases; It is neither purity nor faith. Such is the real *lakshana* (mark) of the Transcendental Truth (Suchness).

The same idea that the true state of Suchness in only born of mystical illumination when all language or meaning of language is completely abjured is also evident in Asvaghosa's definition of Suchness:—

> As soon as you grasp that, when totality (universality) of existence is spoken of or thought of, there is neither that which speaks, nor that which is spoken of; neither that which thinks, nor that which is thought of; then you conform to Suchness; and when your subjectivity is thus completely obliterated, it is then that you may be said to have insight.

It is a familiar experience in the path of mystical insight that the Reality is reached through a gradual but completed negation of

all attributes and conditions, which betoken relativity and individuality. In the Upanishadic mysticism the Reality is reached through a process of elevated contemplation, which avoids all relativities and subjectivities as *Neti, Neti*, Not This, Not This. It is the other; and this negation becomes also the description of the Reality itself.

Unlike any other contemplative mysticisms, the Yogachara school has developed elaborate modes of contemplation in stages and parts leading up to the transcendent Suchness. This is described by them as *Asamskrita dharma* and ought to have its appeal to modern minds. The stages of consciousness which lead up to absence of all conditions, *i. e.*, the *Samskritas*, which like spots bedim the pure bright mirror of Reality are :—

(1) The freedom of *akasa*, all-comprehensive, limitless unchangeable.

(2) Freedom from all kinds of bodily conditions and attributes (*klesas*).

(3) Freedom of effortlessness which is obtained without the aid of Knowledge.

(4) Freedom from the motivation of pain and pleasure.

(5) Freedom from the activation of conscious processes.

Such are the stages in the development of mystical insight in its highest reaches, each stage representing a distinct manifestation of Reality. At the final, the sixth stage, freedom in the eternal, unchangeable and transcendent Suchness is established.

In the Upanishadic mysticism, however, the stress is on affirmation. The Reality, though likewise absolute, unconditioned, and indefinable, has a positive aspect as something eternal and immutable and completely comprising all things which live, move and disappear into it. In the Upanishadic description of Reality the affirmative note dominates over the negative note, which is stronger in Buddhist mysticism though in both the dual attitudes exist side by side. As a matter of fact even in Asvaghosa, the Suchness is conceived in its two aspects: first trueness as negation (*Sunyata*) and secondly, trueness as affirmation (*Asunyata*). Much more significant than this is the difference between Upanishadic and Yogachara mysticism arising in the latter's idea of Reality as a process, a ceaseless Becoming, a continuous series, akin to the phenomenological tendency of modern thought.

The Suchness is the message of Silence, the essence of effortless contemplation. Here thought and vacuation, affirmation and negation are both baffled. For the transcendent can be neither posited nor denied. Truth transcends both the affirmation and the negation of thought.

The mystical height is at once sublime and terrifying. For it cuts the roots of our flow of life and knowledge. Yet when it is reached by rare, adventurous souls it is found as the inmost of our being and becoming, embracing every being and every thing in the world in one simultaneous all-comprehensive illumination and compassion.

RADHAKAMAL MUKERJEE

LEARNING FROM THE EAST

[These two articles are written by citizens of the richest and in some respects the most progressive country of the world—the United States of America.

The first contains a challenging appeal which the East, and especially India, cannot afford to ignore. And this country is not ignoring it altogether, for Gandhiji—of whom the article makes mention—is actively engaged in producing a renaissance which will show what India is capable of achieving in the field of economics as it did "in religion and philosophy."

The second article is an appeal and an exhortation to the West: an appeal and an exhortation to practise once again the old-world Laws and make a success of modern civilization which is plunged "in the desperate struggle for existence."—EDS.]

I.—OF COURSE

Mr. Sydney Greenbie is very versatile. He has travelled extensively; has written several books, among which may be mentioned *Gold of Ophir* and *The Romantic East;* he has occupied an editor's chair, has lectured on "Leisure, its horrors and horizons," and is much interested in education. His article has a spacious atmosphere.—EDS.]

How other than "Of Course!" can one answer the question. "Has the East anything to offer to the West?" Has In anything to offer Out? Has Near anything to offer Far? Life is a buttressing of opposites, a process of the mutual completing of thing by thing, of thought by thought, and our enjoyment of it is based on our capacity to relish as many different sensations as time and space afford. But man suffers from the fact that he lives in two worlds—the world of tangibles and the world of thought. He bumps his nose against a door, and long after he has lost sight of the door and the swelling has gone down, he still has a thought about that hurt. The hurt and the thought are his two worlds. Yet the most exact science cannot find that man's most violent thinking uses up even the minutest speck of energy; not as much as does the batting of an eyelash. Hence man is always trying to adjust himself to his immediate world and to the remotest world at the same time; to the world as he finds it and the world as he thinks about it. In order to put some limitation on this spatial world, he has divided it into East and West.

In the denials which have muddled our thinking on directional demarcations such as East and West, the East is as much at fault as the West. We do not hear such disputes between North and South.

Not yet. Not only because there are no ethnological differences along longitudinal lines, but because the Esquimaux and the Australoids have not become egocentric and world-conscious. Within my own country the United States, there is a North and South complex, but it was not born of racial differences. The Negroes in the South were not the

problem. The North and South problem in America was a problem of the thinking of the white race, the differences of opinion and prejudices among ourselves, not the differences between white and black. The Civil War was not waged by the black man, but by the white man for a moral principle that was the white man's morality and not the black man's morality. Only now that millions of Negroes are coming into intellectual maturity is the problem becoming a North and South problem because the Negro is projecting his consciousness into the arena. Directionally, the question "Has the East anything to offer the West?" may have to be changed to "Has the North anything to offer the South?" because the east-west force of civilization is ending by the East (Japan) taking on the *tempo* of the West.

Before this can be made clear, we must eliminate some of the confusion of thought which exists between us—East and West. In being asked, "Has the East anything to offer the West?"—I was exposed to the dangerous possibility of believing that perhaps the West is arrogant and seeks to impose its culture on the East, but declines the offerings of the East. My first thought then is that this is not so. The West has accepted religion, philosophy, art, and is continuing to accept them, from the East. But nothing is more confusing and destructive to mutual appreciation between East and West than the claim of the Orient to mystical and spiritual pre-eminence while attributing to the West what the East chooses to call "materialism." This is not only demoralizing, it isn't true. *Historically, it was the East, with its love of splendour, its gorgeous jewels and display, which lured the West to conquest and spiritual waywardness.* It was the East which first swept over the West with rapine and destruction. The materialism of the East—beautiful palaces, carved caves, imposing temples and mausoleums—can, by no stretch of the imagination, be vaporized into immaterial symbols. They are the pomp and vanity of materialistic rulers. The East is not more indifferent to wealth and comfort than the West.

Inversely, the paintings, the cathedrals, the music, the literature of the West is such a vast, monumental contribution to un-materialism, if I may coin a word, that it is astonishing to hear sincere Orientals charge our world with being materialistic. At the heart of the question lies the indubitable premise that the craving for wealth and material well-being is as prevalent in the Orient as it is in the Occident and that the West aspires to the creative, artistic and spiritual life fully as much as the East.

Wherein then is there any difference? In the *way* of working out problems of living. Both the West and the East are everlastingly seeking to discover spiritual concepts for material forms, and material forms for spiritual concepts. The church resorts to symbols whereby matter may become spirit and spirit become recognizable to the uncreative and the unimaginative. Symbolism is found in all peoples, practised by mystic as well as

scientist. What is the sacrifice of a goat but a material symbol of a cleansing, as if spirit were capable of pollution.... On the other hand, what has our mechanics led to? For a brief moment we became enamoured of motion, of power, seeing only the thing and not the significance, but already our devices have penetrated the heart of stone, of iron, of all materials and revealed their soul. Starting from two different worlds and points of view, your Dr. Bose (of Calcutta) and our Dr. Alexis Carrel arrive at the identical place. On the other hand, when given the power and the tools, regardless of their Oriental sources and ways of living, Oriental people like the Japanese do not achieve some phenomenal transubstantiation of materialism, but merely turn out more cotton goods, more guns, more governmental goose-stepping.

Eliminating these alleged differences between the East and the West, we can safely begin to ask ourselves the question put to me. One of the first thoughts that enters my mind in answer is—the proving of a way of life. Inasmuch as the East is for the moment in an unfavourable position it can afford to put into practice its denial of the differences between peoples. *Since the East is for the moment demanding equality with the West, it can and should show its own belief in that equality by eliminating from within its own regions such degrading factors as "untouchability." Such a contribution to the practical politics of the world would demonstrate the force and beauty of this mysticism so dear to the heart of the East.*

By the same token, the East has it within its power to perform another good for the West. Given a piece of stone, the East would carve its sense of beauty into it, give expression to a thought, to a spiritual symbol. Given the tools of modern technology, the East should show us a better way of using these skills, socially, culturally, spiritually. It will not do to say that the East is above these material considerations, that it abhors the machine, that it is contemptuous of industrialization and all its evils. That attitude has led to the enslavement of the East, against which it is fighting. The only way to defeat subservience to materialism is to transform it by thought, by art. *If the East deplores the tyranny of squares, of test-tubes, of steel structures towering in the air, let it prove to us that it has not itself succumbed to the tyranny of tradition, of symbolism, of taboo.* Oppressive as the dominance of machine and mortar may be, there is no oppression more binding than that of fixed thought and predestined pattern of life. In that soft, all-embracing compass of the immaterial, the East still has the power to convert matter into dreams, visions, perceptions. You may say, quite truthfully, that the need of comfort, of ease, of economic freedom is only another slavishness of the Western mentality, but all one can answer is that the rebellion of the East against these economic controls, the just desire to become materially free, is an admission of the existence of the evil. The East is no Houdini, but nevertheless, its ability to slip

out from under the dominance of the West cannot be by holding its hands up in the air till those hands, so capable of music, of art, of feeling become an inert mass. Contempt for matter leaves it inert, only creative thought can spiritualize matter. We *can* make a bathtub beautiful.

What the East has already given the West can easily be appraised and has never been denied. Apart from religions, apart from silk, tea, and simple ministers to the comforts of life imported centuries ago, our ways of thinking have been nurtured on the East. Goethe, Voltaire, Emerson, drew their strength from China and from India. In our own time, a great many potent cults have been born of this spiritual union with the East. In understanding of moral law, the East has been our mentor. But there is no need here to give phrase to praise of influences known to all and by none denied. What is wanted is some modern contribution, not limited to small, fortunate groups who have discovered for themselves some private satisfaction. *What is needed is a great demonstration of the superior way of life in the East that may be applied to the West.*

When Japan emerged as the protagonist of Asia, some there were who had visions of a new Oriental renaissance sweeping out of the East. But Japan has succumbed to merely doing what the West did and doing it just as badly. China, threatening to do the same, is less likely to succumb. Only through Gandhi did India give evidence of a power in the Oriental way of living that seemed for a time to prove that here was an economy superior to our own. Baffled, the East chides us for our materialism. But the East will not achieve her destiny merely by calling us soulless, materialists and machinists. It is not true, and besides, it is too negative. Before we can concede any spiritual superiority to the East (as the East would have us do), we must believe in our own dignity as creative peoples. In its desire to bring its own thinking down to some tangible limit from out of the vast realm in which the mind wanders, the East falls into the same error as the West, and separates what it should seek to unite, by saying the East is mystic and spiritual but the West is materialistic. That gets us nowhere. Even if the East is not eager to rule or dominate, it should wish to see the world united in understanding of its various selves.

So the East should not scorn practical affairs, but help the West to understand how we (according to the East) came to lose our way in economics, in spiritual satisfactions, in social amenities. If your way is better, show us how with your insight into moral and spiritual laws you can handle this mechanistic power we have discovered, but have not yet fully mastered. You did it in religion and in philosophy. Perhaps you can do it also in economics.

SYDNEY GREENBIE

II.—OUR DEBT TO THE ORIENT

[**Dr. Paul E. Johnson** is already known to our readers as a writer of wide sympathies. He has recently become Dean and Professor of Philosophy at Morningside College, Sioux City, Iowa, U. S. A. He writes to us:—"We welcome students from all parts of the world and appreciate the honour of having foreign guests who educate us with contagious glimpses of their culture."—EDS.]

Honest men and nations acknowledge their debts. Times of stress like the present world-depression bring forth congested broods of repudiations. Many evade obligations by declaring bankruptcy, others protest the justice of the claims or slyly hold off the day of settlement. Difficulties put us to the test, and under the strain of insecurity the weak links of character give way. Americans have shown no little righteous indignation at the tendency of European nations to repudiate their war debts. But are we always ready to acknowledge every debt we owe to others? When the Congress of the United States passed the Asiatic Exclusion Act of 1924, it was a direct repudiation of our debt to Asia. Not in the realm of finance, but in the far more important realm of cultural values we have rejected our obligations to the Orient. Forgetting her priceless gifts to our civilization, we have denied that any good can come out of the East. Is it blind folly or dishonesty that we are guilty of?

"Forgive us our debts as we forgive our debtors," we pray. If we mean what we say, then we ought to take account of our debts and acknowledge them with gratitude long overdue. What contributions have we received from the Orient? First of all we are indebted to the East for written language. The alphabets which we use hundreds of times a day have come to us from India, transmitted through Phœnician and Roman mediation. A written language is basic to higher civilization, making possible historical record, literature, song, story, poetry, essay, abstract thought as science or philosophy, and communication of ideas. We are further indebted to Asia for the number system which we employ. The decimal series of the Arabians makes possible facile counting, multiplication of values, mathematical calculations, exact measurement and the statistical procedures of business and scientific operations.

Printing though its origin is obscure, is evidently the invention of the ancient Chinese. Most ancient peoples carved their records on clay, stone or metal. About 200 B. C. Taoist priests in old Cathay duplicated charms by dipping carved seals in vermillion and stamping the imprint on fabric. Confucian classics were carved on stone drums and then duplicated by the process known as "rubbing." Buddhist symbols and writings were multiplied in Chinese temples by block printing, and by 800 A. D. bound in book form and deposited in cave libraries. Historians recognize the strategic place of printing in the diffusion of culture, the renaissances,

the accumulation of stores of wisdom and the development of universal education. Other instruments of human progress rose in the East, as paper making, cloth weaving, metal working, domestication of animals, plant cultivation, the compass, gunpowder, etc. The most important human institutions have grown up from Asiatic soil: all the great religions living in the world to-day were born in Asia, the most prevalent moral and legal codes of our time inherit generously from the Decalogue, the laws of Hammurabi and the laws of Manu. Political institutions of government and economic exchange of goods in commerce were also cradled in Asia and Africa.

Our greatest debt, however, is not to inventions or institutions; it is to great perspectives of life's meaning. The philosophies of the ancient East stand forth like the lofty peaks of the Himalayas above the confusion of the human scene. Let us trace three of these guiding principles for successful living which rise as landmarks for all time. They are viewpoints of no single school, sect or people, but extensive ranges of vision which connect the philosophies of the Orient.

The first of these is the *Law of Reverence.* Stated in axioms or self-evident propositions this law observes: Seek good and you shall find good. Appreciate and you shall know values. Believe and you shall be saved. Instances of this causal principle may be outlined briefly as follows:—

(*a*) Reverence for Deity rises like a fountain in the aspirations of the Orient. "From the unreal lead me to the Real" (Hindu). "What does Heaven desire?" (Chinese Mo Ti). "Thou shalt love the Lord with all thy soul" (Hebrew). "Be ye therefore perfect as your Father in Heaven is perfect" (Jesus).

(*b*) Reverence for life appears in the Hindu-Buddhist teaching of *ahimsa* or non-violence and in the Hebrew commandment, "Thou shalt not kill."

(*c*) Reverence for truth is manifest in the Hindu utterance "Truth alone conquereth," the Persian view that "Truth beareth away the victory" and the Hebrew injunction "Thou shalt not bear false witness."

(*d*) Reverence for personality is practised in the filial piety of Confucian, Buddhist and Hebrew; in Confucian teaching of the Ideal Man; and the insight of Jesus "What shall it profit a man if he gain the whole world and lose his own soul?"

Proof of the Law of Reverence appears in the pragmatic study of consequences. When reverence is followed the human consequences are good, when denied the human results are evil. Reverence means humility rather than vain conceit, honesty instead of deceit, dignity in place of disrespect, appreciation rather than cynicism and scorn, faith and optimism not pessimism or despair. If the former are better than the latter, and if we prefer these values to those evils we shall conduct our life on the pattern of reverence.

The second great view-point is the *Law of Mutuality.* Stated in axiomatic form this law affirms: Give and you shall receive. It is more blessed to give than to receive. Return good for evil. Instances of this causal process are evident in the culture traits of the Orient.

(*a*) Sharing the goods of life, as in Arabian hospitality; Hebrew charity,

"Surely thou shalt open thy hand to thy brother," and the Buddhist brotherhood which held all things in common.

(*b*) Sharing devotion in love is advocated in Mo Ti's doctrine of universal love that all men should be loved as fathers and all women as mothers; in the Hebrew imperative to "Love thy neighbour as thyself," and the invitation of Jesus to "Love one another as I have loved you."

(*c*) Sharing service in co-operation is presented in the Golden Rule of Buddhist, Chinese, Hebrew and Christian codes, that we do unto others as we would have them do unto us.

(*d*) Offering life in sacrifice for a larger cause of human welfare is an ultimate form of mutual support. "If I cannot keep both life and righteousness, I will let life go and hold on to righteousness" (Mencius). "Greater love hath no man than this, that he lay down his life for his friends" (Jesus).

Proof of the Law of Mutuality is likewise to be found in the consequences. Mutuality provides family and group solidarity to overcome the dangerous isolation of the lone wolf. It offers the basis for economic organization with division of labour and exchange of goods to supplement the meagre resources of remote self-sufficiency. It leads from selfish greed and ruthless exploitation to concern for the needs of others and responsibility to care for all as members of one social body. It condemns the inequalities and injustices of special privilege and looks toward a classless society in which each person shall enjoy equal opportunity and democratic freedom. Mutuality at its lowest level may result in destructive rivalries and competitions as in the practice of revenge or getting even, "An eye for an eye and a tooth for a tooth." But great teachers long ago carried mutuality to higher levels in returning good for evil. Narrow loyalties have shortened the arm of social responsibility and plunged groups into vicious conflict with "enemies." But carried to its logical conclusion mutuality extends loyalty to universal dimensions where all life comes within reach of our good will. "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you." This is the way to a perfect society.

A third perspective is the *Law of Harmony*. This law views the universe as a system of order. It observes that life on this planet advances by progressive integration. Co-operation is better than conflict. Instances of harmony are found by Eastern thought in the processes of nature.

(*a*) Unity underlies every diversity. The variety of nature embroiders its intricate pattern upon a background of uniformity, the plurality of events plays over a fundamental unity. So the traditional Chinese dualism of Yang and Ying represents these complementary forces united in a circle of cosmic unity. Early Ionian naturalists observed that "All is one." Hindu philosophy of nature is pantheistic, seeing all things in Brahman: "That art Thou!"

(*b*) All things work together in cosmic purpose. We are not victims of blind chance or heedless fate, but rather do we participate in a vast plan that moves out toward goals beyond our view. The Chinese faith in the Tao of Heavenly reason operating through all events is answered by the Stoic Logos of Divine Reason in whom we live and move and have our being. The Hindu awareness of the pervading Spirit "in whose joy are all things created" is answered by the Pythagorean "music of the spheres." The

Hebrew confidence that the stars in their courses fight for the right is answered by Socrates' quiet trust that "No harm can befall the good man."

(*c*) The beauty of symmetry is also recognised. Confucius taught the value of equilibrium and called attention to the Doctrine of the Mean which Aristotle saw as the balance of virtue between extremes of excess and defect. Artistic form in China, India and Greece followed this principle of symmetry. Plato cherished beauty of soul as harmony of the inner life and with the Hebrew Amos advocated justice as harmony of all good interests in society. We are yet groping for the art of proportion in truth that shall be coherent in beauty that shall be symmetrical, and in good that holds even the balance of justice.

(*d*) In social reference this law points to universal brotherhood. Mencius saw truly from ancient China that "All men within the four seas are brothers." Hindu seers go farther in discovering our essential kinship with all life in every form. The Hebrew commandment "Thou shalt love thy neighbour as thyself" is extended by the prophets to include aliens beyond their borders. Paul declares that "God hath made of one blood all creatures." As "love goes outward" (Chu Hsi) discord is transformed into concord in larger symphonies of harmony.

The Law of Harmony is demonstrated by the gains and losses involved in its acceptance or rejection. We may gain the sweet fruits of love in human relations or eat the bitterness of hatred. We may have the social advantages of co-ordination, co-operation, justice and peace or we may have the rampant evils of rivalry, competition, injustice and violent strife. We may construct enlightened civilizations by orderly progress or we may throw off the restraint of law and reason, to kill, destroy and loot in brutal revolution and raging chaos. For we have the power of choice that tips the scales of destiny for better or for worse. We can violate these laws and cast ourselves and our race into pits of desolation. Or we can learn the wisdom of the past and profit by the lessons of history to redeem these times and make the most of the opportunities that are ours. "Whatsoever a man soweth that shall he also reap." If we sow to the whirlwind we shall reap irresistible cyclones of destruction. If we continue to sow the dragon's teeth we shall continue to fall under the battering blows of comrades who strike blindly in reckless confusion. We can be our own worst enemies and seal our ultimate doom with cursing lips breathing out poisonous passions.

But why so foolish and stubborn? We have the priceless heritage of wisdom from the ancient East. The Laws of Reverence, Mutuality and Harmony are as true to-day, as needed to-day, as available to-day as when distant eyes first saw their eternal meaning. They offer light, life and salvation to every generation, caught as we are in the desperate struggle for existence. Can we see, accept and pattern our conduct upon these saving principles? The answer waits on our decision, for none other can make our choices for us. We may claim new frontiers on the borders of human progress if we choose to make this heritage ours and live with joyous courage in this light that dawns in the East.

PAUL E. JOHNSON

THE SONG OF THE HIGHER LIFE

XI.—THE YOGA OF THE PERVADING POWERS

[Below we publish the eleventh of a series of essays founded on the great textbook of Practical Occultism, the *Bhagavad-Gita*. Each of these will discuss a title of one of the eighteen chapters of the Song Celestial. The writer calls them "Notes on the Chapter Titles of the Gita"—but they are more than notes. They bring a practical message born of study and experience.

This particular study is on the tenth chapter entitled Vibhuti-Yoga.

Sri Krishna Prem is the name taken in the old traditional manner prevailing in India by a young English gentleman when he resolved to enter the path of Vairagya, renouncing his all, including the name given to him at birth. He took his tripos at Cambridge in Mental and Moral Sciences and is a deep student of Indian Philosophy. Away from the world but serving it with faith he lives in the Himalayas, and is esteemed highly for his sincerity, earnestness and devotion.—EDS.]

Seeking nothing, give thyself utterly to Me. These words will serve to summarise the teaching that has now (in chapter IX) been given. But who is it who thus claims allegiance from the Soul? "Worship thou Me," says Krishna and His words find echo in the saying of Christ, "No man cometh to the Father save through Me." Sectarian creeds in East and West have fastened on these sayings and urged the personal and unique greatness of their own particular Teacher—Son of God or very God Himself, incarnate in the world to save the souls of men. For either we must think these Great Ones were deluded in thus proclaiming themselves the sole Way to the Highest or else we must suppose, which is indeed the case, that it is not the personal Krishna who is speaking, Krishna the son of Devaki and Vasudeva, the Kshattriya hero, wise and passionless,* but the unborn beginningless Eternal, the *Brahman* in which all abide "by which all this is pervaded."

It is the knowledge of this One Eternal that, from the seventh chapter onwards, is growing in the heart of the disciple. This is the knowledge which "having known, naught here remains to know."† It is not enough to know the personal Christ or Krishna, for though their garments are embroidered with the mystic symbols of the *Atman*, yet He who must be known is the Supreme Eternal whose Voiceless Voice finds utterance through their lips. Failure to see this truth leads to those facile dilemmas with which religious apologists confront their public, saying that such and such a Teacher must be considered God or else a liar and impostor.‡ Such

* See *Chhandogya Upanishad*, 3. 17. 6.

† *Gita*, VII. 2.

‡ The ordinary exoterically religious man has the same type of mind as the anti-religious materialist. Both have the same naïve attitude to verbal propositions, the same childish conception of what constitutes reality. Their quarrels are family ones, hence their bitterness. Hence too, their common dislike of the mystic who moves in a world unknown to both of them.

men can never see that, though the Teacher is man, by birth and body, radiantly man, the shining crown of countless lives of effort, yet is He, too, beyond all human limitations. Step by step he has climbed up the ladder of the Soul until his consciousness is now united with the All and now, down that same ladder of perfected vehicles (*upādhi*), shines forth in manifested glory that Unmanifested One, showing with human limbs the action of the Actionless, uttering through human lips the Voiceless Wisdom of the *Eternal Brahman*.

It is thus not a person who is speaking in the *Gita*, but the great *Brahman* out of Which all beings come and into Which all will in time return. Its secrets are forever hidden in that uncreated Darkness. Nor God nor Sage can know Its rootless being (verse 2) for from It all come forth, and he who plunges in to know Its utmost mystery is God or man no more, his being all dissolved in blazing Light that yet is Darkness to the highest dualistic knowing.

All we can know is that all separate qualities (verses 4 and 5), the various states of mind, some positive, some negative, exist in unity as moments of that blazing Darkness and from It issue forth to shine in men as separate states of being.

The seven great Lights,* which are the planes of being, all issue forth as previously described (chapters VIII and IX). These seven Lights or planes are here divided into three main classes. First come the "previous four,"† the four high levels of being (two of them "unmanifested") beyond all individuation. These have been symbolised as four eternal, chaste, ascetic youths, the four *Kumaras*, who refused to create offspring, preferring to remain in contemplation of the One. The truth behind this symbol is that these four planes are planes of unity in which the separate individualities have not been formed.

Below these come the *Manus*, here the separate individuals (*jivas*), the "points of view" within the all-seeing Light.‡ From them, the age-enduring points, issued "this race of men," dying and being born on endless wheels of change.

These *Manus* are the central or, as it were, neutral points of the whole manifold creation; on them as on a pivot all is balanced.§ The two higher levels (for we can leave the "unmanifested" two as no part

* Verse 6: in addition to the meaning of sage or seer the word *rishi* means light or ray. And it is in this latter sense that the word has been used. Here, as so often, the ambiguity of the Sanskrit language has been used to symbolise abstract truths in personal forms, the seven sages of mythology.

† Some read "the four previous *Manus*" but there were more than four previous *Manus* according to the *Puranic* account, and commentators are reduced to various ingenuities to explain why four are mentioned. These four levels are referred to in the *Kathopanishad* as the *Shanta Atman*, the *avyakta* (*Mulaprakriti*), the *Great Atman* (*Mahat*) and the *Jnana Atman* (Buddhi).

‡ This use of the word "*Manu*" may be seen in the *Vaishnava Pancharatra Agama*. See Schrader's "Introduction to the *Pancharatra*." This level corresponds to *manas*, the (higher) mind or, in other systems, *ahankara*.

§ This level is sometimes also referred to as "*sthanu*" the fixed or stable, and is the same as the *adhiyajna* of Chapter VIII.

of the manifested cosmos) are mainly inward turned, so to speak, centripetal, and hence are symbolised as chaste ascetics. The lowest two,* the changing worlds of beings, are outward turned or centrifugal in their tendency, while between both, as points of equilibrium, are found "the *manus*" standing firmly in themselves. From them, or "through" them come the changing beings, the sons of *Manu* known as *mānavas* (men). These *Manus* are the Sons of God and no man goeth to the Father save through them alone. "Know thyself," said the inscription at the Delphic oracle, and he who would attain the wider being beyond must find and enter through the narrow door within the heart.

On all the planes of cosmos is the One as immanent pervading Power (*vibhuti*) united with the forms by mystic *yoga* (see previous chapter), and therefore it is said (verse 7) that he who knows in essence this pervading power and *yoga* of the Supreme unites with Him in firm unwavering *yoga*.

"I am the source of all," says Krishna, "by Me all revolves." As *Mulaprakriti*, He is the Source of all the forms and, as the One transcendent Self, it is His *Yoga* that throws them into motion. The ordinary man sees nothing but the passing forms; in them he puts his hopes, in them is fixed his being. Forms come and he feels happy; they go and sorrow overwhelms his mind, for never can it be that forms shall stand for ever. But the disciple, seeing thus the source and life of all as one, is rooted in that One (verse 9) and remains blissful though all the forms around him change and pass.

To such as can thus root themselves in Him, serving Him ever with the worship born of love, He gives the *buddhi-yoga*, that union with the *buddhi*, by which they go to Him. The *buddhi* is the wisdom which *sees* the One in All; it also is the faculty by which that vision is acquired. We have seen how the individual self is balanced between the centrifugal and the centripetal forces. United to the lower levels the self flows outwards into forms and dies, as it were, with them; while united to the higher, it is carried Homewards by the inflowing cosmic tides.

> Out of pure compassion for them, dwelling within their Self, I destroy the ignorance-born darkness by the shining lamp of Wisdom. (verse 11)

It should not be thought that this compassion is something capricious, something given or withheld at will like a Maharaja's favour. The sun's rays shine on all alike; without them all would die. But he who would feel the warmth upon his skin must leave his shut-in cave and seek the open air. Similarly, he who would experience the Divine Compassion in his soul must leave the cave of self and seek the wider being. He must strive upwards, outwards from his self, breaking the barriers till the Homeward flowing

* The desire nature and the physical world referred to in the *Kathopanishad* as the *indriyas* (senses) and their objects. This structure of the universe is one meaning of the well known ancient symbol of two triangles standing point to point (*cf.* the *damaru* of Shiva), the upper triangle, the worlds of being; the lower one, the worlds of flux and change, reflected worlds of *Maya's* shifting play.

tides are felt and sweep him off his feet.

These Homeward tides that sweep the upper planes of being, and not some capricious "grace," are the Divine Compassion which will bear the soul up to the One Eternal, but, before they can be felt, the disciple must strive desperately with all his might to cling to Krishna, and by his own unaided efforts break down the prison walls.

To him who says, "Show us the Lord and it sufficeth us," comes the reply: "That which is highest in thyself is Him, as much of Him as thou canst see as yet. Cling then to that and thou shalt go to Him."

Clinging thus to Krishna, the mind becomes irradiated by the Light of the One *Atman* shining serenely through the *buddhi* overhead. The effect of this irradiation is that the intellectual knowledge of the mind is vivified and rendered luminously certain by the *buddhi's* direct intuition. This is shown very clearly in the *Gita* in the twelfth and following verses.

> Thou art the Great Eternal, the Great Light, the pure and stainless One, Divine, eternal Man, primal Divinity, Unborn and all pervading. (verse 12)

All this was known before as abstract truth, testified to by all the Seers of the past but "now Thou Thyself sayest it to me." A new and rapturous warmth whose source is in the *buddhi* pervades the mind which soars beyond itself. New vistas, like a landscape half perceived, open before the mental gaze and the old words and thoughts, words formerly believed, known intellectually to be the truth, now shine transformed within a magic light never before perceived. Useless to try and state in words this new perception with its luminosity. It shows in the note of ecstasy that sounds through Arjuna's words. It is as if one strumming idly on a windless organ should suddenly hear the notes sounding forth in answer to the keys. The thoughts that were but thoughts, bare intellectual concepts, greyly self-sufficient, now waken coloured harmonies that echo through the arches of what seemed a void before. No longer are things seen as separate units but as the interlinked and shining web of a vast splendid pattern still but half perceived.

To change this twilit half-perception into the sunshine of true knowledge, further advance is needed. "By the *Atman* which is clung to is that very *Atman* gained,"* or, as the *Gita* puts it (verse 15), "Thou thyself knowest Thyself by Thyself, O Highest *Purusha*, Sender forth of beings, Light of the Shining Ones, Ruler of the World."

Even the *buddhi* shines not by its own light. Beyond it is the Light of the *Great Atman*,† the Cosmic Ideation in which the Divine archetypes of past, present and future, exist in one vast interpenetrative whole. Here is the splendid pattern of the Cosmos radiant with Divine Light, a wondrous unity of spiritual Beings.

* *Yamevaisha vrinute tena labhyah. Katha Upanishad*, 2. 23.

† *Mahan Atman.*

For There everything is transparent, nothing dark, nothing resistant ; every being is lucid to every other, in breadth and depth ; light runs through light. And each of them contains all within itself, and at the same time sees all in every other, so that everywhere there is all, all is all and each all and infinite the glory. Each of them is great; the small is great ; the sun, There, is all the stars, and every star again is all the stars and sun. While some one manner of being is dominant in each, all are mirrored in every other.*

All that is in the world is what it is because of the reflection of some portion of that glorious Being. In it the unity of all the manifold is found. It is, as has been said before, the topmost edge of manifested being; what lies beyond is all unmanifest. The soul, united to the *buddhi* (*buddhiyukta*) must now ascend this snowy peak of being, must see, first by the mental eye, and at last, by direct spiritual vision, those Divine Glories by which the Supreme stands pervading all the worlds (verse 16). These are the Divine Ideas spoken of by Plato, the pervading Powers (*vibhuti*) that are the subject of this chapter.

The phrase "Divine Ideas" should not mislead the reader (as it has misled many intellectuals) into thinking that they are pale abstractions, the conceptual "Universal" of academic philosophy.† These "Ideas" are not conceptual abstractions at all but living Spiritual Powers which, as the *Gita* says, "stand" in their own nature eternally and are reflected in the flux of beings, giving to each its form and its essential nature, not abstracted from beings but formative of beings, the perfect types and patterns of all things here below.

Out of the dark it wrought the heart of man,
Out of dull shells the pheasant's pencilled neck :
Ever at toil, it brings to loveliness
All ancient wrath and wreck.

To reach this Divine world is now the task of the disciple and therefore Arjuna asks :—

"O Yogi, ‡ how may I know Thee by constant meditation? In what aspects art Thou to be thought of by me, O Glorious One?"

The Divine Realities cannot be seen by eyes of flesh ; nor by, it may be added, the so-called clairvoyant eye of pseudo-occultism, an eye whose realm at best is that of psychic forms. The eye by which they must be seen is that of *buddhi*, the eye of spiritual vision.§

But though that eye is now available for the disciple he must first learn to open it and to habituate himself to its use.

SRI KRISHNA PREM

* Plotinus 5th Ennead, 8th. tracate. (Mackenna's translation)

† The latter are only diagrams constructed by the mind, and while they may refer to, can never *be* the true "Divine Ideas."

‡ Note that Krishna is here addressed as "*Yogi*" because it is at this plane that the *Wondrous Yoga*, the *yogam aishwaryam*, takes place. It is here that the one unmanifested Self (*Shanta Atman*) unites with the one unmanifested Nature (*Mūlaprakriti*). See previous chapter.

§ cf. Hermes v. 1–4. "For all the things that fall beneath the eye are image things and pictures as it were, while these that do not meet the eyes are the realities."

NEW BOOKS AND OLD

LIBERTY AND FOOD*

[**C. Delisle Burns,** M. A. (Cantab.), D. Litt. (London), is the author of numerous volumes, the latest of which is *Challenge to Democracy*. He worked at the Ministry of Reconstruction from 1917 to 1919 and was Assistant Secretary Joint Research Department of Trade Union Congress and the British Labour Party. He is a lecturer in Logic and Philosophy at the Birkbeck College of the University of London. In this review of Pandit Nehru's book he stresses the relation between liberty and food, *i.e.*, spiritual aspiration and standard of physical life.—EDS.]

Some years ago I was talking to a well-known and very influential British Imperialist about a non-European nation; and he said: "What these people want is not Liberty but Food." He meant that Liberty and "Food" were alternatives; and he was quite willing to grant "Food":—indeed he believed that he himself was more competent in getting "Food" for the non-Europeans than their own leaders were. Material well-being is often the real purpose of those who use more lofty names for what they want. But that is all to the good. There is nothing evil in material well-being; and it is better to have a definite and tangible purpose in view than to suffer from vague, indefinable aspirations. The Imperialist, however, was quite wrong in what he implied: for he assumed that those who have enough "Food" are content to lack Liberty. On the contrary, it is the half-starved who are most easily satisfied with slavery. They lack energy and independence. Therefore we should not oppose the increase of material well-being, even by Imperialist Governments. It is a step towards liberty, in spite of every effort on the part of such a Government to make its benevolence an excuse for the continuation of despotism. Mr. Jawaharlal Nehru's Essays, now published as *India and the World*, deal chiefly with such issues as these. They include Presidential Addresses to the National Congress in 1929 and 1936, essays written in prison, a defence of Mahatma Gandhi (1936), a letter "to an Englishman," an account of discussions with different political groups in England, and the report of a general address on Indian Problems, delivered in London in February 1936. The general subject is the policy of national independence and Socialism, for which Mr. Nehru stands; but there are other important points referred to, such as the reform of the prison system. The method of treatment is dignified, skilful in reasoning, and most persuasive in that certainty of "touch," which is the best sign of a man who "knows his own mind."

* *India and the World:* Essays by JAWAHARLAL NEHRU. (George, Allen and Unwin Ltd., London. 5s.)

These essays express very well the fundamental issues involved in the British government of India. The maintenance of that system of government and the opposition to it are indeed policies that divide the whole world to-day; and whatever the "democracy" of British Governments in Great Britain, in India the British system, even under a Labour Government in London, seems to be a form of Fascism. Mr. Jawaharlal Nehru will have helped many Englishmen, as well as his own countrymen, if his Essays succeed in indicating to them what the issues really are. The drift towards Fascism, already well developed in India —by imprisonment without charge or trial, by the suppression of the most moderate criticism and by the lofty professions of a Sovereign Executive—is not due to any inherent cruelty or avarice among the British; but to the inevitable effects of attempting to maintain an obsolete form of government in social circumstances which have fundamentally changed.

India's struggle to-day is part of the great struggle which is going on all over the world for the emancipation of the oppressed. Essentially, this is an economic struggle, with hunger and want as its driving forces, although it puts on nationalism and other dresses.

So Mr. Jawaharlal Nehru wrote in 1933. And so he still envisages Indian problems. But the problems touch life in England itself; for in his Essay on "The Mind of a Judge," written in prison in September 1935, he says:—

The judges are too impersonal, distant, and too little aware of the consequences of the sentences they award.... For the judge and the average offender to belong to the same class means a fundamental change in social structure, and indeed every great reform does.

Even in England and in reference to purely English problems, very few men and women grasp the fact that the traditional system of government implies assumptions that are no longer valid. The attempt to deal with contemporary problems of public policy in the terms of the nineteenth century must necessarily fail. And Mr. Nehru's work is to be welcomed chiefly for this—that he states the problems in clearer terms.

Such a statement may perhaps raise difficulties of practical policy for him and for those who agree with him as a Socialist. For example, he states very clearly the danger that a claim to political power, in favour of a "communal" franchise, may be only a disguise for the personal desire for a "job." In every movement there are some who are on the look out for power and prestige for themselves and their relatives. Similarly some of the advocates of "national independence" may really aim only at a native instead of an alien despotism,—the despotism of the local rich man as contrasted with that of the foreign capitalist. And it is doubtful which would be most oppressive. But the danger of misusing an ideal of material well-being or of national liberty is no excuse for opposing the genuine ideal. The danger that the oppressed may be driven to violence is no excuse for continuing the oppression: For indeed *the speedy ending*

of oppression is the only real security against reckless violence. Revolutions are the results of delay in reform. And India has obviously been moving faster, in social and political vitality, than the British Parliament.

Probably the most important factor in the situation is the awakening of the Indian peasantry, largely through the activities and the spiritual power of Mahatma Gandhi. That awakening is reflected in Mr. Nehru's "Socialism." He has been more deeply affected by Karl Marx than by John Stuart Mill; and the mistakes that Marx has made are of little importance by comparison with his influence in turning the attention of political thinkers and "leaders" to the essential connection between material well-being and liberty. It is now agreed that the fundamental problem in India is the poverty and starvation of the great majority of the people of India. Viceroys as well as members of the Indian Congress now recognise that "India" does not consist chiefly of Princes and rich land-owners and manufacturers. But a benevolent autocracy can never solve that kind of problem. Fascism is, of course, as in Italy and Germany, an attempt at a solution, which may offer "food" as a substitute for liberty. But *"efficiency" is not the real test of government.* A prison may be very efficiently organised: and the food supplied to the prisoners may be the best that any Royal Commission could discover. And yet most human beings in all countries have a disinclination,—to say the least—a certain distaste for prison-life. Perhaps more and more Englishmen will come to understand that even the poor in India have a share in the common human preference for Liberty.

C. DELISLE BURNS

The Model Village. By A. H. JAISINGHANI. (Ganesh and Co., Madras.)

At a time when all eyes are turned on rural reconstruction, this book seeks to offer the would-be village builder a plan in accordance with which the building is to proceed. This is its chief value.

The model village is to stand on a four-sided foundation well and truly laid—economic, social, religious and political—with due heed to what the author calls the laws of nature, conducing to stability and unity as compared with the present disorder.

The author touches all too briefly on every aspect of village life. His views regarding the Panchayat are given more at length and are interesting; but in general too little space is given to important issues and, since his views are in the very nature of the case controversial, the reader is left dissatisfied. For instance his attitude to Religion—he advocates the individuals following whatever kind of religion they find best for themselves, but meeting as a group in the "House of Worship" to be led by a paid Keeper of this House in Nature-Worship. He asserts that in religious matters the principle of least interference is to be followed, but in the same breath lays down that "no member shall join any sectarian institution or assist in its propaganda." He would accordingly ban "raising mosques, temples for idol-worship and churches." If this is so, one wonders what is left of the principle of least interference in religious matters. One can imagine a Muslim, or a Christian, not being satisfied with Nature-Worship, and wishing for worship in which morality takes the supreme place.

What then? In this as in other matters, one feels that the author moves too much on the surface and fails to grasp the problems that appear with a little probing.

BHARATAN KUMARAPPA

Manual of Zen Buddhism. By DAISETZ TEITARO SUZUKI. (The Eastern Buddhist Society, Kyoto, Japan.)

Buddhist Meditation in the Southern School: Theory and Practice for Westerners. By G. CONSTANT LOUNSBERY, B. Sc. (Kegan Paul, Trench, Trübner and Co. Ltd., London. 6s.)

In an age when orthodox religions are steadily losing ground, Buddhism is attracting ever-increasing attention and interest. These two books, the first by the famous authority on Mahayana Buddhism, the second by the President of "Les Amis du Boudhisme" of Paris, ably represent the psychological doctrines of certain schools of Buddhism which, intelligently understood and lived up to, will develop the right perception of existing things.

In the Preface to *The Manual of Zen Buddhism*, Dr. Suzuki states that the volume completes a triptych, the two previous works being his *Introduction to Zen Buddhism* and *The Training of the Zen Monk*. This last volume comprises Gathas and Prayers, the Dhāranīs (in original and translation), the Sutras, the teachings of Japanese and Chinese Zen Masters and also many illustrations of Buddhist statues and pictures in the Zen Monastery.

The foundational teaching of Zen is the All-pervading Mind-Essence, the Absolute Reality back of all forms, underlying all diversity. Says a Chinese Zen Master:—

One Nature, perfect and pervading, circulates in all natures;
One Reality, all comprehensive, contains within itself all realities;
The one moon reflects itself wherever there is a sheet of water,
And all the moons in the waters are embraced within the one moon....
In one stage are stored up all the stages;
[Reality] is neither form, nor mind, nor work. (pp. 114-15)

The mind of man itself is the great Slayer of the Real. But purified and elevated it becomes the regenerator of the individual.

The mind is the author of all works and the body the sufferer of all ills;
Do not blame others plaintively for what properly belongs to you. (p. 117)
The mind functions through the sense-organs, and thereby an objective world is comprehended—
This dualism marks darkly on the mirror;
When the dirt is wiped off, the light shines out;
So when both the mind and the objective world are forgotten, the Essence asserts its truth. (p. 116)
The Mind like a mirror is brightly illuminating and knows no obstructions,
It penetrates the vast universe to its minutest crevices;
All its contents, multitudinous in form, are reflected in the Mind,
Which, shining like a perfect gem, has no surface, nor the inside. (p. 113)

Thus Zen teaches every individual to work out his own salvation:—

It is like the strong man's seeking for his own gem hidden within his forehead: as long as he seeks it outside himself in the ten quarters, he will not come across it; but let the wise once point at it where it lies hidden, and the man instantly perceives his own gem as having been there from the very first. (pp. 139-40)

How to make the Light of this Gem, the light of supreme knowledge or *Bodhi*, deeply hidden within, shine forth, is elaborately defined in *Buddhist Meditation*. Part I gives a lucid description of the fundamental ideas on the subject of meditation, while Part II deals with the necessary physical and mental approach and gives plans of practice.

In the Preface the author states:—

Meditation, the highest and the most important step upon the path, must be practised very seriously; it was never meant for intellectual delectation, its benefits are manifold —"One becomes that which one meditates."

Each individual "can recreate his life and raise his consciousness, for 'Life is a Becoming,' it is not static but dynamic." (p. 11)

The philosophical aspect of the book will interest all readers but we most seriously warn against all breathing exercises, and many are given in the practice plans.

N. K.

Selected Essays. By HAVELOCK ELLIS. ("Everyman's Library," J. M. Dent, London. 2*s.*)

Havelock Ellis first started life as a teacher, then practised as a doctor, and finally became a man of letters. It is in this last role that he has exerted more influence than most of the other outstanding personalities of his time. The range of his studies and the breadth of his interests have been equalled by few of his contemporaries. He has written critical essays and published works on sociology and psychology; his studies of religion, mysticism and ethics are contributions of abiding value to the "art of life." The volume under review contains sixteen of his most important essays, which have been selected by the author himself as representing the several aspects of his work.

These selections begin with an essay on Nietzsche written more than forty years ago. The Superman theory has been given some prominence lately, and Havelock Ellis's essay is useful in indicating the part that that particular myth played in Nietzsche's thought. His approach to the study of this subject—as well as to his fascinating studies on Casanova and Baudelaire—is primarily psychological. It is little wonder therefore if in his essay entitled "An Open Letter to Biographers," the author explains how the conflict in the mind of a great philosopher or poet frequently gives one the key to his writings. Nietzsche's life provides the clue to the movement of his thought.

Among the other essays there are two long ones on the *Art of Dancing* and the *Art of Religion.* The author attributes a very high role in civilization to the dance, and in its recent revival he sees great possibilities for culture. In the essay on Religion he maintains that harmony should be, and is, possible between the world of the mystic and the world of the scientist. He recounts his own experience in shaking off the dogmas of conventional Christianity and his gradual discovery of the mystical attitude of being "at home in the universe." His essays are of real value, since Havelock Ellis combines in himself the precision of a psychologist and the vision of a seer. The present volume, which is made up of selections from his literary and philosophical writings, is, indeed, a welcome addition to "Everyman's Library."

J. M. KUMARAPPA

What Is This Lourdes? By JOHN GIBBONS. (Methuen and Co., Ltd., London. 5*s.*)

This may be taken as a sequel to Mr. Gibbons's earlier book, *Tramping to Lourdes,* in which so much of the material concerned the detail of his very interesting journey that his account of Lourdes itself was necessarily limited. Since then he has voluntarily served as a *brancardier,* or stretcher-bearer, for a month or two every year and speaks as one who has a very full first-hand knowledge of his subject. He is a man of between fifty and sixty, largely self-educated, and he writes in an unpolished colloquial style that makes no pretensions to any literary quality other than that of a simple directness, a quality that is most admirably suited to his present purpose. He is a devout Roman Catholic, and everything he says bears the hall-mark of perfect sincerity. Finally there is ample evidence in this and in his other books to show that as a man of the world he would certainly not be counted as overcredulous.

So much for our witness. What of his testimony? In the first place, there is nothing in this account of Lourdes that may not be accepted as a straightforward record of personal experience. He describes in considerable detail the nature of the various ceremonies, the arrangements for guarding the sick and for conducting them to the baths in the grotto, without disguising the fact that the accommodation provided for those who prepare for immersion in that ice-cold water is of the most primitive type. He also tells us of the pilgrims, of the hotels and boarding-houses in the

town and gives us a vivid picture of the traffic in the " Domain " at the height of the pilgrim season. It is not an attractive picture from the ordinary point of view. If the arrangements for a secular congregation of 70,000 people were no better managed there would be endless contretemps and accidents. But this vast cosmopolitan crowd is almost entirely made up of devout Roman Catholics and there are no misunderstandings, no outbreaks of temper, no resistance to authority, though it may be represented by no more than a couple of boy-scouts. The huge crowd is herded and directed with infinitely less trouble and resistance than a flock of sheep. And they all pray aloud and sing the *Ave Maria* in a dozen different languages with admirable unanimity. There is little account here of the actual miracles, two of the cases cited being the well-known ones of Peter de Rudder (not a Lourdes miracle) and the French Post-office employee, Gargan. Indeed, the only cause for astonishment left in my mind after reading Mr. Gibbons's book is not that there should be miraculous cures at Lourdes, but that they should be so few. From the conditions described I should have anticipated a far higher percentage than the two per thousand of cures that he gives as a fair estimate. And of this percentage, only about one in a hundred can be reckoned as miraculous. Indeed the greatest " miracle " in connection with Lourdes seems to be that despite the enormous influx of diseased pilgrims, suffering from almost every conceivable malady, there has never been an epidemic there, nor any record of the transference of contagious diseases from bathing in the infected water that is used perhaps a hundred times or more on the same day. *What Is This Lourdes?* is an honest, convincing and, if I may say so, a terribly pathetic book, telling as it does, the story of a simple and for the most part unavailing faith.

J. D. BERESFORD

Complete Lectures of Robert G. Ingersoll. (David McKay Company, Philadelphia. $ 1.)

Everybody knows of Ingersoll, but very few know his rich humour and imagination as applied to many absurd things associated with religion and implicitly believed by the credulous and the fearful. The superstitious are many and they need a cleansing draught such as this book offers.

Although delivered many years ago, these lectures are not out of date. Ingersoll's words are fresh and bright, and however dreadful the abuse or error which he may be exposing, he does it with a superb lightness of touch. The reader soon learns to expect little excursions—highly amusing and yet seriously important—into the realm of practical philosophy of life.

Many who have not read Ingersoll may fancy that he concerns himself only with criticism of Biblical absurdities and deficiencies; but throughout his lectures we come upon his own philosophy of life presented in inspiring words of beauty and simplicity. Take his lecture on " Skulls "—a very unpromising title—it presents the most delightful picture of what family life should be. So Ingersoll is to be read not merely because he was a most brilliant platform speaker, nor because he exposed superstitions which detain mankind on the upward way, nor even for his fervent and heroic espousal of justice, love and honest thought, but even more for his practical idealism. He attacked crudities of belief with great humour, but no one could justly accuse Ingersoll of irreverence towards the sacred things of life.

Two-thirds of human misery has been attributed to sectarian religions. Those who wish to add their weight to the progress side in this tug of war between the true and the false cannot do better than obtain this volume of Ingersoll's for reference and lending out. The publishers have served the public well in issuing it in such a convenient form at a low price.

HILDA WOOD

CORRESPONDENCE

GOD'S RESPONSIBILITY AND MAN'S FREEDOM

This letter is not meant as a continuation, far less as a repetition, of the arguments of Mr. C. E. M. Joad that appeared under a similar title in THE ARYAN PATH for February 1936 and that defined the issue so admirably. What it proposes is to present the Indian solution that stands to the credit of the great *Achāryya*, Śaṃkara, the renowned exponent of the monistic school of Vedanta philosophy.

The problem of God's responsibility *versus* man's freedom emerges, in Śaṃkara's version, as a side-issue of the more comprehensive problem of Creation, which, in accordance with Vedāntic tradition, he pictures as Divine *Līlā* or sport. He emphasises that this *Līlā* must be divested of anthropomorphism before it can acquire cosmic extension and represent Divine creativity. But he recognizes that perfectly undetermined activity cannot be smuggled into the Divine nature under cover of a Divine *Līlā* or creative spontaneity. Śaṃkara abstains from ascribing to the Creator, in the name of Omnipotence an "unchartered freedom." He clearly explains (Commentary on the *Vedānta Sūtras*, II. 1. 34) the "determination" in the creative act that is commensurate with creative spontaneity. As a cause without co-operating conditions is unthinkable, and an unconditioned Being has no causal efficiency, *Īśvara* must have been limited or determined in the creation of inequalities (among creatures), the determination in question consisting of the merit and demerit of the creatures about to be created (*loc. cit.*).

Śaṃkara's emphatic repudiation of the least restraint exercised by an "end" in view evidently means a determination which limits the Creator *ab extra*. Merits and demerits of creatures as fructifying potentialities in Creation do not come within that general restriction. They constitute the materials, in a philosophical sense, of Creation; and *Īśvara* being the efficient as well as the material cause of the world, these merits and demerits may be said to be one and continuous with the very being of *Īśvara*.

On both sides, the human and the divine, there is no implication of external determination. According to the Vedāntic theory, the cognitive relation does not imply foreignness of the control exercised by the object on the psychical mechanism; on the contrary, it roundly denies substantial independence on the part of the object as compared with the conscious subject, and affirms ultimate oneness between the knower and the known (*pramātṛsattaiva ghaṭādisattā*). This underlying meaning grasped, we can realise the source of Śaṃkara's inspiration. Nowhere is the peculiar excellence of his fundamental position—the grandeur of a moral idealism or ethical theism—more manifest than in this formulation of the problem of Creation. The absoluteness of the claims of morality are respected, and we have the consummation of such a standpoint in the religious point of view with all its implications. In short, we have in Śaṃkara's doctrine of Creation, a typical embodiment of ethical theism, of which he was the best representative.

The Law of Karma, he reminds us, is supreme and inexorable; even God Himself must pay homage to it. Even the supreme Lord cannot make His creatures virtuous or vicious, and therefore happy or unhappy—virtue or merit having the significance, as in Kant, of "worthiness to be happy." Admittedly, there are texts which purport to deny freedom of the will, of which the following is typical :—

> This Supreme Being or Lord makes one, whom He wishes to translate into a higher level of existence, do good deeds, while He makes one, whom He means to degrade, do things that are evil. (*loc. cit.*)

Even at its face value, the text implies not physical coercion, but moral causation. It suggests that this hierarchical gradation of existence—exemplified by the endless diversities or inequalities of status in life—has a moral basis, and that morality is of the nature of things. It implies further that the distribution of happiness or unhappiness—the inevitable sequel to the attainment of a higher or lower grade of existence in exact proportion to virtue or vice—presupposes a God who effects the adjustment required. Thus, the introduction of *Iśvara* in the Vedāntic view, does not import a breach with the moral point of view; on the contrary, it comes as a positive fulfilment of the moral.

That such an interpretation is not merely conjectural is apparent from the context. The passage is an answer to the query:—"What is the authority for the statement that *Iśvara* as conditioned or limited, creates this *samsāra* or mundane existence with its gradation of good, bad or indifferent, or high, low and mediocre?" The point of such introduction of God is the guarantee it offers of the interdependence of the natural and the moral order, no non-communicating spheres, but securely grounded in the nature of *Iśvara* as an essentially moral being.

Śaṃkara has not construed the immanence of *Iśvara*—the logical sequel to his absolute monism—so as to jeopardise the indispensable transcendence of the Divine in the interests of moral life, or to render human freedom nugatory. Here is no mere quasi-theistic concession but a frank and ungrudging recognition of the *de facto* independence of created beings. According to Śaṃkara, we are architects of our spiritual destiny; we are efficient, though "second" causes, in relation to God who is the first cause. Says Śaṃkara:

> *Iśvara*, however, is to be likened to a showering cloud. (*parjanyavat*). Just as the showering cloud serves, in the matter of fructifying (or raising a crop of) corn or wheat etc., as the common, co-operating invariable condition, while the uncommon, varying, specific potencies, peculiar to their respective seed-forms, function causally in respect of the resulting differences in the form of corn and wheat, so does *Iśvara* serve as the universally concomitant, unvarying, condition in the creation of humanity as well as deity, while the specific totum of *karma* (the true *principium individuationis*), unique of its kind and peculiar to each of these, functions in the capacity of a cause with regard to the eventual differentiation of humanity and deity. (*loc. cit.*)

No more lucid exposition could be conceived of a problem on which vital issues of ethics and theology alike are staked, and no more profound solution could be given, commensurate with the needs of morality and religion. Such a solution irresistibly recalls Martineau's epigrammatic one:—"God is the author of our possibilities: we are the authors of our actualities." This clearly implies limitation of divine power in the interests of human freedom and moral education. Such a limitation does not argue the presence of a superior or rival power imposing this limitation *ab extra*. It is essentially self-imposed, and detracts in no way from the "Omnipotence" with which orthodox theology invariably invests its God. Not unreasonably does Cleanthes, "the philosophical theist" in Hume's *Dialogues Concerning Natural Religion*, confess that he has "been apt to suspect the frequent repetition of the word *infinite*, which we meet with in all theological writers, to savour more of panegyric than of philosophy, and that any purposes of reasoning, and even of religion, would be better served, were we to rest contented with more accurate and more moderate expressions."

In this standing conflict between divine sovereignty and human freedom, Śaṃkara has shown the way to the attainment of a much-needed balance, conformable to the demands of the moral and the religious life.

Calcutta SAROJ KUMAR DAS

ENDS AND SAYINGS

" ..... ends of verse
And sayings of philosophers."

Harvard University recently celebrated its tercentenary. Writing on "Harvard: The Future" in *The Atlantic* for September, Professor A. N. Whitehead discusses illuminatingly the limitations, the ideals and the trend of education and of thought. This distinguished philosopher sees us at the end of an epoch in European culture, an epoch concerned primarily with factors in isolation and satisfied with exact definition. "With the culmination of the dictionaries the epoch has ended." The educational problem now is "to adjust the activities of the learned institution so as to suffuse them with suggestiveness. Human nature loses its most precious quality when it is robbed of its sense of things beyond, unexplored and yet insistent."

The old division into certainties and probabilities, with logic and mathematics prominent among the former, is at a discount to-day; opinions upon former certainties are varied and conflicting.

The history of thought is largely concerned with the records of clear-headed men insisting that they at last have discovered some clear, adequately expressed, indubitable truths. If clear-headed men throughout the ages would only agree with each other, we might cease to be puzzled. Alas, that is a comfort denied to us.

Surely this implication is too sweeping. Certain fundamental propositions remain unshaken by the scientific fashion of the moment —the omnipresence of Life, the omnipotence of Law, the onward and upward urge of Evolution. Human nature remains the same, as Professor Whitehead points out. Ethics do not vary, however customs change. Courage, sincerity, purity, have eternal validity. And the really "clear-headed men," teachers of moral law and spiritual truth, *have* agreed with each other. What seems conflicting in their statements may well be like Professor Whitehead's "inconsistent truths," "seed beds of suggestiveness."

Analysis has been carried to unprecedented lengths and there is no practical limit to the investigation of isolated units. Professor Whitehead indicates a more fruitful field in the study of interrelations, "the discovery, the understanding, and the exposition of the possible harmony of diverse things." Everything points to the truth of the ancient belief that unity underlies diversity, but can induction alone discover the pattern? Will modern learning take the help of age-old Oriental science and prove true Professor Whitehead's statement that "Fundamental progress has to do with the reinterpretation of basic ideas?"

AUM

Point out the "Way"—however dimly,
and lost among the host—as does the evening
star to those who tread their path in darkness.
—*The Voice of the Silence*

THE ARYAN PATH

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KARMA

Among the numerous Sanskrit words which are fast being absorbed into the ordinary English vocabulary is the word "Karma." Literally it means "action," but its most generally accepted meaning in the popular mind is that process in Nature so aptly described by St. Paul: "Whatsoever a man soweth, that shall he also reap." Karma, in Indian philosophy, embraces not only visible deeds, but also mental and moral actions. Furthermore, its sway is not restricted to the human kingdom, but is universal and, this being so, Karma is looked upon as the basic Law of Nature.

The Law of Causation recognized by science in the physical universe is extended to the moral and mental universes. The ancient philosopher solved the problem of Fate and Free Will in this Law of Karma, which the modern scientist has not done in his Law of Causation. The metaphysical aspect of causation is to be found in the Chain of *Nidanas;* but this profound metaphysical chain cannot be grasped by the modern mind until it has purged itself of false notions of theology, science and philosophy, or the cant of dogmatic sectarian beliefs.

The mind of the modern man, however, is now sufficiently educated to grasp the psychological aspect of Karma as it pertains to his own daily experiences. He can see justice inherent in it, and can appreciate the fact that "it knows not wrath nor pardon," although he may forget this philosophical truth when ills overtake him. While he is quite familiar with the proposition that as a man soweth, so shall he also reap, he is not equally at home with its corollary, that a man is *now and here* reaping that which he has already sowed. The religious dogma of a future heaven or hell, where rewards or punishments will be meted out to him, stands in

his way. According to the doctrine of Karma the future is locked up in the present which, at the same time, is also the unfolding past. Again, man's false understanding of the facts of heredity prompts him to blame his progenitors unto the third and fourth generation for his present afflictions or tendencies. Karma does not negative heredity except as a primary cause; heredity is an instrument for the manifestation of Karmic effects.

The knowledge of the Law of Karma is eminently practical, for it changes the learner's attitude to the problems of life. Since a man reaps as he sows, then it is surely more than worth his while to sow correctly and intelligently. Again, since a man is reaping what he has sowed in the past, then his present obstacles, vicissitudes and sorrows are a legitimate flowering and one, moreover, which is not purposeless. A correct and intelligent use *now and here* of this legitimate harvest increases and deepens his experience and proves to him the truth of Edward Carpenter's statement that "the pains which I endured in one body were powers which I wielded in the next."

Karma is not fatalism for its effects may be counteracted by our present thoughts and acts, and then the resulting effects represent the combination and interaction of the whole number of causes involved in producing the effects. It is taught that—

> Measures taken by an Ego to repress tendency, eliminate defects, and to counteract by setting up different causes, will alter the sway of Karmic tendency and shorten its influence in accordance with the strength or weakness of the efforts expended in carrying out the measures adopted.

Of greatest practical value is the fact that it is in the psychological aspect of our being that the seeds of causes are sowed which sprout and become visible effects in our physical nature. The inner purpose is the motor power by which the outer movements manifest.

Generally a man is valued by his words and deeds—and who troubles about his motives, feelings and thoughts? Intellectual dishonesty is not regarded as a crime; he who looketh on a woman with lust is not called an adulterer; a cesspool mind is not shunned as contagious—for who bothers about another's private thoughts? But the Upanishad says that "verily a person consists of purpose (*kratumaya*)." Again:—

> As is his desire, such is his resolve; as is his resolve, such the action he performs; what action he performs, into that does he become changed.

A simple experiment in the laboratory of a man's own consciousness will reveal to him the absolute truth of the above, and then he will be able to say:—

As I have thought so shall it come to pass; and as I have purposed so shall it stand.

THE PHENOMENA OF JESUS

[Some of the conclusions drawn by **Mr. Beresford** are very debatable, and feeling this to be so, we sent his essay to a Christian friend for some comments. **Mr. D. Srinivasan** kindly acceded to our request and we print his article along with that of Mr. Beresford.—EDS.]

I.—TEMPTATIONS OF JESUS

According to the history given in the *Jataka*, Gautama went out into the wilderness at the age of twenty-nine and spent six years in meditation before, under the Bo tree, he had the final vision that determined the manner of his future life. Jesus who, if we can trust the chronology of the Evangelists, realised the nature of his mission at about the same age as that at which Gautama left home, spent no more than forty days in this intermediate period of preparation. Among the lesser adepts such as Saul of Tarsus or Francis of Assisi, we find conversion coming out of the sky with a sudden burst of enlightenment that turned one from his persecution of the Christians, the other from revelling with his rich companions. But whereas St. Paul seems to have passed through no disciplinary period, St. Francis spent three years in contemplation and charitable work before he finally set out to preach his gospel and heal the sick.

I have taken these four familiar illustrations because I have been wondering as to the nature of the preparation made by Jesus for his ministry. I have heard it suggested that the informing Spirit did not enter into him until he was thirty years old, but if this suggestion intends any kind of possession by a free spirit finding reincarnation in a developed physical body, I must reject it. If, however, the suggestion may be regarded as a metaphor, we can find some interpretation on the assumption that until the human personality of Jesus had reached a certain degree of perfection, the immortal principle, the true ego, was unable to find expression on the physical plane.

The "perfection" in question is, of course, attained only by the unification or integration of the many "selves" that make up the human entity—from the deep-seated unconscious principles that are responsible for the purely automatic functions of the body and maintain the processes of metabolism, up to that ephemeral, inconstant creation of the intelligence that constitutes our idea of the kind of person we think ourselves to be. The unification of these "selves," the realisation and control of them in the consciousness, is the object of all those who seek to identify themselves with the One in the Many, the single aim of Yoga, Tao, Occultism or Mysticism; and the degree of attainment will be proportional to the experience already won by the true ego through uncounted incarnations. By con-

stant effort we may earn "good Karma" and shorten the number of our incarnations; but the "young soul" can never attain perfection in a single lifetime.

These are theosophical axioms, which I have recapitulated, because I want to apply them to the very imperfect story of the Life of Jesus given by the four Evangelists in relation to that preparation of himself whereby he was able to make his human body the agent of the Spirit. This material, omitting the story of the conversation in the Temple at the age of twelve, is furnished in parable form by the synoptic Gospels (St. John makes no reference to it). Of these St. Mark's account gives no detail, but those of St. Matthew and St. Luke are almost identical; the only important difference being that the order of the three temptations is not the same in the two Gospels. I adopt St. Luke's order as unquestionably the right one.

In this account—as also in St. Matthew's—the first temptation is for Jesus to exercise his power, and satisfy his hunger by turning stones into bread. For the proper reading of the parable, however, this temptation to exercise spiritual power should not be interpreted in the same sense as in the third temptation,—according to St. Luke; St. Matthew wrongly places it second. In this first instance the spiritual power intended, as I see it, is no more than that we all possess, the power of choice between concession to bodily impulses and the search for holiness or, as Emerson puts it, the choice between "truth and repose." To seek the truth implies effort, the acceptance of repose, the concession in varying degrees to the desires of the lower centres. And in such a sense we may read the parable of this first temptation as the preliminary refusal of Jesus to be controlled by the urgency of the animal desires, such as hunger, thirst, sex, the longing for ease and comfort, the last named representing that inertia (*Tamas*) of the satisfied flesh which it is the function of the spirit to overcome.

If we can judge from the Gospel narratives of Christ's subsequent life, his method must have been that of Raja-Yoga, the expression of the true spiritual impulse to serve mankind. We find him loving and compassionate, and his teaching for the most part upholds the same principle. Nevertheless—a fact for which I have no explanation to offer —there are one or two indications of Hatha-Yoga which seem completely at variance with the general tenor of Christ's instruction. The most marked of these are found in (1) "Wherefore if thy hand or thy foot offend thee cut them off"...etc. (*St. Matthew* XVIII, 8-9) and, (2) "If any man come to me and hate not his father, and mother"...etc. (*St. Luke* XIV, 26), texts that imply the necessity for (1) intense physical discipline of the Fakir type, and (2) separation from human intercourse. But, whatever the source of these contradictory verses, there is sufficient evidence to prove that Christ, himself, practised neither physical self-torture nor isolation from the world. Nor should we expect that he would do so.

The second temptation assumes, as I see it, the stage in which the adept having won control of the body is lured by the wish to rule mankind by the intellect. Christ sees himself as able to control "all the kingdoms of the world," able to impose his prevailing will on mankind and compel them to maintain the outward appearance of decency and order. He could become the Supreme Dictator who might establish a new world order by virtue of his own perfect self-control and the transcending force of his wisdom. The temptation here is not to ease and riches—he had passed beyond that—but to the exercise of power. He rejects it because he knows that mankind cannot be compelled to follow the way of self-development by the imposition of any outside control. Each individual has to exercise the choice for himself or herself. There is no short cut to holiness. The true self can learn only by age-long experience.

The final temptation is far the most subtle of the three. Jesus's refusal to cast himself down from a pinnacle of the temple in order to demonstrate his mastery over the laws governing physical matter, proves that he has reached the full powers of the great initiates. He knows now that he can work what appear to us as "miracles." He has made himself the instrument of that spiritual law which over-rides the "natural laws" formulated by science and so rarely transcended within human experience. But he knows also, as the agents of "black magic" do not, that he must not exercise his powers for show, or for self-glorification. It is true that the Gospel narrative gives instances in which Jesus appears to have done this thing. The blasting of the fig-tree, the turning of water into wine, the walking on the lake of Galilee, are cases in which the use of his supernal powers seem open to criticism. But we must not expect to find in Jesus one consistent aspect of perfection. It is obvious to the unprejudiced student of the Gospels, that he had not completely conquered what, judging by the highest possible standard, may be called his lower impulses. On more than one occasion he gave way to anger, and we may presume that he sometimes yielded to the temptation to exhibit his power over matter.

All that concerns us in this article, however, is the parable of the temptations; and I suggest that we should accept it not as the account of a particular happening that occurred either at the end or in the course of the forty days fasting in the wilderness, but as presenting the phases of his training over a period of years. In this aspect it is entirely congruous with all we know of the preparation for adeptship, but we are left to guess in what circumstances that preparation was made. If these three progressive lessons were learnt in full daily intercourse with mankind, they furnish an exception to the general rule. For it appears that a long period—six years in the case of Gautama—of absorbed contemplation is an essential element of the discipline necessary to attain complete unification of the self. After

that atonement the great Teachers re-enter the world to carry out that mission whose fulfilment has been the object of the further reincarnation they have voluntarily undertaken in the cause of humanity. But, so far as we know, whatever physical instrument has been chosen for their manifestation, that instrument must be perfected by discipline before it can become the simple agent of the spirit.

Are we, then, to regard the case of Jesus as an exception? Can we assume that he, and he alone, was able to perfect himself and win complete self-realisation while remaining in contact with the world, needing no more than those forty days of solitary fasting to achieve his final purpose? It may be so; but having regard to our almost complete lack of information as to the early years of Jesus, that assumption is not essential. The forty days, for example, may represent a much longer period of time, "forty" being one of the figurative, emblematical numbers common in the Bible. Moreover the chronology of the Gospel narratives as a whole is admittedly vague. Even the age of Jesus at the beginning of his ministry, given as thirty by the translators, * is anything but precise and some commentators put His age at thirty-two, basing this estimate on the chronology of St. John's Gospel.

The "higher criticism" of the last thirty years has done much to counter the dogmatic assertion of the Christian Churches that the Bible must be regarded as verbally inspired, and has given it in consequence the vital interest of a historical document.† It is, nevertheless, a document of a peculiarly provoking kind, and we must always regret that there was no contemporary historian to give an outside account of the main facts of Christ's life as seen by an intelligent reasonably unprejudiced observer. And one of the most unfortunate omissions, from some points of view, is that which I have taken as the subject of this article. As we have seen, however, there are grounds for the inference that the preparation of Jesus for perfecting the physical instrument of the body he had assumed, followed the traditional stages.

If we read St. Luke's account of the temptations as a parable, (possibly spoken by Jesus himself to his imperfectly comprehending disciples?), it may stand as a general confirmation of the principles enunciated in the ancient religious teaching of India—as indeed, do, also, so many of Christ's recorded sayings. The "forty days" will then represent an indefinite period of retreat from the world, and as I have attempted very briefly to indicate, the progressive stages follow, on broad lines, the traditional course of self-discipline essential to the integration of the self.

J. D. BERESFORD

* The phrase is, (St. Luke III. 23) "And Jesus himself began to be about thirty years of age."

† A very interesting account of the sources of the Gospels is to be found in *Jesus the Unknown*, by Dmitri Merezhkovsky.

II.—MIRACLES OF JESUS

Many people have doubted, because of the paucity of evidence, whether Jesus ever did perform the miracles ascribed to him in the Gospels. But in his interesting article Mr. Beresford assumes that the miracles did occur, and this being so, most rightly contends, in my opinion, that Jesus had gained mastery over the laws governing physical matter; also that he knew "as the agents of 'black magic' do not, that he must not exercise his powers for show, or self-glorification." But Mr. Beresford goes on to say that "the Gospel gives incidents in which Jesus appears to have done this thing." The turning of the water into wine at the Marriage Feast and the walking on the water at Galilee are cited as cases in point. The inevitable inference is that Jesus occasionally dipped into black magic, but I do not think that Mr. Beresford in his heart would admit this stern, though logical, conclusion. He holds that to "the unprejudiced student of the Gospels it is obvious that Jesus had not conquered what, judged by the highest standard, may be called his lower impulses." His giving way to anger and yielding to the temptation to "show off" his power over matter are the proofs offered us for this.

I must entirely dissent from Mr. Beresford here. I do not know—nor does any student of the Gospels know—why Jesus performed miracles. But, bearing in mind the general tenor of his life and ministry, would it not be safe to assume he had some valid purpose?—and the purpose that leaps to the eye is that of the instruction of those who witnessed the phenomena. The idea that he acted for show or self-glorification is untenable.

Does Mr. Beresford mean to imply that when Jesus is supposed to have given way to anger, that he, in plain words, lost his temper? When one loses one's temper, one's whole inner being is upset; and if this is so in the case of the ordinary average man, in the case of an advanced Occultist the psychic damage would be irreparable.

May it not be that Jesus by the strength of his impersonal protests intentionally gave the impression of anger to outsiders? When he drove the money-changers forth from the Temple, even using a whip, he was demonstrating this. Are not strong measures legitimate and right in defence of a principle? We have the classical example of the *Bhagavad-Gita*, and thousands of years later we have Abraham Lincoln plunging his country into civil war in defence of a principle. If a man like Abraham Lincoln had to act as he did to preserve the integrity of the Republic over which he presided, what might it not be necessary for an adept to do for the preservation of a Spiritual Republic?

D. SRINIVASAN

THE SONG OF THE HIGHER LIFE

XIA.—THE YOGA OF THE PERVADING POWERS

[Below we publish the eleventh of a series of essays founded on the great textbook of Practical Occultism, the *Bhagavad-Gita*. Each of these will discuss a title of one of the eighteen chapters of the Song Celestial. The writer calls them "Notes on the Chapter Titles of the Gita"—but they are more than notes. They bring a practical message born of study and experience.

This particular instalment continues the study on the tenth chapter, Vibhuti-Yoga.

Sri Krishna Prem is the name taken in the old traditional manner prevailing in India by a young English gentleman when he resolved to enter the path of Vairagya, renouncing his all, including the name given to him at birth. He took his tripos at Cambridge in Mental and Moral Sciences and is a deep student of Indian Philosophy. Away from the world but serving it with faith he lives in the Himalayas, and is esteemed highly for his sincerity, earnestness and devotion.—EDS.]

Just as a man, though having as his birthright mind with all its powers of thinking, yet has to learn by slow and arduous steps how to unfold those powers, so the disciple who has now united mind with *buddhi* must slowly and with effort open up its powers of vision. The mental life in which he still is, for the most part, rooted, must be transmuted by the higher vision. A man born blind, but who has gained his sight, finds for some time the new sense unfamiliar, and rather trusts his highly cultivated sense of touch with all its limitations than this strange power of sight which now has opened.

Therefore the Teacher now sets forth a method, a discipline by which the soul may learn to use the eye of *buddhi* and to trust its baffling, unfamiliar vision more than the familiar seeing of the mind.*

The verses which follow (20–42) are not to be considered as that mere empty hymning of a personal God so dear to theists. Again it must be said, the "I" who speaks is not the personal Krishna † but the *Great Atman*, One and manifold, pervading by Its Powers all things that are. These verses contain the practical method by which the soul may learn to use and trust its eye.

The disciple is instructed to try and see in all things, not their separate being, but the *Great Atman*, by whose Powers all have their form and nature. Each type of being on earth is what it is because of the "reflection" ‡ of some

* The mind sees by analysis and separation, splitting the unity of life into the separate aspects named and pinned like insects on the board it calls science. The *buddhi* sees the unity in all and therefore Krishna teaches Arjuna how the Divine Pervading Powers are to be looked for in the things below.

† This is made quite clear in verse 37 in which the personal Krishna, son of Vasudeva, is treated as quite separate from the 'I' who is speaking. There are various ingenious sectarian ways of getting over this but still the plain statement remains.

‡ We do not mean that the Idea, locally separate, shows itself in Matter like a reflection in water; the Matter touches the Idea at every point, though not physical contact, and by dint of neighbourhood—nothing to keep them apart—is able to absorb thence all that lies within its capacity, the Idea itself not penetrating, not approaching, the Matter but remaining self-locked. Plotinus 6. 5. 8.

aspect of that *Atman*. This "reflection" is best seen in those objects which are pre-eminent within their class for it is in them that the Divine Archetype has best found expression. This is the meaning of the list that Krishna gives.* In all things, Gods or men or sages, so-called "inanimate" objects or in mental qualities, "He" is to be sought out and contemplated in the chief of every class. For, He indeed is verily the *Atman* in all beings (verse 20), their very Self, the base on which they stand.

What makes the Gods shining and powerful? It is the Light and Power of the one. What makes the *Vedas* holy, worthy of our reverence? It is the ancient Archetypal Wisdom. What is it that calls forth our aspirations in the sight of mountain peaks, calms us in sheets of water, whispers to us in trees, disturbs our hearts in animals† or thrills in gleaming weapons? What is it but Him shining through all these beings in spiritual Powers to which, if we give names, they are but poor translation for our weakness.

Even in the greatly wicked (verse 36), in him who says to evil "be thou my good," in the fierce pride of *Duryodhana*, in such a type of monstrous wickedness as Shakespeare's Richard the Third, we feel His presence compelling wonder, even admiration, in spite of all the protests of our moral nature.

We must not turn from these perceptions as mere poetic fancies saying, as many do, that after all, in fact, an animal is but an animal; a sword, a strip of steel. What is thus felt in beings is not a fancy but something truly, if but vaguely, seen within. The disciple must cling to these intuitive perceptions and by constant meditation sharpen them to clearness until the outer forms seem unreal things through whose translucid shells the wondrous Powers shine in their gleaming splendours.

As he proceeds a change will overtake his vision. Not only will he see the spiritual Power in each form but, since these Powers are united in a living whole, he will begin to *see*, what before he could but think, the vast inter-connectedness of all things.‡

In our realm all is part arising from part and nothing can be more than partial; but There each being is an eternal product of a whole and is at

* The various mythological beings and symbols that occur in this list, some of which have now ceased to play a very vivid part in even a Hindu mind, were all quite living to the man for whom the *Gita* was composed two or three thousand years ago. *Vittesha*, for instance, King of *Yakshas* (gnomes) is at best for us a hieroglyph which must be carefully translated; at worst, he is a charming old-world fancy. But long ago he was, for the many, an actual being as real as, say, the Esquimos to us, or for the few, a living symbol needing no painful learning to decipher.

† In spite of man's ill treatment of and contempt for the "lower animals" he has always felt a disturbing sense of something strange and archetypal in their being. This is the underlying cause of the "totemism" of so-called primitive peoples, of the animal Gods of the Egyptians (so distasteful to both pagan Greek and Christian) and of the animal signs in the Zodiac.

‡ These connections, vaguely intuited, give life to poetry and art. What the poet dimly senses and dares not take for more than metaphor is clearly seen by the awakened seer. It may also be added that the use of these affinities is an essential part of Kabalistic and other forms of magic, white or black.

once a whole and an individual manifestation as part but, to the keen vision There, known for the whole it is.*

Thus to the seeing eye all things are linked to all in a great Cosmic Harmony. Flowers in the green are seen as one with the far distant stars gleaming forever in the blue abyss of space. Within this six-foot frame blow all the winds of heaven, and in the heart of man lies still the glittering pomp, the sometimes cruel beauty and all the hidden secrets of long-vanished empires buried now beneath the desert sands or ocean waves.

There is a story current that on certain days, if one goes out to sea from the town known as *Dwārka*, beneath the waves can dimly be descried the towers and pinnacles of Krishna's island city. Legend, no doubt, for *Dwārka* was not there. Nevertheless beneath the storm-tossed surface of our hearts the vanished past still lives. Unseen within these depths the ancient wars are fought, Atlantis shines in glory, darkens with pride and falls; Sri Krishna walks the earth and Buddha leaves his home for love of men.

Nothing is lost, forever all remains, deep in the waters of eternal Mind. He who can plunge within lives in the Cosmic Heart and sees Its mighty throbs send forth the cycling years to run their changing through the worlds back to the blue depths of Eternity.

It is said that in a lotus seed exists in miniature a perfect lotus. So in that Mighty Being is the seed of all that is,† subtle beyond all images of sense, the shining spiritual Cosmos; infinite seeds and yet one wondrous Seed, beyond the reach of mind, yet to be seen by Mind.

All that is glorious, beautiful or mighty shines by reflection of a portion of that Being. Vainly we seek on earth a symbol grand enough to adumbrate Its glories. In ancient Egypt and Chaldea the starry heaven was Its only symbol; the heaven with its interlinked and patterned stars whirling in gleaming harmonies around the pole. But all the splendours of the cosmic depths, their mind-annihilating magnitudes of time and space, symbol to all men of eternal Law and Beauty, are but a moment of the *Mighty Atman*; infinities ranged on the shoulders of infinities; a wondrous hierarchy of living spiritual Powers where each is each and each is All and all dance forth in ecstasy the Cosmic Harmony.‡

* Plotinus 5. 8.

† *Gita*, X verses 39–42. Compare this with the so-called Naassene document: "Accordingly they (the Egyptians) declare concerning the Essence of the Seed which is the cause of all things in the world of generation, that it is none of these things, but that it begets and makes all generated things saying, 'I become what I will and am what I am.' Therefore that which moves all is unmoved; for It remains what It is, making all things, and becoming no one of the things produced." (Mead's translation)

Also compare the seed principles (logoi spermatikoi) of the Stoic philosophers.

‡ This Cosmic Harmony, known to Pythagoreans as the music of the spheres, was in the Vedic tradition termed *ṛta*, the cosmic order in which all the Gods exist. Those who find in the Vedas mere chaotic polytheism and those who find incipient monotheism are alike mistaken. Unity indeed there was, but it was not the unity of a personal being but of Divine impersonal Cosmic Order within which Indra, Varuna and Agni, the whole pantheon of Gods, all shone and had their being.

Vast beyond thought as is this spiritual realm, this flaming Cosmos of Divine Ideas, yet still beyond lies That, the One Eternal, the *Parabrahman*, Rootless Root of all.* Beyond all Gods, beyond all time and space, beyond all being even, flames Its dark transcendent Light.

From the Eternal Brahman † issue forth the *Mighty Atman*, great beyond all thought, and all the countless starry worlds that fill the wide immensities of space. Yet so vast is Its spaceless, timeless grandeur that all these wondrous emanated worlds are as a drop taken from out the ocean, leaving Its shoreless being ever full. Therefore Sri Krishna, speaking for That *Brahman*, says, ". having established this entire universe with one fragment of Myself, I remain."

> "That is the Full; this is the full;
> From that Full has this full come forth.
> Having taken the full from the Full
> Verily the Full Itself remains." ‡

SRI KRISHNA PREM

* Strictly speaking, between the *Great Atman* and the *Parabrahman* are the unmanifested Two. For convenience they are here included in the Supreme Unmanifested One.

† Out of this unthinkable abyss which is the *Parabrahman* some have tried to make a personal God!

‡ *Shanti* to *Ishopanishad.*

Lay me to sleep in sheltering flame,
O Master of the Hidden Fire!
Wash pure my heart, and cleanse for me
My soul's desire.

In flame of sunrise bathe my mind,
O Master of the Hidden Fire,
That, when I wake, clear-eyed may be
My soul's desire.

WILLIAM SHARP

REINCARNATION

[Yet two more articles on a subject which is of great interest to our readers and which **Sir Alexander Cardew** characterizes as of " surpassing importance." It is a sign of the times that a scientist of the standing of Professor J. B. S. Haldane should seriously put forward " the possibility and indeed the probability of the conception of repeated existences " in a publication of Watts and Co., whose association with The Rationalist Association is well known. Sir Alexander rightly condemns the " crude assertions " of those who assured their " credulous followers that they were conscious of having been Queen Elizabeth or Julius Cæsar." Such untheosophical absurdities have brought ridicule on the serious doctrine of Reincarnation,—one aspect of which is stressed by Professor Haldane. The second article, written by **Professor G. R. Malkani**, shows what the Hindu view is. While both contributors rightly stress the difference between the teachings of the twentieth-century Professor and the ancient Hindus, there are items in the exposition of the former which will prove important when the *modus operandi* of reincarnation is discussed, *viz.*, what reincarnates, and how ?—what happens between successive lives on earth " intervals of non-existence, possibly of enormous duration," of which the first article speaks ?—EDS.]

I.—A EUROPEAN CONTRIBUTION TO THE DOCTRINE OF REBIRTH

Anyone who has lived in India and has gained even the slightest insight into the thoughts and beliefs of the people cannot fail to be aware of the profound influence which the doctrine of Rebirth or *Samsara* has had and still has on Indian thought. It is the commonest experience to hear some misfortune attributed to the influence of acts or events in a previous birth. I well remember an Indian friend, now deceased, one of the ablest and more distinguished of his generation in India, dwelling most impressively on the far-reaching effect of this Indian doctrine. To it he was inclined to ascribe the comparative calm of the Indian mind as contrasted with the restless anxiety of Europe. To the Indian, he said, an event of to-day is not merely a transient incident in an ephemeral life, but this life itself is but one in a series of lives. The European moralist may warn us of the petty nature of the present world, as Bacon wrote:—

> The World's a bubble, and the Life of Man
> Less than a span,

but the perspective becomes infinitely more impressive if we realize that life itself is but an episode in a series. My friend even suggested that the belief in Rebirth might colour men's view of domestic relations. The European looks on his wife as his partner in this world and the next, but to the Indian who believes that he has been born often before and may be born innumerable times again, the said companion of his present pilgrimage, dear as she may be to him, must rather be likened to a fellow passenger who joins him in a train and travels beside him for a while until the station is reached where it falls to her lot to alight.

The belief in Rebirth, whose effect

might be traced in many directions, has influenced and coloured Indian thought for thousands of years. It probably arose very soon after the establishment of the Hindus in India. Professor Hiriyanna, in his very learned *Outlines of Indian Philosophy*, tells us indeed that except perhaps in a single passage in a *Brahmana*, there is no allusion to transmigration in pre-Upanishadic thought, but in the Upanishads themselves the doctrine is well developed, and in the system of Buddha, heretical though it was, there is no attempt to question the truth of the Brahmanical theory of transmigration, which by this time must have been firmly rooted in the Hindu mind. The date of the death of Buddha, B. C. 487,* is the first settled date in Indian history, so that we may safely regard the doctrine of Rebirth as having governed Indian thought for some twenty-five centuries, offering, as it does, an explanation of the apparently essential similarity of the vital element in all animate beings and a rational explanation of the inequalities in human life, thus affording solace under apparently undeserved suffering and removing bitterness against God and one's neighbours. In this way it has furnished Indian thought on life with a philosophic background very different from the crude anthropomorphic mythology and beliefs of Christianity, and with an element of hope and comfort well suited to sustain thoughtful minds.

A distinguished English scientist, Professor J. B. S. Haldane, has lately published under the title *Fact and Faith* a little book in the course of which he contributes a novel line of argument in support, if not of the Hindu doctrine of *Samsara*, at least of the possibility and indeed probability of the conception of repeated existences. It is obvious that in the course of eternity, *i. e.*, of infinite time, any event with a finite probability must occur an infinite number of times. Now it appears probable that only a finite number of animal types is possible. For instance, says Professor Haldane, there is not enough matter in all the known heavenly bodies and probably not in the universe to make simultaneously one fly of each of the possible varieties of *Drosophila-melanogaster* which might, by suitable crosses, be produced from the varieties now in existence. The number of possible kinds of man is probably even larger, but still finite. Moreover even if the number of possible configurations of living matter were infinite, a living creature acts so as to bring small disturbances in its structure back to its normal. Therefore by this physiological process all the various possible types of man or other living creatures would be reduced to a number which, however large, is finite. If then this finite number is distributed through infinite time, it follows from the principle laid down above, that every human type has occurred already and will occur again, and if the nature of the mind is

* According to traditions of southern Buddhism, the Buddha died in 543 B. C. Modern scholarship is tending more in the direction of this date; see for example, *Journal of the Bhandarkar Oriental Institute* (Vol. XII, part iv, July 1931) where in his article, "Some Problems of Indian Chronology," Mr. K. G. Sankar concludes that the Buddha died in 521 B. C.

determined by that of the body, it follows that every type of human mind has existed an infinite number of times and will do so. Thus on materialistic premises we seem to arrive at something not easy to be distinguished, says Professor Haldane, from eternal life. The existences which he thus contemplates may be interrupted by intervals of non-existence, possibly of enormous duration. Moreover the mind, though the same in different lives, is new each time and does not carry over any trace of memory or experience from the one to the other. It must also be noted that in Professor Haldane's view there is no reason for supposing that the mind exists apart from the body of which it is an aspect. From these ideas he infers that every two persons who meet in the present life have a *finite* possibility of meeting again and will therefore do so an *infinite* number of times, in each case to be parted once more. Such is the speculation which Professor Haldane puts forward as a logical deduction from materialism. He does not suggest that it has no difference from the theory of reincarnation but it is certainly an interesting and novel aspect of a problem of surpassing importance.

Probably Professor Haldane's view will appeal most strongly to those whose mathematical training has been such as to enable them to appreciate fully the argument resting on the distinction between finite number and infinite time; but in any case it must be admitted that Professor Haldane's speculation differs *toto caelo* from the Hindu doctrine of *Samsara* or rebirth. In the first place the denial of the separate existence of the *Atman* or soul is a fundamental divergence. The word *atman* originally meant breath and then came, as in analogies in Greek and Hebrew, to be applied to whatever constitutes the essential part of anything, particularly the soul of man, as distinguished from the physical frame with which it is associated. Moreover the *prana*, which, as vital breath, stands for this aspect of the individual, is universalised and represented as the life of the world. As, in the case of the individual, the self is distinguished from the not-self, *i.e.*, the body, so the world-self has to be distinguished from its physical embodiment, the material universe. In Hindu thought, the world-self comes to be identified with *Brahman*, the primal source of the universe, so that there is no break between nature and man or between either of them and God. In Professor Haldane's system, which he expressly says, is atheistic, God has no place. Although Buddhism and Jainism which were heretical, were likewise atheistic, the trend of later Hindu thought has been quite otherwise. Thus the *Bhagavadgita*, one of the most important documents in Hinduism, is essentially religious and has nothing in common with Professor Haldane's scientific outlook, while the Vedanta which is the consummation of Indian thought, stands for the triumph of Absolutism and Theism. Still less is there any room in Professor Haldane's speculation for Karma, perhaps the most characteristic feature of Hindu thought with-

out which the Indian view of reincarnation would lose much of its significance. As Buddha did not acknowledge the existence of the soul, the link between one life and the next had to be found in strongly felt desire, a thought also to be found in the *Phaedo* of Plato, a coincidence which leads Mr. Rhys Davids to observe that when we find two such minds, perhaps the two greatest thinkers of antiquity, arriving at the same conclusion we should hesitate to condemn it as absurd. It is true that many scholars hold that Pythagoras, Pindar, Empedokles and Plato, who entertained the notion of rebirth, owed this thought to Indian influence. Enough has been said to show how wide a gulf separates Professor Haldane's position from those of Hindu philosophy and religion. The doctrine of rebirth has indeed found little acceptance in the West except in the fancies of poets such as D. G. Rossetti and Stephen Phillips and a few exceptional thinkers such as Schopenhauer. An attractive allusion to the subject occurs in Stephen Phillips' well-known play "Paolo and Francesca," where Paolo exclaims:—

Remember how, when first we met, we stood
Stung with immortal recollections—
Thou wast the lovely quest of Arthur's knights,
Did I not sing to thee in Babylon?—

and Francesca replies "Or did we set asail in Carthage bay?" These vague recollections of previous encounters in past births are, of course, nothing but graceful fancies and have nothing in common either with Professor Haldane's severely logical deductions or with the mystical speculations of Hindu philosophers. Nor should they be confused with the crude assertions of certain modern dabblers in Hindu lore, who are supposed to have assured their credulous followers that they were conscious of having been Queen Elizabeth or Julius Cæsar in a previous birth! Such absurdities travesty and degrade the lofty ideas of the great Indian thinkers, Buddha, Samkara, Ramanuja and the rest, whose profound systems of thought, whether we accept them or not, must always remain some of the most impressive structures of the human mind.

ALEXANDER CARDEW

II.—THE HINDU CONCEPTION OF REBIRTH

All forms of Hinduism may be said to accept the doctrine of rebirth. But this doctrine does not stand alone. It is part of a wider conception, the conception of *Karma*.

Every living creature is reborn in order to reap the fruit of actions in a past life. We are in this way living out our past and continually making our future. How long will this process last? Will it be always so? That would, according to the Hindus, be a calamity. For whatever the joys of life, the balance is always on the side of pain. We must escape from the cycle of births and deaths. This escape is what the Hindu understands by freedom, his ultimate goal.

How is this freedom to be achiev-

ed? It can only be achieved by removing the cause. The cause is our *desire*. We do acts with desire. We want something; and when we get it we are not satisfied; we want something different. This desire creates new situations for us and new entanglements. It gives reality to the objects of desire and so to the whole world which is related to our happiness and unhappiness. If this desire could be eliminated, we should want nothing, and our actions would be completely free. Such actions would not bind us, would not cause us any future suffering. There would be no such thing as frustrated desire. We should sow no seed, nor reap any fruit. We should be emancipated, and should be free from the cycle of birth and death. Hinduism therefore advocates as a means to salvation the eliminating of desire from our lives, and doing actions without any desire for fruit. This may be done merely through self-control and self-discipline. Belief in God is not essential. But it may also be done, and perhaps more easily, through a belief in God and the dedication of all our acts to Him. The essential result is the same. We become free from desire and act without self-interest. It is only *Advait Vedanta* that goes a step farther than this. For, according to this view of reality, while desire is the cause of our bondage and transmigratory wanderings, it is not the ultimate cause. There is a cause of desire itself. That cause is *Avidya* or ignorance of the true nature of reality. It is because we are under a delusion that we are the slaves of desire.

There is another point which needs some reference in this connection, and that is the status of the soul. Hinduism believes in the self-identity and the immutability of the soul. It is exactly the same soul that suffers and enjoys the effects of its past actions, and that is ultimately freed and emancipated. This is the popular doctrine, and it is the basis of the higher philosophical view of Advaitism that *really speaking* there is only one real and immutable *Atman*, the Absolute Self or *Brahman*. Buddhism does not accept an immutable self in any sense. But still, in its theory of *Karma*, it retains intact the applicability of the principle of causality, so that each succeeding life is a continuation of the earlier. There is no strict rebirth, but the causal continuity operates beyond our present life to lives to be.

We can now assess the value of Professor J. B. S. Haldane's contribution to the doctrine of rebirth in his book *Fact and Faith*. He starts with the assumption that time is infinite. He then tries to prove that all possible animal types are finite in number. Each type has thus a finite probability; and in the course of eternity any event with a finite probability must occur an infinite number of times. Hence every type has occurred already and will occur again. Here a new element, non-mathematical in character, is introduced in the argument. The nature of the mind is determined by that of the body. If this is so, then every type of human mind has existed an infinite num-

ber of times, and will do so in the future. In short, "a mind or soul of the same properties as my own has existed during an eternal time in the past, and will exist for an eternal time in the future."

We may assume these conclusions to be valid as far as they go. But how far do they agree with the Hindu conception of rebirth? It appears to us that the agreement is of the most superficial. The doctrine of rebirth loses all its spiritual value if the soul is not seen to be independent of the body. If the soul does not survive the body, then it is never the same soul that is reborn. In fact, there is no rebirth. All that we can say is that there is new creation of a similar soul each time that a soul is supposed to reappear. And this creation is governed by no essential necessity; for according to Professor Haldane, the very appearance of life, and so of any individual whatsoever, is ultimately to be traced to chance fluctuations in the matter of the universe; and if there is any necessity, it is purely the mathematical necessity that an event of finite probability must occur an infinite number of times in the course of eternity. This kind of rebirth has nothing in common with the Hindu view on the subject.

It may be admitted that Professor Haldane's view is really different from that of Hinduism in essential respects. But does he not make a new contribution to the subject as such? We think that he does not. The view which he has propounded is not self-consistent. Professor Haldane thinks that this kind of eternal life means that personality will be able to develop in all possible environments, and to express itself in all the ways possible to it. Those who have died prematurely will be able, under other conditions, to live out complete lives. This amounts to saying that the individual can grow and develop in successive lives. He will so to say develop a new mind each time. But then what happens to the mathematical hypothesis that the same mind or an exactly identical mind must appear an infinite number of times? If he had postulated an immutable soul, we could reconcile this growth and development with identity. We could say that the same soul had achieved a higher mode of life and grown in its stature. But when there is no such immutable soul, what remains of identity? What mind exactly is eternal or reappears an infinite number of times, when each mind in its successive reappearances can change out of recognition?

It may be that Professor Haldane regards this growth of the mind as quite unreal. He says:—

> If evolution continues, it is likely that in most of our past and future lives you and I have been or will be relatively feeble-minded throw-backs among a more perfect humanity.

Shall we then remain ever the same? If we do, what value is there in all our reappearances? Will it not be a tragedy that we should remain the same while some other humanity has already advanced to a higher stage? But then what about that humanity itself? Is it not determined by the same

mechanical and mathematical laws by which we are determined? If it is, its evolution is as little intelligible as our own. In fact, it appears to us that the suggestion that we shall reappear with our present attainments in an age which is far advanced with respect to the present is quite gratuitous. There are only two real possibilities: (1) It is arguable that as my present body and mind will reappear in all their entirety and sameness, so will everything else around me. The very age and times so to say will be repeated and we shall simply be re-living what we have lived before. (2) The reappearance will not be in identical form. I shall reappear in a form which will be in consonance with the new times and the new age. Nobody can be a mere throw-back, but like a growing organism, he will gather the past into the future, and not only keep pace with time but make new times. Otherwise, the very movement of evolution in any sense whatsoever will not be possible.

Professor Haldane regards finite minds as governed by laws of the same general type as regulate other phenomena. There is nothing unique or permanent about the finite mind and so it may be expected to recur under suitable conditions. This is materialism pure and simple,—a materialism which, it appears to us, is inconsistent with its own postulates and can claim no affinity whatsoever with the doctrine of rebirth as held by some of the great religious philosophers.

G. R. MALKANI

We live in an ascending scale when we live happily, one thing leading to another in an endless series. There is always a new horizon for onward-looking men, and although we dwell on a small planet, immersed in petty business and not enduring beyond a brief period of years, we are so constituted that our hopes are inaccessible, like stars, and the term of hoping is prolonged until the term of life. To be truly happy is a question of how we begin and not of how we end, of what we want and not of what we have. An aspiration is a joy for ever, a possession as solid as a landed estate, a fortune which we can never exhaust and which gives us year by year a revenue of pleasurable activity. To have many of these is to be spiritually rich. Life is only a very dull and ill-directed theatre unless we have some interests in the piece; and to those who have neither art nor science, this world is a mere arrangement of colours, or a rough footway where they may very well break their shins.—R. L. STEVENSON

CHRISTIANITY AND LIFE

[**M. Chaning-Pearce** has, in addition to a varied educational career, spent some four years in political service in Iraq. More recently he has studied Theology at Ripon Hall, Oxford. He is the author of several books and has contributed to *The Hibbert Journal* and other periodicals. Mr. Chaning-Pearce has tested Christianity in the light of certain experiences of life and has found it to ring true. Undoubtedly —but why only Christianity? All the other great religions of the world would ring equally true.—EDS.]

The two generic and contrary hypotheses of reality which divide the faith and conduct of men are that of the naturalist, for whom spiritual, and that of the spiritualist, for whom natural, values are negligible. For the former the concept of a spiritual and metaphysical world, for the latter, that of the natural and physical world, is no more than "Maya" and illusion. And since it is, in the long run, that which is for us reality and not illusion which controls our conduct, each hypothesis inevitably begets its complementary and contrasted ethic.

Christianity proclaims an hypothesis of reality which is neither the one nor the other, for which the natural is the spiritual, the physical the metaphysical, and reality, though from one point of view an irresolvable dualism, from another is an indivisible unity. For Christianity life is not neatly and logically divisible into appearance and reality; the appearance is the reality, the reality the appearance. The distinction between them exists, not in essence, but in the eye and spirit of the beholder. In Peter Sterry's words, the Christian, though planted in earth, "is ever in Heaven and hath Heaven in himself."

Again, since the Christian hypothesis of reality postulates a radical inversion of the order of nature, a reality which is, as it were, the order of natural life turned inside out and upside down, upon that hypothesis we must expect a complete transvaluation of values in which what is significant and important for natural life and knowledge is insignificant and unimportant for Christian life and knowledge and vice versa.

We are thus confronted with an hypothesis of reality for which our life is outwardly and apparently dual but inwardly and really one, a reality which is both immanent within and transcendent to our life, in the world and yet not of it.

Imaginative insight confronts us with the evident fact, in the well-worn aphorism of Pascal, "le cœur a ses raisons, que le raison ne connait point." Here is an opposite approach to reality from that of the scientific reason, and its findings would seem to be as opposite as its approach. Here are the findings of the Heart; they would seem to be irreconcilable with the findings of the Mind. For the imagination, the analytic eye of reason seizes the fact and misses the fire; for reason, the imagination wastes itself on an ignis

fatuus. For the imagination, in the late Mr. Clutton Brock's words, "only the passionate life is wise"; for reason, in those of Bishop Butler, the imagination is a "forward and delusive faculty."

To dismiss these findings of imaginative insight as fantastic is as unrealistic and unexistential as, in their favour, to dismiss those of the reason. Their existentiality at least cannot be questioned. Is this "heaven," this "eternity," this "wisdom" for which poets, artists, saints, mystics and lovers gaily "lose their lives" wholly illusion unrelated to reality? Reason, colour-blind to this aurora, has no answer, or but a sceptical one, to give. Life has another answer, another knowledge. For in life, in their season and place, we confidently trust and act upon these "reasons of the heart," and the least of us is not without his personal and empiric test of their validity for life. For all, in some measure, have loved and known their moments of insight. That experience, that insight, may have been fleeting as the flight of a jay, a brief flash long lost in oblivion's night or in the "light of common day." But, while it lasted, did it "ring real," feel real?

Christianity affirms that its "wisdom" is from "on high," a gift bestowed upon us rather than a prize to be grasped by us or that which our art and labour can achieve. When we consider wisdom as distinct from knowledge, the wisdom of the simple, of the saint, of the seer, the rare and random flashes of insight and understanding of life which we ourselves have known, do they not always seem to be rather of the nature of a gift from beyond our nature and capacity than that which we ourselves have fashioned?

The contrast between wisdom and knowledge points the distinction. Knowledge is the trophy of tension; wisdom is the reward of surrender. Knowledge, scientific, rational knowledge, is a trophy won from life, a taking of the kingdom of truth by storm, by the violence of the mind and will: *wisdom is ever, it seems, the result of a "letting-go," a surrender to life, not indeed merely to the superficial life of the senses, but to some deeper "Life of life" beyond and beneath it. Knowledge is gained; wisdom comes.* Again our deeper experience corroborates the testimony of Christianity.

Moreover such wisdom seems ever to be stamped with the seal of immortality; like the classic excellence of the highest art it gives to us the sense of inevitability, universality, peace and permanence. Such wisdom, like life itself, seems to contain all reality within the particular word, line, or pattern in which it is invested and to be one and abiding with the Whole of being in an ultimate calm.

It is the constant refrain of religion, a refrain upon which Christianity has woven her web of doctrine, that our life here and now is a dualism. The saying of the sage of *Ecclesiasticus*—"Look upon the works of the Most High; two and two, one against another"—affirms a dualism in our life the insistence upon which is the very

warp and woof of the Christian faith. It is a dualism which all our experience of life, both without and within, confirms.

"Two and two, one against another"; life and death, light and darkness, upspringing and fall, ebb and flow, good and evil, joy and sorrow; all the life of our world is shot with this primordial and dual pattern. And the dualistic pattern of being which our outer life proclaims our inner life repeats. "Two and two, one against another"; masculine and feminine, Mind and Heart, Aristotelian and Platonist, conservative and liberal, classic and romantic, catholic and protestant, priest and prophet; between such fixed and constant poles of our being flickers the vital spark of the Spirit of Man.

That deep dualism is the basic pattern of the individual as of the general soul. That there are two distinct and contrary selves within us the most ancient and enduring wisdom has always taught and the most modern psychology but repeats in another tongue. We know a higher and a lower will and self. "The evil that I would not that I do"; Paul's classic statement of that inner duality is one which every "modern" will endorse in his own fashion, however his conception of good and evil may vary.

For the ancient wisdom of the East, as for all religion and for Christianity in particular, this psychological dualism has always been a fundamental axiom, the task of religion ever the discovery and release of an inner and more real Self, a Self which is within the superficial self and yet not of it. "Know thyself"; "the kingdom of heaven is within thee"; "the word is very nigh thee, in thy mouth and in thy heart"; the fundamental wisdom does not falter. That wisdom proclaims a psychological dualism which Christianity reiterates and all our experience of life confirms.

And since the self creates its own world, this dualism of the self projects its complementary dualism of worlds. Since we harbour within us two selves, we also inhabit two worlds.

Christianity affirms an "inner selfless self of self, most strange, most still" and this constant assertion of stillness and silence as the essential climate of the Kingdom of God and of the soul is one of its most characteristic notes. The world of the physical self is a world of shouting and of strife. But the world of this "inner selfless self of self" is of a wholly other order, "most strange, most still," where broods a "central peace subsisting at the heart of endless agitation."

This emphasis upon stillness and peace as the very pith of the reality which it proclaims is central in the Christian conception; it is significant that it is not peculiar to it and that wherever understanding seems most profound that note is most present. "Be still and know that I am God," says the Psalmist. It is with a "still, small voice" that the inner Reality sounds in the ears of the prophet. "In silence God performs all things," says an ancient Greek proverb. "I am a silent one and to talk is not my custom," says

Plotinus of Nature.

Christianity takes up the refrain, not as a "grace-note," but as the *leit-motif* of her music. For Ignatius, the Logos is that which "proceeds from the Silence." "A deep Silence of all created Objects ushers in the Appearance of God in the Soul," said Peter Sterry. "Keep thou quiet that thou mayest hear what the Lord thy God sayeth to thee," said the turbulent Luther. "God is the fountain of life which begins its quiet murmuring when once we turn away from the externalities of the world and bow before him in silence," says Karl Barth whose theme is more often the thunder than the stillness of God. Such sayings could be indefinitely multiplied from the literature of Christianity. [And, may we add, of every other religion.—EDS.]

The climate of Reality is thus a stillness at the heart of storm, a stillness beyond storm. It is once more a finding with which that of our own deepest experience of life seems to tally. That such a stillness is characteristic of the supreme summits of artistic achievement, is indeed almost a hall-mark of classic excellence, needs little argument for those who can appreciate that excellence. In such an air of brooding calm dwells the Demeter of Cnidos, the immortal riders of the Parthenon Frieze, the immobile garden and rapt Madonna of da Vinci's Annunciation, the still women and hushed rooms of Vermeer; into such calm passes at last the storm and tragedy of Euripides and Shakespeare and the tumult of Beethoven's "Sturm und Drang."

But it is not only for the mystic and the artist that the recognition of this stillness as an essential feature of esoteric Reality finds an existential response. Does not our most intimate experience of life lead us to a similar silence? There must be few who have lived near to nature who have not sometimes felt that it is within such a stillness that the corn grows and nature spins her seasons, in such a stillness that the mother awaits the opening of her womb.

Who has not known some moment of "still communion" with life poised upon such a peace, and the "liquid, clear perceptions" with which such a peace endows us? In such a stillness we sense our unity with life, lovers know their hearts and their incommunicable knowledge and the saint the holiness of God. And there are few who have lived deeply and long who will not testify that when they were most still they were most wise or that their moments of most intense living were also moments of most profound stillness.

M. CHANING-PEARCE

A MEDIEVAL MYSTIC
JOHN SCOTUS ERIGENA

[**Dr. Margaret Smith** concludes this month her interesting series.—EDS.]

John the Scot (Johannes Scotus), known as Erigena, was a Celt, who was born, most probably in Ireland, between A. D. 800 and 815, and he was still living in A. D. 877. The details of his biography are very scanty and little is known of his early life. It is said that he travelled widely, in Greece, Italy and Gaul, and that he studied not only Greek, but Arabic and Chaldean. His appreciation of Greek thought and his knowledge of the philosophy of the Alexandrian school lend some support to the view that he may have travelled in Greece. He appears to have been neither priest nor monk, but a layman, though he was the most eminent doctor of his time. The story that he was invited to France by Charlemagne and was one of the founders of the University of Paris is not supported by trustworthy evidence.

Charles the Bald, the youngest son of Louis the Pious of France, who was made King of Aquitaine in A. D. 832, aimed at being considered a great patron of learning, and to this end invited to his court some of the most distinguished scholars of the time, so that it was popularly asserted that Greece was deserted of her learned men and Ireland denuded of her philosophers, through their attraction to the Frankish Court. Among those who were drawn to this centre of intellectual life was John Scotus, later called Erigena, who settled there about A. D. 843, probably at the invitation of Charles the Bald, who gave the Irish scholar a warm welcome. Scotus came to be on terms of intimate friendship with his enlightened patron, by whom he was appointed to the Mastership of the Court school (*Schola Palatina*) at Paris, which though not yet the ordinary seat of government, was a favourite residence of the king. At the Court of Charles he lived and wrote. There was a story current in later years, but not well authenticated, that in A. D. 882 he was invited by Alfred the Great to Oxford, and William of Malmesbury, writing in the first half of the twelfth century, tells of the coming of John Scotus to Malmesbury Abbey as master of the monastic school, and of his being murdered by his pupils there; but the historicity of this is also somewhat doubtful.

Not long after his arrival at Charles's Court, the Irish scholar, who was recognised as a man of wide learning for his times, was given opportunity to prove the value of his scholarship to his adopted country. In 827 the Byzantine Emperor Michael had sent to Louis the Pious a copy of the works of the Syrian monk Dionysius, the so-called Areopagite, whose mystical theosophy, though Christian in

form, was based mainly on Neo-Platonist sources. The gift was deposited in the Abbey of St. Denys (near Paris), who was identified with Dionysius the Areopagite, and search was made for a translator who could make known to the Western world the contents of the books. Erigena, with his reputation for Greek scholarship, seemed marked out for the task, and he was therefore commanded to translate the Dionysian writings into Latin. He was responsible for the translation of *The Ecclesiastical Hierarchy*, *The Celestial Hierarchy*, *The Divine Names*, *The Mystical Theology*, and the *Letters* of Dionysius.

The introduction of these books to the West was momentous in its ultimate consequences, but it was no less so in its immediate effect upon their translator, for it was after this that he appears to have made a study of the teachings of Plato, Aristotle and Porphyry, as well as the writings of Maximus, Gregory of Nazianus, Basil the Great, Gregory of Nyssa, Augustine and Boethius.

Erigena, in addition to translating the writings of the pseudo-Dionysius, wrote commentaries on them, and also treatises on *The Soul's Coming Forth from God and Its Return to Him* and on the *Vision of God*, but his most famous works were those on Nature (*De Divisione Naturae*) and Predestination (*De Divina Praedestinatione*).

Erigena's system is a combination of Neo-Platonic mysticism, emanationism and pantheism, linked up with Christian doctrine in a metaphysical scheme which he has succeeded in making very complete. In his methods of thought, in his opinions, and in his style of setting them forth, he stands alone in his age, in which, says one writer, "he appears as a meteor, none knew whence." In his originality and his uniqueness he is to be compared to that earlier Neo-Platonic mystic, Iamblichus (*c.* A.D. 284—*c.* A.D. 330).

In his treatise on Predestination, Erigena states his view that true religion and true philosophy are identical, and that the solution of religious problems can only be effected by the study of philosophy—a re-echo of Iamblichus —and true philosophy, he holds, rests on the basis of the Unity of God. In his teaching on the nature of the Godhead, the Ultimate Reality, Erigena insists on this truth from first to last. "Nature," by which he means all that has existence, of which the mind can take cognizance, he divides into four classes: Firstly, that which is Creative but not created, the First Principle, the Absolute Godhead, Ultimate Reality; secondly, that which is both Creative and created, the prototypes or primordial causes, which are identical with God, the Divine attributes of goodness, wisdom, power, majesty, which are united in the Godhead and diffused in the world of phenomena; thirdly, that which is created but not creative, reality, emanating from God, the Absolute Reality, passing through the ideas into the region of the sensible world and becoming subject to multiplicity, change, imperfection and decay; fourthly, that

which is neither creative nor created, the Ultimate Reality under the aspect of rest, when all things have returned into the primal Unity, and God shall be All in all.

The fundamental thought in Erigena's doctrine is that Nature, the Universe, the Totality of existence, is God the Only Reality manifested in plurality in the world of individual existence, which is in truth but a theophany, a showing forth of the Divine Essence in the things created. "All things are from God," he writes," and God is in all things and nothing has been made apart from Him, since from Him and by Him and in Him are all things [made]."* His pantheistic trend is made even plainer in his statement that "God is everything that truly is, since He makes all things and is made in all things."† Real being and absolute perfection belong to God alone—all else has only derived and imperfect being. "The being of all things is the Over-being of God." But the Absolute Reality is above all categories and therefore it is safer, Erigena holds, to use regarding that Reality the negative mode of predication, and say what God is not, rather than what He is; and it is not improper to call Him Nothing (*Nihil*), being Incomprehensible Essence. Only in this sense can creation be considered as a making of something out of Nothing, for actually all proceeds from God, who is predicateless Being. "Creation" is the manifestation of the Divine Thought, the unfolding of the Divine Nature, and as the Ideas which emanate from the Infinite Essence are eternal, manifesting themselves in the world of creatures, so also creation is eternal, timeless.

Erigena deals very fully with the problem of evil, in his consideration of the Nature of God. What is good, he declares, cannot be the cause of evil, nor can the Totality of Being be the cause of what destroys being —misery, sin and death. Therefore things have reality only if they are good: "being without well-being is nought." Evil possesses no substantial existence; it does not come within the knowledge of God. Since there is no necessity above God, what is true of the Divine will is true of predestination, and there can be no movement of the Divine will towards evil. Predestination, which Erigena distinguishes from foreknowledge, is therefore in one direction only, not towards sin and punishment, but towards grace and eternal happiness. The only sense in which Determinism can be accepted is that of God's permission of what happens to the creature through His gift of free will, but God cannot know of evil, for if He did, He would be its cause: the Divine knowledge cannot be separated from the Divine will, which is the cause of all things: evil, then, in relation to God, is simply the negation of good.‡

Erigena conceives of the Nature

* *De Divisione Naturae*, III, 22. † *Ibid*, III, 4.

‡ Cf. R. Browning:—

"The evil is null, is nought, is silence implying sound;
What was good shall be good, with, for evil, so much good more;
On the earth the broken arcs, in the heaven, a perfect round."

of God as a Trinity in Unity, representing Being, Wisdom and Energy, but these are only nominal distinctions, not representing distinction of essence in the Godhead.

Man is the culmination of the process of being from God, for he is the summing up of Nature, being possessed of reason, understanding and sense, combining the highest and the lowest elements, the "meeting point" between creation and the Creator.

He understands and reasons as an angel: he has senses and administers the body as an animal.

Man is made in the image of God and the soul partakes of celestial being, but the union of Divine and human can only be adequately contemplated in the Heavenly Man, the Word Incarnate, the supreme theophany.* Man, then, in his inmost essence, is one with God.

In so far as man participates in the Divine and heavenly life he is not [an] animal, but by means of his reason and intellect and his thoughts of what is eternal, he partakes of celestial being. In that part of him, then, is he made in the image of God, whereby alone God holds converse in men who are fitted for it.†

Erigena regards man also as representing a trinity in unity, for he says that there is a threefold motion or rotation of man about the Divine Centre. The first and innermost circle is that described by the Intellect, that power of intuition which recognises God as the Principle of its attraction, and the Source of its enlightenment, but recognises Him as the Absolute and Incomprehensible Reality. The second circle is that of Reason (the Logos or discursive faculty) which recognises and acknowledges God as the primary Cause of all that exists, and realises His action through the primordial ideas. The third motion is that of the "senses," which is the perception of the working out of those ideas in individual action.

Man has free will as part of his nature, whereby he is made in the image of God, and this leads him to sin when it is attracted to what is outward and lower rather than to the inward and the higher. Erigena quotes the case of two men looking at a golden vase, in one of whom it arouses feelings of admiration and in the other of envy, but there is no evil in the vase which is the object of these feelings.

The evil, therefore, is not implanted in human nature, but it is caused by the perverse and irrational action of his reasonable and free will. ‡

The senses are attracted to what appears to be good, and so the inner man "wherein naturally dwelleth truth and all good" becomes corrupt and sins. Evil, then, exists only in the perverted tendency of the human will, which is in itself good. But as it cannot be said that God knows of evil, so also man, when he assumes the Divine point of view and considers

* The doctrine of the Heavenly Man, or the Primal Idea of man was found in Proclus and later, as the Perfect Man, the copy of God and the archetype of Nature, uniting the Creative and the creaturely aspects of the Divine Essence, manifesting the oneness of Thought with things, in the teaching of the Sūfī al-Jīlī (A. D. 1365—A. D. 1406). Cf. my article in THE ARYAN PATH (December 1931).

† *De Div. Nat.*, IV, 5.

‡ *Ibid.*, IV, 16.

the All in its entirety, sees nothing evil, and the Divine part of man must in the end reassert its power. Evil, therefore, will come to an end and will not remain, since in all the Divine nature will manifest itself.

> Our nature, then, does not remain fixed in evil: it is ever moving forward and seeks naught else but the highest good, from which as from a beginning its motion takes its source and to which it is hastened as to an end.*

The soul, therefore, seeks to return whence it came; and it begins the ascent when it discovers the illusion of the evil at which it has been aiming, and so is delivered from sin. Since the whole realm of created nature is a theophany, the soul can attain thereby to a knowledge of God, recognising His Being through the being of created things, His Wisdom through their order and harmony, His life-giving Energy through their activity and movement. So, to Erigena, all Nature is instinct with God, all is sacramental, the material pointing to the spiritual.

> What is the glorious sun in heaven but a type of the Divine glory? This whole universe, in its beauty and its harmonious order, is but the sign and symbol of the beauty and harmony which lie beyond all the reach of sensual perception.

The human soul itself is the chief manifestation of the Divine, wherein His Presence may be known and felt.

> As many as are the souls of the faithful, so many are the theophanies.†

So the soul realises that its chief end is to become one with God through becoming like Him, an end to be attained by purification, enlightenment and completion. The stages of the return to final unity, corresponding to the stages in the creative process, are numerous and are reached and passed by degrees. Sin is selfishness and selfishness is the destructive influence which keeps man from realising his great capacities, so that he must first be cleansed from self-centred sin, and then, by the contemplation of virtue, the soul can be changed into that which it contemplates,‡ and the growth and establishment of the virtues means the gradual deification of the soul. By the help of the Divine grace man can rise superior to the needs of the animal body, and learn to place the demands of reason above those of the bodily desires. From the stage where reason is uppermost he can ascend through contemplation to the sphere of the primordial ideas, and thence by intuition—that gnosis which is insight into the Divine mysteries—to God Himself.

Reason, contemplation and intuition are the three degrees by which perfection is attained, and man must pass through these if he is to free himself finally and completely from that bondage into which he has been cast by sin, and attain to that union with the Divine in which salvation consists. That ultimate goal is deification; theosis, resumption into the Divine Being, when the individual soul is raised to a full knowledge of God and there is no more opposition of thought and being, for knowledge and being have become one. In the

* *Ibid.*, V, 25. † *Ibid.*, I, 8, 9, 10. ‡ *Ibid.*, I, 9.

contemplation of the Absolute Nothing, the pure and perfected soul at last loses itself, yet this is not annihilation, for its individuality is preserved.

This therefore is the end of all things visible and invisible, when all visible things pass into the intellectual and the intellectual into God, by a marvellous and indescribable union, but not, as we have said before now, by any destruction of essences or substances. *

The soul has now attained to that full knowledge of God in which the knowing and known are become one.

Precious is the passage of purified souls into the intimate contemplation of Truth, which is the true blessedness and eternal life.

And this deification is to be not only of the individual soul, but of the universe, for all things are to return unto God, and in this restoration and redemption of the universe, evil vanishes away.

True reason teacheth that nothing contrary to the Divine goodness and life and blessedness can be co-eternal with them. For the Divine goodness will consume evil, Eternal life will absorb death and misery.

As all things were originally contained in God and proceeded from Him into the various classes and forms in which they now exist, so they shall finally return to Him and be gathered up and re-absorbed into their original Source and all things thus become deified. After all things have been restored to the Divine unity, there is no further creation. The ultimate unity is called the end of all things. This is the fourth class of those into which Erigena divided Nature, that "which neither is created nor creates," for after all things have returned into it, nothing further will proceed from it by generation in place and time, in kinds or form, since all will be at rest within it and will remain an unchanged and undivided One, for God has become All in all.

Erigena's teaching, therefore, rests on a pantheistic basis, a philosophical system derived from Neo-Platonism, the result of the profound influence exercised upon him by his study of the pseudo-Dionysius. Like Origen before him, he endeavoured to lay a philosophical foundation for his theology, and he was, in fact, a Christian theosophist.

Though the doctrines of John the Scot appeared sufficiently unorthodox to draw upon him ecclesiastical censure, they were so far in advance of the ideas of his time that they were not generally understood in his own age. He left some few disciples, but it was not until much later that the value of his writings came to be realised. It was through him that the influence of the so-called Dionysius was transmitted to the West and it was in the speculative spirit of John the Scot that both the scholasticism and the mysticism of the Middle Ages had their rise.

MARGARET SMITH

* *Ibid.*, V, 20.

For the life of John Scotus Erigena cf. William of Malmesbury; A. Gardner "Studies in John the Scot."

For his teaching cf. his *De Divisione Naturae* and *De Praedestinatione* (Migne. Patrologia XXII): F. D. Maurice *Mediæval Philosophy;* R. L. Poole, *Illustrations of the History of Mediæval Thought.*

NEW BOOKS AND OLD

A History of Magic and Experimental Science. By LYNN THORNDIKE. Vols. III and IV. Fourteenth and Fifteenth Centuries. (Columbia University Press, New York. $ 10.)

The search for "the philosopher's stone" and the "Elixir of Life" has gone on through the ages and is bound to continue, so intriguing are their possibilities. At no historical period in the West have more thinking men attempted to solve these problems than in medieval times. These two volumes present the results of searching study of a difficult and doubtful subject, extremely elusive of comprehension or co-ordination. Based on MSS., codices and incunabula hitherto unexplored, as well as on published works, these volumes deal with the scientific and philosophic thought of the fourteenth and fifteenth centuries as the two previous ones dealt with the two preceding centuries. The bulk of the volumes is justified by the intricacy and interest of the subjects and by the enormity and weight of the matter dealt with.

The origins of "magic" and of all "experimental science" of medieval Europe—alchemy, geomancy, necromancy, sorcery, witchcraft, theurgy, aeromancy, hydromancy, pyromancy and a host of other names ordinarily unintelligible—are sought in the early philosophic thought of Greece. This in its turn owes a great deal to India. The stories in connection with the theories of the medieval philosophers show similarity to the allegories in the *Mahābhārata*, for instance. That on p. 100 of Volume III is a case in point. And many of the medieval notions relating to natural phenomena, earthquakes, floods, famine, diseases and the like, recall those in ancient India. They seem to be based on one or two fundamental ideas, familiarly Indian, the unity of the manifested world and the fact of every object being endowed with "life," but for which, no such transmutation as was sought in vulgar "alchemy" is possible.

The universe is "pāñcha-bhautika," man himself being an epitome thereof, the microcosm of the macrocosm. "The philosopher's stone" has to be sought, therefore, within oneself. Witness the following few statements culled from alchemical literature:—

"Triumph over the poisonous serpent indeed marks the last stage of projection in the alchemical process."

"The philosopher's stone" is found "in the loftier of two mountains, both rich and poor may possess it, nay, it is cast into the streets, while anything costly is found deceitful and useless in the work of this art."

"Everything connected with the stone is one."

The point seems to be that "life" is there; and the attempts of philosophers, theologians, medicine-men and scientists are only to evolve its various forms and phenomena and determine their correlation. Only in a sense, therefore, can a transition or evolution be spoken of from the medieval to the modern age in science. It may only be hoped that, as scientific research advances, more and more of this mystery, *viz.*, the unity of matter, mind and spirit, will be revealed. It has been superstitiously held that the depth of the immersed portion of butter in buttermilk is an index of the knowledge of itself to which the world has attained. It is one out of ten. In spite of the distance science has travelled, an ocean of knowledge remains unexplored. It involves "the deciphering of a profound cipher."

These volumes canvass many departments of human thought and belief—theology and metaphysics, humanism and scholasticism, astronomy and phys-

ics, geography and cosmology, chemistry and meteorology, medicine and surgery, pharmacy and toxicology, botany and zoology, physiognomy and necromancy, Joachimite prophecies and mathematics. Many of these topics receive illuminating exposition in the monumental works of Madame H. P. Blavatsky, *Isis Unveiled* and *The Secret Doctrine*. Of special interest in the books under review are the chapters on Alchemy of the Later Middle Ages, The Precious New Pearl, Geoffrey of Meaux, John of Rupescissa, Oresme, Works on Poisons, and Astrology in the Later Fourteenth Century, in the Third Volume; and, in the Fourth, those on Astrological Prediction, Surgery and Medicine, Theology and Astrology, Censors of Superstition, Alchemy Through the Fifteenth Century, Magic in Dispute, and Astrology at Bay.

Professor Thorndike has laid the world of learning under a deep obligation. The candid modesty demanded by the stupendousness of his undertaking is evidenced in the concluding chapter.

S. V. VISWANATHA

The Doctrine of Survivals: A Chapter in the History of the Scientific Method in the Study of Man. By MARGARET T. HODGEN. (Allenson and Co. Ltd., London. 5*s*.)

The origin of civilisation is a very old subject of controversy. Has civilised man developed from a condition closely resembling that of contemporary savages, or are such savages themselves the degenerate descendants of men who stood at a comparatively high level of culture, are questions which were hotly debated in the nineteenth century. The problem was generally supposed to have been decided once for all in favour of the developmentalists by the famous doctrine of survivals, which was propounded by E. B. Tylor in works published in 1865 and 1871. Survivals, according to Tylor, were those customs, folk-tales, games, superstitions, and the like, which have no intelligible meaning at the present time, but which he supposed to have had a meaning originally in relation to conditions existing in the past, especially the savage, prehistoric past which is the hypothetical background of civilisation and history. The existence of survivals was held by Tylor and his followers to prove the actuality of such a savage past; and they believed that by the study of them they could reconstruct the origins of such basic human institutions as the family, religion, legal codes and culture generally.

Miss Hodgen has earned the gratitude of all students of mankind by putting at their disposal a succinct account of the survivals theory. She tells us about the controversies which preceded it, how it was accepted as axiomatic by Andrew Lang, G. L. Gomme, and most of the other anthropologists of their period, and finally how more recent scholars have riddled it with criticism and shown it to be anything but axiomatic.

The present position of the controversy is indicated by Miss Hodgen's concluding words:—

> The anti-progressionist argument implicit in the criticisms of the doctrine of survivals is more formidable than the position assumed by proponents of the theory of the degeneracy of savagery. Barring the appearance of an advocate more persuasive than a second Tylor, developmentalism may well suffer defeat, and the study of man be launched out upon seas of discovery guided by new instruments of navigation.

Which is extremely suggestive.

R. A. V. M.

Meet Yourself. By PRINCE LEOPOLD LOEWENSTEIN and WILLIAM GERHARDI. (Faber and Faber, Ltd., London. 6s.)

This book is described as containing about three million detailed individual character studies through self-analysis. The first portion consists of thirteen groups of questions. The first and second groups enquire about your childhood and family experiences. The questioner then wants to know many curious things; for example, whether you sometimes have a sense of unreality, or impending calamity, or nightmares, or unreasoning fears, ending up with a surprising enquiry as to whether mickey mouse films frighten you. Then come questions about your nervousness: whether you wonder if you have locked the door, put your letters in the wrong envelopes; and are you irritated by disorder or disturbance to customary order? Next health, social and love matters, your feelings about the future, dreams about kings (no mention of queens!), blushing, day-dreams, your opinions about artists, your views about alcohol and milk, and many other things.

After answering these questions you find yourself placed in one or other of fifteen fundamental character types, which are given the names of rivers for convenience. In these pages you receive a statement of your character straight from the shoulder, so to speak. Our authors do not mince matters, and they do not flatter at all, which is all to the good. I promptly read all the fifteen, and cannot say that I want to belong to any of them—not for long, anyhow!

Following your endowment with the name Thames, or Rhine or Seine, or Volga, or whatever it may be, you are faced by 208 paragraphs describing what you are likely to do, feel and think—and why—in various human activities and relationships. Interspersed with these are 40 small questionnaires and directions. Not that the whole 208 paragraphs apply to you. Probably you will receive a dozen or twenty, as you are directed from one to another according to your River-name and your replies to the small questionnaires. After putting ten people through the system I found that one friend had fifteen sentences before reaching his terminus, another had only nine, and the others came between those in number.

Quite apart from testing anyone's character, I found the 223 paragraphs very interesting reading, containing instructive and clever side-lights on human motives—sometimes, I thought too clever and losing a little balance, through apparent love of quirkish possibilities. There seems to be no provision for the ideal character—the person who never fails in love, thoughtfulness and activity—but perhaps our authors think that we are all conglomerates containing many weak substances, and that the simple, pure and strong character does not exist at all.

As to the fitness of the paragraphs for the persons tested, I can say that it was not bad. But it reminded me of a ready-made suit of clothes—it fits generally, but it does not fit in parts or rather in places. So let not the reader or experimenter expect a close fit. Still he will, I think, find that his analysis fits him much better than any of his friends, and that his friends' analyses fit them respectively better than they would fit himself. On the whole I would describe this as an entertaining book, containing much of interest to the student of human character and many useful hints to the reader who cares to analyse himself with its aid.

ERNEST WOOD

The Voice of Omar Khayyam: A Variorum Study of his Rubaiyyat. By JAMSHEDJI E. SAKLATWALLA. (Qayyimah Press, Bombay. Rs. 2-8.)

This is a confessedly discursive work, by a Parsi gentleman keenly interested in the life, works and legends of the great Persian poet and very widely read in all kinds of curious knowledge, Eastern and Western, modern and medieval. The dominant theme that runs through the book is the thesis that the true Omar was a mystic and not a sensualist, and that the wine he praises and longs for is not the juice of the grape but the symbol of the Sufi's union with God.

Mr. Saklatwalla pursues a comparison between the *Rubaiyyat* and the *Book of Ecclesiastes*, as expressions of "the very original Irreligion of Thinking Man." And Omar, the representative voice of an age of free thought, is more of a doubter than a disbeliever.

The charming discursiveness of Mr. Saklatwalla is well illustrated in the section on "Omar Khayyam at School—The Story of the Three School Friends," of which the conclusion is that the story "must be considered to be a legend such as grows round the memory of a great name." Another power of Mr. Saklatwalla, that of vigorous vituperation, is shown in the outburst against Dr. Hastie's "rabid sentimentality, shattered nerves, ill-digested study, ignorance of Sufi philosophy and doctrines, and self-blinded, vomiting, neurotic hatred."

There are many grammatical slips and misprints in the book, which should be set right in the next edition.

The illustrations, which are numerous and beautiful, are true to the atmosphere of Omar Khayyam, but bear no rigid relation to the text of the present work.

K. SWAMINATHAN

Indian Mosaic. By MARK CHANNING. (George G. Harrap and Co., Ltd., London. 8*s.* 6*d.*)

A Message from Arunachala. By PAUL BRUNTON. (Rider and Co., London. 5*s.*)

We have here two striking books, both by foreigners, giving their impressions of the spiritual realities of India. The author of *Indian Mosaic* was in the Indian Military Service for twenty years and had his superiority complex shaken by being initiated into Hindu wisdom under the guidance of a Brahmin Guru. Not that his natural prepossessions do not occasionally surge up and spatter political mud; but soon the mud settles and the tranquil waters of spiritual sympathy, deep and broad, compose themselves once more to reflect the inspiring mystery of Hindu philosophy. Written in a vigorous and fascinating style, the book presents a kaleidoscopic panorama of Indian life in some of its ramifications, through which panorama Mr. Mark Channing is seen as being moulded by Indian influence. At the end he tries to effect a happy synthesis of the East and the West. A Guru would say, he feels assured, that the West should hold fast to its own religion and civilization and at the same time seek to absorb Indian wisdom; this will ensure a richer harmony and bring the two "closer to the attainment of a world-brotherhood and peace transcending the rivalries of faiths and creeds."

In *A Message from Arunachala*, we feel the human touch. It is dedicated to the "Maharshee" of South India to whom the gifted author turned to be led to direct and soul-felt contact with spiritual reality. But Mr. Paul Brunton is not here concerned with any institutional religion. On the contrary, he looks about with a scientific eye and seeks what he calls "an aerial view" of modern life. And he states clearly what his aim is: "I am content to work as a free-lance and to toss a few ideas towards an appreciative minority." He, however, is as painfully conscious of "the almost certain mockery of the mob," as he is anxious not to be mistaken for a "philosopher who runs about the world looking for problems in order to solve them."

Naturally, therefore, the book, while full of the charm of restrained beauty of expression, bears the impress of a vivid personality walking by the light of his inner vision through the surrounding wilderness of spiritual stupidity whence the reader emerges with him to a place of strength and joy.

ATULANANDA CHAKRABARTI

Ta Hio: *The Great Learning*. Newly rendered into the American Language by EZRA POUND. (Stanley Nott, London. 2*s*.)

Probably the world has never stood in greater need than it does to-day of the counsel offered in the *Ta Hio*, the first chapter of which is ascribed to Confucius himself and the remainder to his disciple, Thseng-Tsen or Tsang-Tzu. The close correspondence of the moral and political ideals outlined here and the ancient Indian codes of conduct will at once strike the reader.

Confucius has hardly been excelled in skilful depiction of the chain of causation, in which he shows each link to be at once an effect of a preceding cause and a cause of a succeeding effect. It is significant that the first step towards governing well one's kingdom is "penetrating and getting to the bottom of the principles (motivations) of actions," in other words, self-examination leading to self-knowledge, which the Indian scriptures also stress, *e.g.*, the *Bhagavad-Gita* with its emphasis on action without concern for its fruits.

The essential for moral growth, deliverance from the dangerous trio, wrath, fear and passion, finds a parallel in Upanishadic teaching, and the methods for perfecting moral knowledge correspond to the dictates of the *Niti-Sastra*, which the *Smritis* style "the spring of virtue, wealth, enjoyment, and salvation." The stern necessity for every one to do his duty, and the regulation of conduct by the example of the great sages and kings of the past echo the precepts of the *Gita*.

The ideal of kingship, "What the people love, to love that; and to hate what the people hate; this is called being the father and mother of the people"—is a truly Indian conception, and bears comparison with the duty of princes in the promotion of the commonweal, as detailed in the *Dharma* and *Artha Sastras*.

As regards the choice of counsellors, the *Ta Hio* lays down rules identical with those of Kautilya; expelling the intractable "to live with the barbarians at the far corners of the empire, or at least out of the Middle Kingdom" is just the idea contained in the section "Removal of Thorns" of Kautilya.

There is no modern state that would not profit by those in power applying the precepts here set forth, but the latter are by no means applicable only to the ruler.

> From the man in highest dignity, down to the humblest and most obscure, duty is equal (for all): to correct and better one's "person," that is the fundamental basis of all progress, of all moral development. . . . A man who has not corrected his own tendencies to injustice is incapable of putting order in his family.

Mr. Pound's rende-ing is generally felicitous, though unusual, as was to be expected in this "ideogramic series." This occasionally lends pungency to the text, removing it effectually from the atmosphere of musty academic tradition and making the teachings almost startlingly modern. Thus the familiar but stilted rendering of the inscription on the bathtub of King Tching-thang, "Renew thyself completely each day; do it again, and again, and forever again," becomes in Mr. Pound's American version, "Renovate, dod gast you, renovate!"

The contribution of Confucius himself consisted of forty-six characters in the original and the translation fills but three pages; the annotations of his disciple fill only twenty-two, but within this slender compass is compressed a very treasury of wisdom. The commentator wrote and the translator underscores:—

> *One should meditate on it for a long time, and one will never succeed in exhausting the sense.*

S. V. V.

The Problem of Rebirth. By THE HON. RALPH SHIRLEY. (Rider and Co., LONDON. 5s.)

This book is written for the "Little Public" that is interested in the "problem of what we are, and to what bourne our destiny beckons us." The author has succeeded in demonstrating that of all conceivable explanations, Reincarnation alone "offers a satisfactory solution of the problems of life," besides being "in accord with our knowledge of natural laws."

A "galaxy of genius," poets, philosophers and mystics who have been attracted to this doctrine are quoted, and the concept of rebirth is studied from different angles, religious, scientific, psychological and ethical.

The evidence selected from the records of Psychical Research, is of very doubtful value. All abnormal phenomena such as "dream-travelling" and "psychic memories," "hypnotic experiments" and "automatic writing" really prove only the existence of invisible forces in nature and psychical powers latent in man. These are no proof of reincarnation, nor even of the survival of the human soul after death. Even the wonderful instances quoted of children claiming to remember past lives may not necessarily be cases of *soul-memory.* But lack of knowledge may be overlooked in face of a fair number of facts collected here—even though at times irrelevant—which makes it a useful compilation.

The book is unjust to Madame Blavatsky, who laboured incessantly to demonstrate to the Western World that Reincarnation is a fact in Nature. In such authentic Theosophical literature as Mr. Judge's *Ocean of Theosophy* will be found all the very arguments which the author has quoted in favour of rebirth, and in *The Key to Theosophy* by H. P. Blavatsky there is much knowledge which would have helped the present author. To say that at an early stage Madame Blavatsky was a sceptic on the question of Reincarnation and only became convinced later on, is to indulge in fancy and to repeat a mistake. The amazing statement that "most of the Theosophical teachings on Reincarnation were "taken direct from the alleged spirit communications of Allan Kardec" betrays not only lamentable ignorance of Theosophy, but gross irresponsibility in writing of a topic without any adequate study.

Again, *Isis Unveiled* and *The Secret Doctrine* are not automatic scripts inspired by so-called spirits of the dead. Madame Blavatsky's own statements and explanations as also the records of those who were present when these two books were written ought to have enlightened the author on what the facts are, and made him reject his own fanciful notions. It may be beyond his capacity to understand the metaphysics and psychology of the two monumental works, or he may lack time to read the volumes; but surely if he had studied even the smaller work, *The Key to Theosophy,* he would not only not have done injustice to Madame Blavatsky and her pure Theosophy but also would have improved his own book which fails to do full justice to the subject, and is poor in instruction about the doctrine. It takes the reader down several side-paths without enlightening him. For these and other reasons it does not compare favourably with the old volume published in 1888—*Reincarnation: A Study of Forgotten Truth,* by E. D. Walker.

There is an increasing demand for knowledge about Reincarnation. Its reasonableness is accepted and what intelligent people are looking for are answers to such questions as "What is it that reincarnates?" "How does reincarnation take place?" "Where does the human soul abide between two lives?" and "Who is it that enjoys or suffers in life and after death?" To those who wish to learn we may recommend (a) Chapters VIII, IX and X of *The Ocean of Theosophy,* (b) Sections VII, VIII and IX of *The Key to Theosophy* and (c) *U. L. T. Pamphlets,* Nos. 8, 9 and 10.

N. K.

Sense and Thought. By GRETA HORT, M. A., Ph. D. (George Allen and Unwin, London. 8*s.* 6*d.*)

If Greta Hort had confined herself to dispassionate psychological reconstruction of the mechanism of the mystic mind and its evolution, as revealed in the *Cloud of Unknowing* and the *Epistle of Privy Council* of a fourteenth-century English mystic, who for the benefit of a pupil had recorded something of the difficulties, the longings, the visions, and the goal of realization of God as one's own being, she would have earned the grateful appreciation of students of mysticism. Her attempt, however, to demonstrate that the fourteenth-century mystic had enjoyed practical realization of God with a theoretical metaphysic of the Absolute of Bradley and the Concrete Universal, does scant justice to the claim of mysticism grounded on exalted theism. Her admiration for Bradley and Bosanquet, the fascination for her of the "concrete universal"—(Why not capitalize the words?)—and the Absolute and her approving allusion to Professor Muirhead's alluring absurdity that "body is the potentiality of the soul," are sufficient evidence that she has prejudged the entire philosophic issue and approached a study of the *Cloud of Unknowing* with an unshakable prepossession in favour of Absolutism.

The author of the *Cloud* desired to know God. His desire was as keen as his ignorance was impenetrable. One day both ignorance and desire appeared to him as a cloud of unknowing "betwixt him and his God" which was to be pierced only by love and longing desire. Subsequently, however, one finds *three* clouds. How the cloud or clouds had been rent asunder by love of God, by ecstasy, by the mystic's critical turning round on his schemata of love, goodness, and God, is described in detail.

I regret to note that on two problems of tremendous mystic and metaphysical import, namely, the problem of God, and the problem of Sin or Evil, Dr. Hort has obscured the truths embodied in the *Cloud*. If God is the Whole, if God and the mystic "grow together," and if the mystic experiences the "joy of doing God's creative work," then, either the mystic or God will have to feel, like Othello, that his occupation is gone. If "sins" according to mystics, "do not divide from God," if God cares just for "what thou wouldst be," and if according to the author of the *Cloud* sin means "the lump of sin, none other thing than thyself," there is still the philosophic obligation to explain the actual and matter-of-fact division from God experienced by mystics and laymen, the evaluation of self as sin or "lump of sin" and the feeling of assurance that God cares only for what thou wouldst be. It seems to me that the *Cloud* is a theistic document, not an absolutistic one. For otherwise how could "*he*" "disengage himself from that *entity*" and "place *it* in the hands of God."?

I am afraid further that Dr. Hort's psychology needs revision. She speaks of "self," "mind," "soul" and "consciousness" for the existence of which experimental psychology developed in Europe and America affords no evidence. Her discussion of cognition, affection and conation would seem to perpetuate in modern psychology a trinity to every limb of which a certain amount of independence is granted. In Indian Psychology three powers of the Self are spoken of—*Jnyana-sakti, Iccha-sakti* and *Kriya-sakti.* Each must involve the others. Their so-called independence is grounded only on emphasis or predominance regulated by pragmatic purpose or interest. Students of mysticism will welcome Dr. Greta Hort's absolutistic interpretation of the *Cloud* and the *Epistle* only to discover subsequently the truth that they are theistic documents. On this unintended service she must be congratulated.

R. NAGA RAJA SARMA

Diet and Commonsense. By MRS. C. F. LEYEL. (Chatto and Windus, London. 6s.)

Alas for the word "diet"! How it has degenerated from its Greek original "diaita," "way of life," even though it has taken the place of religion as a way of life for many, with its ardent devotees, its thousand and one conflicting sects, its pontiffs' authoritative pronouncements!

A book, therefore, with the promising title of "Diet and Commonsense" whose author has studied the century-old food lore because she perceives its scientific basis, whets the appetite in anticipation of good things. And there are many good things in the book, a simple presentation of calories, vitamins, organic mineral salts, special diets, and even unusual items such as seaweeds among the classified foods and recipes. There are titbits of information such as that "for centuries nuts have had the reputation of preventing hardened arteries, due to a particular salt they contain which softens the muscular wall"; that mushrooms are the only vegetables that "exist like animals, breathing in oxygen and giving out carbonic acid"; that onions absorb poison, and all cruciferous plants act on the blood, while highly coloured vegetables, containing vitamin A, like spinach and tomatoes, increase the red corpuscles, two theories put forward by the old Doctrine of Signatures.

But one begins to doubt the common sense on finding also such things as a recommendation of an "excellent" cure for whooping cough, for children of three and over, containing rum, and such statements as "meals are the only constant and continuous pleasure that man enjoys"—which we can only hope is meant to be taken with a grain of salt.

Though each one must suit his diet to his own make-up, common sense would include all aspects of the latter, and an occasional slight dictatorial flavour in the book is perhaps due to the omission of the psychic and ethical factors. We are told, for example, that the extractives of wine "are bloodmaking, while the ethers which are produced by the action and reaction of the alcohols and acids, stimulate the brain and heart." Incidentally in another place we find, "Very little is known scientifically about either the ethers or the extractives." Yet though the ultimate depressive action of spirits is mentioned, nothing is said about the well-known effect of even moderate doses of alcohol, in dulling the mental judgment and self-control, and in deadening the synaptic junctions of the nervous system, producing loss of co-ordination.

On the question of meat, again, the moral aspect of the animal slaughter might possibly be considered by Mrs. Leyel as outside her province, although the unnecessary suffering involved points to a lack of heart imagination in people, and it is not common sense to feed the body by starving the soul. It would, however, surely come within her scope to examine, for example, the correspondence of diet and temperament. Each kingdom has its generic qualities, those of the vegetable kingdom being—to use the terms of Indian science—of the nature of *prana*, or vital "magnetic" energy, and those of the animal, of kama, or desires and passions. Whether mankind needs to absorb any further animal "kamic" qualities is a very dubious question. We need *human thinkers* so badly, not mere cattle and sheep, and though change of diet *alone* will certainly not work the miracle—vegetarians of the cranky type are proof positive of that—still it does play a certain part.

There is waiting a whole field of research on the inner properties of food. Mrs. Leyel has already gone further than most. If she will extend her study to take in not only Western lore but also Eastern, which has retained more of a scientific character—*The Laws of Manu* might make a beginning—her next book should hold an even greater interest.

W. E. W.

Christian Economics. By BRIAN DUNNINGHAM. (Stanley Nott Ltd., London. 1s.)

This little book is a frank attempt to define the position the Church might occupy to-day in regard to the economic situation in England. The volume consists of five chapters, dealing with the present chaotic order of the world, the problems of production and consumption, money and its power. The remedy for the evils of the present system is, according to this book, Christian economics. All these chapters are made up of selected quotations from the speeches and writings of prominent Churchmen, a sprinkling of Members of Parliament, bankers and others. These quotations are expected to serve as vigorous attacks on the present-day financial and economic systems. With the help of these quotations, Mr. Dunningham tries to point out where and why the systems break down, elucidates the economic foundations of a Christian Society and urges all Christians to use the tenets of their religion as a live weapon in the arena of economics.

Appealing to the public, and in support of Mr. Dunningham, the Dean of Canterbury says in the Preface:—

> Christians must speak with no uncertain voice against the destruction of commodities and restriction of production. There is enough for all. Poverty is an anachronism. Science, power and machinery have made public a new age of physical plenty, and that which is physically possible can and must without delay be made financially possible. Reason, justice and humanity demand it, and no Christian can neglect the challenge.

The quotations which the book contains are all excellent and very well chosen, though the ideas they embody have now become more or less the possession of the common man.

But what is really disappointing is the utter failure of the book on its practical side. Its programme for ushering in this new society based on Christian economics is wholly inadequate. The approach to the question of reorganization is from the standpoint of the individual. "And because," declares this book, "you don't realize your responsibility but remain passive, these economic worries are your fault, so that you have the blood of thousands of suicides on your head." How is this new order to be brought about? The author says it can be brought about through propagating the ideas contained in his book and by organizing reading circles! One can hardly understand how individuals, who seem so concerned about the collapse of civilization, could satisfy themselves with so futile a programme of remedy for the immediate cure of so serious a malady!

If a new society, such as is envisaged in the book, is to be ushered in, it can only be done by planned control of the resources and machinery of the world in the interest of all. A reconstruction of society on the basis of "Christian economics" cannot be carried out by mere wishful thinking. Nor can it be brought about by individuals alone, for in the present world system the individual counts for nothing; vested interests mean everything. If the Christian forces are to make their influence felt, if they are to carry out a programme of reconstruction, it is necessary for them to organize. Christian workers and consumers must be organized. Further, it is also necessary to organize a Christian political party to work in season and out of season for the reorganization of modern society on Christian economic principles. The Church has done enough talking and preaching. The world is facing a crisis. Let the Christian forces mobilize for action.

J. M. KUMARAPPA

THE LAND OF PSYCHE AND OF NOUS

Travelling in the Astral—G. R. S. Mead a Spiritist—Extra-Sensory Perception—What Is the Self?—Multiple Personalities—The Light Dawns at Oxford.

We hear much in these days about psychic manifestations on the part of living persons when "out of the body," otherwise, the "astral projection" of an etheric counterpart of the material envelope. One is reminded of those "travellings in the spirit vision" which were a favoured practice of certain occultists in the 'eighties. Instructions for the development of this gift are even now extant, though there are no printed texts. The astral body is identified with the Soul by Mr. Stanley de Brath,* and is regarded as the organ of the Spirit or "hidden but essential Self." It has even been suggested that the exploration of the etheric counterpart may help "to solve the problem of man's survival" after death more directly and simply than communications with departed spirits. On the contrary, if "disembodied spirits" can and do return with news from their invisible world, there is always a bare possibility that, one of these times, we may get something of valid consequence respecting life on the "other side," whereas astral journeys are almost invariably from place to place in the world about us, though occasionally as if illuminated by a "light that never was on land or sea."† It has to be realised, moreover, that the records of these visitations, being purely personal, are without evidential value. The well-known work of Sylvan Muldoon on *The Projection of the Astral Body* is a notable case in point. To say this is not to throw down a challenge but to register an inevitable matter of fact, his testimony being much too important to be accepted on his unsupported word.

An incautious writer has affirmed recently that "man's Survival of bodily death" is "the eternal problem." If words mean anything, an eternal problem is one that can never be solved; and if this be the case with Survival, all associations of spiritists, their periodicals, their "churches" and their "sittings" should be suspended once and for all. Societies for Psychical Research should also shut their doors: the paranormal conditions of sensitives may demand investigation by pathologists, but lay observers have no title to intrude therein. It happens, however, that the Rev. Rowland W. Maitland‡ does not mean what he says, but only that the question of Survival is a matter of palmary and living consequence. In this amended form the statement will appeal to those who have never grown tired of themselves, of that

* *Light*, July 9, 1936, p. 435. The view is old and well known.
† *Ibid.*, 440, being recorded experiences of Mrs. Annie Brittain.
‡ *Ibid.*, pp. 433, 434.

"little me" which is flouted occasionally by unserious persons, who are also at war with English. *Non omnis moriar* is a hope of others, and there will be some among them who will add that "it must be so," either because Plato reasons well, because of the Self which abides behind the self, or—in the last resource—because of "proofs palpable" and expanding records of research. Amidst the welter of activities in psychical and metapsychical realms, a few will pause to ask what it is that we would save—if haply possible—from the crematorium fires. Is it something more than the "glory of going on and still to be"? Is it an improved opportunity for harbouring "virtuous thought" and pursuing that "great intent," of which Edmund Spenser wrote in the "spacious" days of Elizabeth? Is it reunion with those whom we have loved or cared for here? The last is the recurring answer, which fills the whole prospect and offers the perfect picture, though so many of us have tired of one another even in this life. It is still the incentive presented by Spiritists in nine out of ten cases, while the normal inquirer is contented to ask no more, being assured already by the programme that he and his are liberated from the conventional beatitudes and horrors of Christian eschatology. It follows that the trance lucubrations of Andrew Jackson Davis, which were delivered in reams and volumes before the Rochester knockings began, are still the favoured gospel of Modern Spiritism, though corrective voices are heard from time to time. His other side at its highest is all so like the Elysium of the Greek Mysteries, promised to Initiates and to them only, that one marvels why some enthusiast has not produced a thesis on the identity of Spiritism and the Secret Tradition of Eleusis. As he drew towards his earthly end, G. R. S. Mead, founder of the Quest Society, became a convinced Spiritist, under the influence of a very different trance medium from the American Seer. His scripts and other messages made known to Mead that those who were Papists in this world, those who were double-dyed Protestants, those who were Victorian materialists carried their faiths and their follies into the immediate next state and gave a pretty bad time to spirits of rival views. Here is an alternative prospect of reunion which leads one to pause and think, perhaps with an eye turned to the late Vale Owen and his panoramic heavens of sentiment, which were not unfit Paradisos for the columns of the *Weekly Dispatch.* It is not surprising that some who accept Survival on the faith of psychic evidence are disposed to doubt whether that uncertain term may also spell immortality. "Men with men" may "meet together in a kindly life and free"; but the fact of that pleasant intercourse has no everlasting titles. Furthermore, the true reunions are in the last end, or the uniat state in God.

Mr. G. N. M. Tyrrell has published the records of experimental researches in Extra-Sensory Perception and concludes that such perception is a fact, no other explanation

covering the entire evidence. His investigations are in progress, and he desires co-operation from "orthodox science," represented by psychologists, in an attempt to solve the psychological problems involved. It is needful above all things "to devise a technique for the effective control of those levels of the self below the conscious threshold, which are concerned in the externalisation of extra-sensory material." * The task, in Mr. Tyrrell's opinion, demands attention (1) because it promises to cast light upon unexplored "recesses of the human mind" and also (2) to "widen the perceptual channels on which all knowledge of the outer world depends." It is recognised inevitably that the phenomena of such perception are still "scientifically disreputable"; but if that fashion of regarding the subject "would become out of date" the writer offers his personal assurance to those with whom he pleads that "a field would be opened to psychology" which would prove not merely of primary interest and importance to entrenched orthodoxies but also to mankind at large. Which of us will not wish success in his appeal to this earnest investigator, the record of whose "further researches" fills four octavo sheets? And it is all too likely that his plea will prove akin to "horns of elfland faintly blowing" for those in the orthodox citadels. They are as liable to emerge and tell him "whether the dissociated states of sensitives" are not perhaps many—and so on and so forward—as was *The Athenæum* likely, in its palmy days, to welcome and acknowledge a new poet, or a Quarterly of an earlier epoch to crown John Keats. It follows in this case that research must continue questing, must make its own further discoveries, must answer those questions which it asks in vain of reluctant oracles of the moment. And surely—in the long run—it is better thus, and thus it has always been. Do not let us owe to a master that which can be won for ourselves.

Dr. S. U. Lawton would probably concur herein, not that he is concerned with extra-sensory perception, but rather with "the nature of the Self" † and naturally therefore with the subject of its persistence after physical demise. If it should be possible to prove this, the demonstration would make—he believes—an indescribable difference for those who are now alive "and for all generations to come." He does not enjoin, however, an appeal to the exponents or masters of something called orthodox science. He decides that the question of survival is "the special business of Psychical Research," and that the "best, most critical and controlled mentalities" should weigh the evidence which it offers. He has perhaps had enough of the masters, after examining a multitude of views on the Self of Schopenhauer and Freud, the Self

* *Proceedings of the Society for Psychical Research*, July, 1936, *passim*.

† "The Nature of the Self" by Shailer Upton Lawton; *Journal of the American S. P. R.*, June, 1936, pp. 173–179.

according to Darwin, and Emergent Evolution, the Self in Naturalism and Realism, among Dualists and Idealists, and in fine "the Self of Mysticism." He leans on his own part a little towards the mystical outlook but marshals a sheaf of contradictions thereon. He does not shrink from affirming that the Inward Self is "of the same stuff as the Absolute" and yet can contemplate what he terms its "indiyidual rights." He can talk of "union with the Absolute" and yet depend on Psychical Research to demonstrate the fact of Survival.

And so the debates go on, with never an end in sight, while the *cui bono* question looms continually at the back of each competent mind. There is nothing better substantiated in the sphere of things paranormal than the amazing multiple personalities of the American girl Fischer, and her case does not stand alone; but for those on the search for Reality they lead nowhere. The "footfalls on the boundary of another world" are about us more often than ever and perhaps sound more clearly; but even supposing that they suggest familiar presences, which were once among us and now have a home elsewhere or a tarrying-place, those "voices from the void" which come to us between the footfalls can at most tell us, darkly and from far away, of our own to-morrow, but nothing of the eternal issues. So also the mind—if any—on the other side is coloured continually by the mediumistic mind on this one, and we know not where we are. It calls, moreover, to be registered with the utmost clearness that automatic scripts on the "hither hereafter" subject are in precisely the same position as the astral travellings of Mr. Muldoon: They are devoid of evidential value because they stand or fall on the good faith of the scribe, about which no one knows save only he or she.

We may leave the psychic fields and have recourse to schools of religion, but only to find that current speculation is vacant hereupon. Professor J. W. Buckham has been telling us that "philosophy, psychology and ethics" have all been "probing into the nature of selfhood," but results obtained have not been "sufficiently specific and concentrated."* His contribution, however, to the matter of "discarnate selves" sets aside that of their "continued conscious perdurance" and offers to contemplation the fact that they continue to exist for us, in the sense of the influence which they leave behind. Here is the teaching of Comte summarised in a convenient nutshell. It follows that Professor Buckham's "School of Religion" in California has no message on the ultimate destiny of man. Turning therefore at long last in a very different direction, we are called to remember another aspect of thought. For the American philosopher personality is the core of our being and reality; but for the Spalding Professor of Eastern Religions at Oxford, Sir. S. Radha-

* *The Hibbert Journal*, October, 1936, pp. 67-74.

krishnan,* speaking in the light of Asia, our "conscious waking self" is but "a little wave" flowing outward from the mighty waters of our secret being. It is by the exploration of those inmost waters and so only that we enter into an ever increasing knowledge of our real selves, the destiny and goal of man. This is life in the eternal part of us, the eternal life which is "here and now." It is the knowledge of that "Great Self" which is Truth, Beauty and Goodness within us. It is also immortality attained. We know whence we come and whither we are going. It is not found in Spiritism or sought in Psychical Research.

A. E. WAITE

CORRESPONDENCE

UNEMPLOYMENT AND LEISURE

At no time in the history of the world has civilisation been at such a difficult turning. It is as though the tools had got out of their masters' control, and were now working on their own, useful here, harmful there, ruthless everywhere —a blind force killing its creators.

Just back from India where I spent some time alone in a hut of the Kangra Valley, I am struck, on my return to Europe, by the agitation and restlessness which pervades the Occident. I have yet to "hear" the voice of silence which I had learnt to listen to in my solitude.

Uncontrolled movement seems to be at the present time the characteristic of Europe; and uncontrolled movement brings about both physical and psychological agitation, restlessness and fear. People avoid quietness: they cannot face it. Telephone, wireless and other such inventions are perhaps used only to satisfy the dying civilisation's need of noise and company, to keep away its fear of loneliness. But is it a dying civilisation? And are these inventions not, as Shri Meher Baba would say to Mr. Paul Brunton, a wonderful means to co-operation of thought and action in all the countries in the world? Are we not the infants of a new era, the tools of which we have not yet learnt to use, and still handle as mere toys in the hands of children?

The trouble lies probably in the fact that whilst a child is seldom left alone with a knife, we have been given power to use the knife, but have no wisdom or experience to decide as to what and where to cut, and *why* to cut. It is the lesson we have to learn before we can hope to grow up. The result of this state of affairs is the feeling of unsafety and danger which pervades every country in Europe.

The aim of most Occidental inventions seems to have been to lessen man's share of material difficulties, of actual manual and non-intelligent work, giving him more physical comfort and leisure. So that now we are actually entering the Age of Leisure (as compared to the Machine Age), but whilst we have learnt to work for "the Fruit of Work," as the *Bhagavad-Gita* would put it, we now must be taught how to use this leisure, that is to say, how to "find in no work Work."

The practical way to this very old conception is for the modern mind to realise the delusion of the usually admitted thought: "Money is Wealth." It is not. Goods are Wealth, and con-

* *Ibid.*, s. v. "The Supreme Spiritual Ideal," pp. 26-39.

sidering that the production of goods requires less and less labour every day (bringing, therefore, more and more leisure every day), the saying should become: "Leisure is Wealth"; but until one has learnt what use can be made of leisure, and until one has realised that leisure *does not* mean unemployment, the problem will still remain.

At the present time, we are not yet adjusted to this new state of affairs, so that the existing social and financial systems are operating on out-of-date principles. "We are attempting," says Mr. A. L. Gibson in one of his lectures on Social Credit, "to run the Flying Scotsman on wheelbarrow financial principles," the axioms and basic principles of which are the same exactly as they were in the age of handicraft.

The result of this maladjustment we unfortunately have before us: Italy had no choice but to go to war or to have civil war at home: this gives *some* kind of employment to men's leisure . . . England, France, America, only to speak of the greatest nations, know unemployment and starvation in the midst of plenty; Germany gets ready for war at a speed which terrifies her neighbours—but is not that a way of employing men, of keeping them, at least for some time, from starving? It helps towards the consumption of goods which otherwise, because of the social and financial organisation still in credit, would remain unsold, or as America would have it some time ago, would be destroyed before the eyes of her starving people who could not afford to buy the food.

Well might Dr. Norwood say in his first sermon in the City Temple, after his world tour:—

> I am almost heartbroken with the world's beauty, wonder and fertility side by side with its hunger, weariness and hate. We have conquered scarcity but we have no technique for handling abundance. The world is frightened of the earth's fertility and is practising contraception upon the seeds of wheat, on wool, sugar, cotton, silk, rubber, rice, tea and coffee, stifling at birth the fundamental necessities to man, for fear of disturbing prices.

The present financial system which is supposed to reflect the economic facts of the time, obviously does not; but it controls the facts by the merciless pressure it imposes upon industry, compelling "for financial reasons" the destruction of goods. Destruction and restriction are being enforced everywhere in order to maintain an out-of-date financial system.

But this is by no means the only part of a tragedy which, if it lasts much longer, might well bring civilisation to its end. The destruction of the bounties of God is nothing compared to what is happening in the hearts of men: suicides are becoming more frequent every day,—and what is the most usual cause for suicide, if not the difficulty men find in trying to make two ends meet?

With the creation and perfecting of machinery, we are reducing the need of human energy, yet, the common idea is that providing work is the solution to the problem of unemployment. We have to face the fact, in the Occident—and India too might have to face it one day, unless Mr. Gandhi attains his aim—that unemployment is a permanent feature of modern life, and is going to increase whilst the work of applied science develops.

This fact, which probably fills the average man with despair, should, on the contrary, fill us with delight, for does it not mean that now man, at last, has reached the point he has been aiming at ever since a thought had entered his head? Another effort is now required of him: the adjustment of both his thoughts and actions to this new conception of life which has now left the realm of Utopia to become an acute reality; and it seems that unless some drastic step is taken, the restlessness and agitation, the chaos, the fear which now pervade the Occident can do nothing but increase. The wonderful possibilities given to mankind will more and more rapidly die out, if people forget the quietness, the balance and cosmic equilibrium of a world of which they are but a part.

Paris CLAUDE LAYRON

ENDS AND SAYINGS

Seven years gone. THE ARYAN PATH was started in January 1930, and with this issue completes the first seven years of its life. At great sacrifice its promoters have been able, month by month, to maintain the high standard of its contents and have laboured faithfully to be true to the ideals for which the journal was brought into being. Its aim may be described as threefold.

To serve the cause of spirituality and culture, which is neither Oriental nor Occidental but Universal, and the highest expression of which in every age and clime is epitomized in the term Theosophy—a noble word of grand tradition which had fallen upon evil days due to the ignorance and the carelessness of many who called themselves theosophists. Even to-day the public is mostly unaware of the fact that between the philosophy of the Sages and the fancies of the psychics a difference as great as that between night and day exists. THE ARYAN PATH has steadfastly presented the lofty and inspiring teachings of the Sages while pointing to the contagion of the psychics' vapourings.

In modern times this dual task was performed most fully by H. P. Blavatsky to whose teachings we have consistently pointed. These are gaining increasing recognition in spite of, perhaps because of, the Ephesians and the Hares who have but clumsily repeated in our decade the vagaries and the falsehoods of the Hodgsons and the Homes of a previous generation. The teachings of pure Theosophy have survived, and will survive, such poison-gas attacks. Those only who study them know their value, and that study necessitates walking a new way of life, which is the old, old way.

The Path is the Narrow Way which leadeth unto life and which can be walked by any Jew or Gentile, Brahmana or Mleccha, provided a universal, impersonal view of the world and its humanity is taken. The Path is not for the sectarian—religious, political or social—but for the courageous soul who, recognizing the enemy within, undertakes to fight the hell made by lust and anger and greed, and aspires to let the Light of Divinity in him reveal the solidarity of all mankind. For such an aspirant THE ARYAN PATH provides instruction.

To put into motion ideas which are infallible because they are universal and eternal; to disseminate the truths of the Wisdom-Religion, which are as old as thinking man and are verifiable by thinking men to-day; and to point to their record most suitably made for our era—in this triple task, time, money and labour have been freely spent. While thanking our many friends, known and unknown, for their generous support in the past, we ask for its continuance so that we may go on with our task.